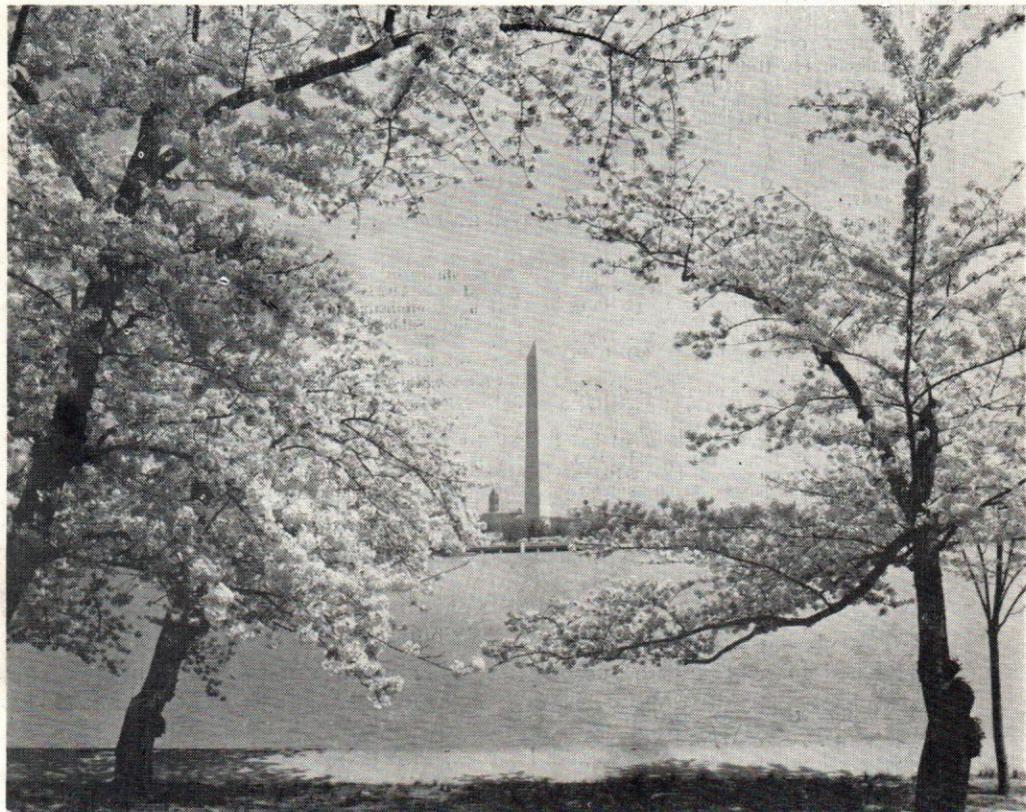


*"Go, set a watchman,
Let him declare what he seeth."
— Isaiah 21:6 —*

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The Sabbath
Sentinel



Sentinel

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The object of this non-sectarian, non-denominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's only Holy Day. The only qualification for membership is belief in the seventh-day Sabbath.

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In This Issue . . .

- 3 Not Knowing the Law
- 6 Seventh-Day Catholics?
- 8 How Do You Observe the Sabbath?
- 11 The Fatal Mistake
- 12 Law and Grace
- 14 News From Sabbath-Keeping Groups
- 16 A Note From The Editor
- 19 Nutrition Is Not Diet
- 21 Keeping Posted
- 22 Letters

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*"You are guilty of kidnapping,"
my lawyer informed me.*

Not Knowing the Law

MRS. A. G. ROSENBERGER

Editor's Note: What follows is an actual experience from the life of the writer.

IT TOOK PLACE ACROSS the ocean, in the large city of Zurich, Switzerland, where I held gospel meetings. A 13-year-old girl (we shall call her Ruth) had made a really personal experience with our Saviour. This was the reason she liked to attend our services so much. But soon her father forbade her to go to any more meetings. For a long time she came no more.

Then one day in an afternoon service I was surprised to see Ruth once again. After the meeting she said to me: "My mother went to visit relatives for a few days, and my father told me I could go to my friend's house or wherever I pleased until evening time." She asked me, "What should I say if my father asks where I was?"

I said: "Ruth, you should have the courage to tell your father the truth."

She did so and her drunk father beat her severely until she was finally able to escape and come to me for help. I explained to her that her father would seek her first at my house, so she could not stay with me. However, she was so full of fear from the beating that she resisted my advice to go back home.

Ruth was the only child in her family except a grown brother in the city of Basel. My husband and I decided that I should take her to her brother. She and I went right away, just making the last evening train.

In the morning, after I had arrived back home, a police officer came and told me I was under arrest. The officer permitted me to phone our lawyer, a friend of our mission. He phoned the police chief. Both came immediately to me. The lawyer said, "I am very sorry but you are guilty of kidnapping under the provisions of the law."

I said, "I didn't know that I had transgressed the law."

He then read to me from the law-book that if someone removes a child from his parents or guardian against their will, he has committed kidnapping; and the punishment for kidnapping is ten years in prison.

Again I said: "I did not know this was the law." He then read again from the lawbook that not knowing the law does not save a person from the punishment due through a transgression of the law.

I saw I was guilty before the law.

Soon the police chief questioned Ruth about what had happened and saw some of the marks left by the beating. The police then arrested her

father for child abuse. He begged for pardon. The police chief told him that by removing his charge against me, he would be pardoned from the charge against him. He did and I was free.

Within the word of the law there was nothing that could save or pardon me from the punishment for my kidnapping charge except the removal of the charge against me by the father.

Under the Law!

I was under the law and under the punishment of transgressing this law, which was ten years prison. But as Ruth's father removed the charge against me, I was pardoned. *Since that time I have never kidnapped.* I never transgressed this law again.

But I could not have been freed from my punishment for kidnapping merely because I would never kidnap again. I needed first to be pardoned from the charge of kidnapping, *then never kidnap again.* Likewise, the only way for us all to be pardoned from the charges all of us have put against ourselves because of our transgressions of the law of God is to accept forgiveness by faith in the atoning power of the punishment inflicted upon Jesus, the Son of God, by faith upon the power of His precious shed blood to wipe away our transgressions in the eyes of God the Father. *That is grace.*

"But he was wounded for our transgressions, he was bruised for our iniquities" (Isaiah 53:5). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24).

Does this grace bring us the free-

dom to transgress the law again? No, *we establish the law.* "Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31).

You are in danger not only of ten years in prison but of eternal condemnation for your transgressions of the laws of God, even though you are without knowledge of the word of the laws, which is available to you. "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15). The Bible calls sin the transgression of the law: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). I would like you to know that within God's Word, The Holy Bible, there lies the way you can escape the punishment for your transgression of His laws and be delivered from sinning henceforth.

Some preachers preach *grace.* Wonderful. *But they deceive us by* preaching that we no longer have to keep the law, the Ten Commandments, because we are no longer under the law but under grace. If this were so, then Jesus would have brought us the freedom to sin. Could I kidnap again because I was no more under the law? I was pardoned, I was under grace. After Jesus pardoned He said, "Go, and sin no more" (John 8:11).

In the Old Testament the people were under the law and the curse of the law, which was the punishment prescribed for transgressions of the law. Somebody had to die for sin; the guilty one had to shed his blood or an animal as his substitute. In the New Testament we are pardoned through Jesus, the Son of God, Who shed His blood for us all. We are

under grace. Jesus came to take all the punishment for all man's transgressions of the law upon Himself.

Pardoned by God

On the judgment day of God we should be put in the lake of fire for our sins and iniquities. Because Jesus, our substitute, was crucified and died in our place, God, our Heavenly Father, pardoned mankind (see 2 Corinthians 5:18-20). Whosoever believes, repents, thanks, and loves Jesus, accepts this pardon. O hallelujah!

But "go, and sin no more." Jesus brought us not only the forgiveness of our sins, *He* has delivered us from the power of Satan, He has delivered us from the bondage of sin. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Colossians 1:13). Only by continual faith on our deliverance from sinning accomplished by Jesus, by *remaining in Him* and following the teaching of the Bible can we overcome. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (I John 3:6; see also I John 5:4). Jesus made it possible for us to resist the devil in His name, and Satan will flee from us (James 4:7).

See also Acts 2:38: "Repent, and be baptized *every one of you* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Read Romans 6 and Jesus' words in Mark 16:16-18.

Receive by faith the Holy Spirit, poured out upon this earth on the day of Pentecost (Acts 2:1-4), available today to any who desire and ask for it. Hear Jesus speaking to you in Luke 11:9-13: "Ask, and it shall be

given you; seek, and ye shall find; knock, and it shall be opened unto you. *For every one that asketh receiveth. . . .* If a son shall ask bread of any of you that is a father, will he give him a stone? . . . If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father *give the Holy Spirit to them that ask him?*"

Jesus brought us more than the forgiveness of our sins; He brought also deliverance from sinning, the Holy Spirit, and everlasting life. Our hearts shout with joy if we realize *all* that is given to us, *free* by faith on Jesus and His words.

I experienced more than once the healing of my body. Two times I was given up to die by the doctors. We read in Psalm 103:3, "Who forgiveth all thine iniquities; who healeth all thy diseases"; Isaiah 53:5 "...and with his stripes we *are* healed"; and in I Peter 2:24, "... by whose stripes ye are healed."

Beware of wrong and deceiving doctrines such as "We no longer have to keep the law [Exodus 20:1-18] because we are no longer under the law, but under grace." Some teachers, though, agree that we still should keep the Ten Commandments, but not the fourth one.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sab-

bath day, and hallowed it" (Exodus 20:8-11).

Do you keep Sunday, the first day of the week, the heathen worship day of the sun, as your day of worship and rest? Hear what Jesus says in Matthew 5:17-19: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. . . . Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." "And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16: 17).

Read Revelation 12:17; 14:12; 15: 5; and 22:14. Now read Revelation 11:18, 19 and you will see that when the day of judgment comes upon man, the temple of God in heaven opens and man will behold with his eyes the ark of His testament overlooking the judgment. The Bible teaches us clearly that the ark of His Testament contains the tablets of Ten Commandments. ". . . it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). The Lord judges us after His commandments.

Be ready to meet Jesus. He is coming soon. To inherit all things, we have to be overcomers. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7).

May the grace of Our Lord Jesus Christ be with you.

Reprinted by popular request

Seventh-Day Catholics?

TERRIL D. LITRELL

I JUST finished reading a magazine article telling of the establishment of a new church in St. Charles, Ill.—a Pentecostal Catholic Church!

Fifteen years ago Roman Catholics looked at Pentecostals as "Holy Rollers" and Pentecostals looked at Catholics as "beasts." Who would have thought that these two bodies of religious people would be reconciled enough to form a Pentecostal Catholic church in 1972?

Since the Second Vatican Ecumenical Council under the direction of Pope Paul VI, strange things have been happening in the Catholic Church. A direct report from that council in 1963 was: "This sacred Council has several aims in view: it desires to impart an ever-increasing vigor to the Christian life of the faithful, to adapt more suitably to the needs of our own times those institutions which are subject to change, to foster whatever can promote UNION AMONG ALL WHO BELIEVE IN CHRIST. . . ." Also: "Any effort to enable people . . . REGARDLESS OF CREED . . . to communicate more easily with God is worthy of notice, praise, and all possible furtherance."

Foremost of the innovations toward this "ideal" was the use of the vernacular language in place of the traditional Latin in the Catholic Mass. As a result, the youth have initiated guitar, folk, and even rock masses

in various parishes. Prayer meetings have been started in the homes of the laymen. Gospel hymnbooks are now common, and the youth of the church want to read the Bible. Testimonial services are transpiring and people are praising God for healings. Bible classes are being formed which are helping people to go more deeply into the Word of God and preparing them for the baptism of the Holy Spirit. Following the classes, many are baptized when hands are laid on them.

Recently I attended an evangelistic crusade in Kansas City, Mo. To my surprise the evangelistic team consisted of a Roman Catholic priest who did the preaching (and I mean he really preached), and a Baptist minister who did the playing and singing. At this meeting I learned several things that I did not know before. At the Second Vatican Council Pope Paul had decreed that all Catholics could exercise the personal liberty of investigating NEW TRUTH. Since that time the door has been opened for much change in the Catholic Church. The Pope has endorsed "speaking in tongues."

There is no doubt about it; the Roman Catholic Church is beset by vast and significant change. Another change that has taken place is that Catholics now have an option of going to church either on Saturday or Sunday.

Some questions come to my mind: How much more change will the Catholic Church undergo in the next few years, and how fast will it occur? Will the Catholic Church recognize and observe Saturday (the seventh day of the week) as a holy day of obligation? How much change can

it accept and still remain the Catholic Church?

I am sure that these questions provoke us to do some serious thinking. Possibly some wide disagreement would occur among Sabbath keepers as well as Catholics.

Father Raphael Maria, already a Sabbatarian Catholic priest, has this to say: "I believe that Saturday will some day be universally observed as the Sabbath again in the Catholic Church . . . the Sabbath will come back . . . The introduction of Saturday as the day of the Lord back into the Church is just the simple matter of decree, just as it was changed to Sunday in the early church councils. Everything has to be established on Christ's teachings and dogma, according to the Sacred Scriptures. . . . We stand 100 per cent behind Christ and His teachings; if the Sabbath is wrong, then Christ was wrong. . . ."

More has been altered in the Catholic Church in the last ten years than in the 400 years since the Council of Trent reformed the Church to meet the challenge of the Protestant Reformation. Some older Catholics are complaining, but the many younger ones welcome change.

What will be the eventual outcome of these ecumenical innovations? Some suspicious Protestants might very well interpret these acts as sly attempts on the part of the Catholic Church to gobble up the Pentecostals, Baptists, and finally the seventh dayists.

Regardless of what the answers are to these questions, the fact is that it is very possible in the future, just as we are witnessing the new Pentecostal Catholic Church, there shall some day be a Seventh Day Catholic Church.

How Do You Observe the Sabbath Day?

CALVIN A. BURRELL

YOU CAN ASK the Jews, you can consult any calendar, you can look in the dictionary, read the histories, study your Bible, and the report is unanimous: Saturday is the seventh day of the weekly cycle, which definitely has continued intact since the time of Christ, and, as far as there are records, previous to the time of Christ.

This is the day of which God shouted from Mount Sinai, "The seventh day is the sabbath of the Lord thy God," (Exodus 20:10). He instituted it at creation, He included it in His moral law, given not to one nation but to all people. It was observed by our Lord Jesus Christ, by the apostle Paul, and by the early church. Sad to say, it was changed by the apostate church to fulfill the prophecy of a power that would "think to change the times and the law" (Daniel 7:25. RSV). As a result, by far the majority of Christendom today worship on a substitute day—the day after the Sabbath, the first day of the week.

But from the beginning it was not so. Have we not read that "in six days the Lord made heaven and earth,

the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it," (Exodus 20:11)? That which God has hallowed, let no man desecrate.

God hallowed the Sabbath day, the seventh in the cycle of seven days, for a special reason. He set it aside, He consecrated it, He sanctified it, He made it for a particular purpose.

How are you observing God's hallowed day? I'm asking you the question, "In what manner do you observe this day that God hallowed and sanctified and set apart for a purpose?" I'm going to try to think of some of the answers I might hear from some of you. Maybe you would answer, "Well, I'm going to observe the Sabbath this way — I'm not going to do secular work." That's commendable! In fact, that's just obedience to the Fourth Commandment. I hope that you insist on observing the seventh-day Sabbath that way!

How else are you going to observe the Sabbath? Maybe someone would say, "Well, I'm not going to the store, or buy or sell, or do any business, or engage in financial and



*Calvin A.
Burrell,
Principal
of Spring
Vale Academy*

business pursuits of this line." And that, too, is quite commendable.

In the last chapter of Nehemiah the people were strongly rebuked because they carried burdens in and out of the city gates and bought and sold merchandise on that day. The gates were closed that it might not be so done, that they might properly keep the Sabbath.

How else are you going to keep God's Sabbath? Somebody else might answer, "Well, I'm not going to the lake for a picnic or for boat rides or for skiing. I'm not going out to have a big time." I believe that's commendable. I believe that's in harmony with Isaiah 58, that tells us to take our foot off the Sabbath. Quit trampling it under foot, not just to seek our own pleasure, nor to do our own thing.

What else are you going to do to keep the Sabbath? Well someone else says, "I'm not going to watch TV, I'm not going to go joy riding, I'm not going to play ball, I'm not going to read the paper." It may well be that all those things I've mentioned, and many more, are things that ought not to be done on the Sabbath.

But I want to change the tempo and say this to you: to rigidly and religiously observe all of these don'ts on the Sabbath day does not mean that you are pleasing God in your observance of His holy day! Did you hear that? Just because you don't do a lot of things on the Sabbath Day doesn't mean you are keeping that day holy.

Remember the Pharisees? Well, they had a list about as long as your arm, probably longer. You can't pick corn (grain); you can't heal; you can't bake; you can't walk beyond a certain limit; if you wear a coat to

church, you can't take it off and drape it over your arm to walk home with it because you're carrying a burden.

It's not only what I think, but what Jesus Christ told them. They, by their own list such as that, made the Sabbath merely good for nothing. I like to term that negative Sabbath keeping, where the only things we emphasize are the things we're not supposed to do and we may observe those "nots" to the letter even as the Pharisees did and they considered it grievous sin even if you violated any one of the very minor points of those "thou shalt nots."

But what was the extent of their Sabbath keeping? It was entirely based on this: don't do this! You can't do anything on the Sabbath day, so actually the fellow who would have been keeping it the best was the one that just sat down and folded his arms, and maybe even slept the entire day.

Negative Sabbath keeping! Making the day good for nothing! Here came Jesus Christ to those Pharisees. He came to magnify the law and make it honorable, *including* the Fourth Commandment. He did not come to change the Fourth Commandment. He did not come to transfer the hallowing of that day to another day. But He did come to magnify the Fourth Commandment and make it a spiritual and honorable law in your mind and heart. He changed the concept of Sabbath keeping. When the Pharisees began to shout their list of "thou shalt nots" at Jesus, He made a statement that I think ought to serve as our foundation today for proper and positive Sabbath keeping, for true Sabbath keeping. Listen to it in Matthew 12:

12: "It is lawful to do good on the sabbath" (RSV).

Maybe some of us haven't yet learned that principle magnified into plain view. *It is lawful to do good on the Sabbath day.*

If we overlook positive Sabbath keeping, we've missed the point of why God created the Sabbath, because He said He made it for man. For our good!

You're asking, "What do you mean, positive Sabbath keeping?" I'm talking about making the day good for something instead of good for nothing. Well, what will it take to make it good for something? What can we find in the Bible that will give us guidelines for a proper and confident keeping of God's Sabbath day? The Bible does teach resting on God's Sabbath. And as such, it is not wrong for us to lie down and snooze a bit on the Sabbath or sleep a little later in the morning as long as we are up in time for church.

Another thing that would make the Sabbath day kept positively would be to worship, because God hallowed the day; He set it aside for it to be kept holy, and a way to keep it holy is to give ourselves in worship and in adoration and praise to the holy God. We're not to forsake the assembling of ourselves together, and doesn't the seventh-day Sabbath give for us the best opportunity to do that? And isn't that also part of the example of Jesus and the apostles?

This third one is the one that almost everyone leaves out because it is an expansion or an elaboration on the point that Jesus said so briefly and so succinctly: "It is lawful to do good on the sabbath day."

There's a lot of good that we

ought to be doing and can do if we'll take advantage of these sacred and holy hours for sacred and holy activity.

Let me suggest that you might really make the Sabbath good for something by starting a letter-writing ministry. You know shut-ins, isolated people, disgraced people, who could really benefit and would certainly appreciate your letter or card of encouragement.

Prayer. How about finding special time on the Sabbath to set aside for some *real* seeking of the Lord! I'm not talking about just ten minutes. Did you ever pray a consecutive hour on the Sabbath day? I mean a whole hour. That would be something — a world's record! How about two or three hours some Sabbath, spending it in quiet meditation with the Lord in prayer for your own spiritual well being? And not just for yourself, but for others.

Let's think not only of doing good for ourselves, but let's think also of reaching out to others on the Sabbath day. When do we find time to visit the shut-ins, the discouraged, the elderly, those who are sorrowing? When do we find time to go to a jail and visit those who are there, as Jesus said we ought to do in Matthew 25? When do we find time to reach out? Maybe visiting people who are or who have been interested in the church might make the difference in getting them there.

My remarks about positive Sabbath keeping are extremely limited. I know that if you will allow the Lord to work with you and teach you, you'll see the whole realm, the whole spectrum, of activity that there is available to do on the Sabbath that you might keep it in a positive way.

The Fatal Mistake That Will Send Millions to Hell

(Continued from last month)

STANLEY HARRIS

BECAUSE we are under grace of Jesus Christ does not permit us to do anything we please. If some people could only understand that! Under grace and therefore free from the law! That is the fatal mistake being preached from the popular pulpits today, and millions of people are being deceived into thinking that they can transgress the commandments of God, and that they can be saved no matter how they live. Many people will reap the results of that teaching some day, when they find themselves eternally lost, hopelessly lost.

The gospel of Christ, or free grace, or faith in Christ, does not dissolve the binding obligation of the Decalogue, but rather brings the sinner into harmony with these commandments and thus establishes the law. "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. 3:31). Some people say, "Well, I have faith in Christ, and that is all I have to do. I do not have to keep the commandments." But the apostle says, "Do we then make void the law through faith? God forbid: yea we establish the law."

If we have faith in Christ, it will be our desire to do His will in all things. *Law* and *grace* are inseparable.

If we destroy the law, we do not have any need of grace and no need of a Savior. For if there is no law, there is no sin; and if there is no sin, we do not need the Savior.

The law requires that we worship God supremely, directly, and reverently; that we be reverent and keep God's day holy; that we respect every form of lawful authority; that we be kind and love one another; that we be pure, honest, truthful, and content (Ex. 20:3-17).

All the Ten Commandments should be sacredly observed by Christians as God's rule of righteousness and His moral standard for humanity.

God's message for the last days is a call to the keeping of the commandments of God and the faith of Jesus! Revelation 14 contains God's last message for the world. It is called God's message, the everlasting gospel. And in God's everlasting gospel for the world in the last generation of human history, God points out the people who will give that message. He calls them His saints, and He says to John the revelator: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). "Here they are, John. 'Here is the patience of the saints.' Here are My saints, that keep the commandments of God and the faith of Jesus."

Sabbath Keeping

Since the Reformation

JOHN KIESZ

APPARENTLY most all of the church historians fell into the error of referring to the church, from early times to the Protestant Reformation, being within the fold of the Holy Roman Catholic Church. All should have been aware of the fact that beside the mainstream of Christianity, there was a separate and distinct group (or groups) of Christians throughout the entire period of the Dark Ages. Even the Bible made that clear prophetically (Revelation 12:6, 14). One of the church historians, however, who recognized this fact was Hugh Smith, who bore this testimony:

“The blessed Lord had never left Himself without witnesses in the world, and even during the reign of Antichrist, a period of the most general and awful defection from the purity of His worship, He had reserved to Himself thousands and tens of thousands of such as kept His commandments and the faith of Jesus . . .” (*Church History*, p. 326, 1837 edition).

Several historians wrote about the Waldenses and the characteristics and practices of their earlier history, as well as about the time immediately before the Protestant Reformation started. Jones gives us an account, of which we quote a short portion:

“Louis XII, king of France, being informed by the enemies of the Waldenses inhabiting a part of the prov-

ince of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was confessor to His Majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments which belong to the mass, nor any of the ceremonies of the Romish Church; much less could they discover any traces of those crimes. . . .

“On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God. The king having heard the report of this commissioner, said with an oath that they were better men than himself or his people” (*Church History*, Vol. ii, chap. v, sec. 4).

Other things Jones had to say about the Waldenses follow: “Among them he had found one thing worthy of admiration, a thing unheard of in the popish church, that laying aside the doctrines of men, they meditated in the law of God day and night, and that they were expert, and even well versed, in the knowledge of the Scriptures.”

“In A.D. 1530, one of the pastors

of the Waldenses, George Morel, published the memoir of his church. He said there were then 800,000." (*Ibid.*, pp. 263, 440).

J. N. Andrews, in his *History of the Sabbath* (1873, Steam Press of the S.D.A. Publishing Association Battle Creek, Michigan), says on page 640:

"When the Reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England. It was not the Reformation which gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages."

There were, however, some even among the Protestant Reformers who gave consideration to the matter of including Sabbath reform. In particular, we think of Carlstadt, a university professor, and Cocceius, an eminent leader in the Reformed Church. At first Carlstadt was defender of Luther; later, because of their differences concerning the Lord's Supper and the "authority of the Scriptures," they parted ways.

Doctor Sears was another who alluded to Carlstadt's observance of the seventh day:

"Carlstadt differed essentially from Luther in regard to the use made of the Old Testament. With him, the law of Moses was still binding. Luther, on the contrary, had strong aversion to what he calls a legal and Judaizing religion. Carlstadt held to the divine

authority of the Sabbath from the Old Testament; Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it" (*Life of Luther*, p. 402).

And now we quote from Luther's own statements respecting Carlstadt's views:

"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath — that is to say, Saturday — must be kept holy; he would truly make us Jews in all things, and we should come to be circumcised; that that is true, and cannot be denied, he who deems it necessary to keep one law of Moses, and keeps it as the law of Moses, must deem all necessary, and keep them all" (*Against the Celestial Prophets*, quoted in the *Life of Martin Luther in Pictures*, p. 147).

As for Cocceius, he came in about a century later and his dominating thought was in reference to the divine covenant. He differed somewhat with the Reformed Church in the matter of predestination. He believed that man was responsible for his fall, and that since God provided salvation within the reach of all, it is the duty of man to receive God's gracious provision, and is still bound to perfect obedience and faith. Besides this, his opposers considered his emphasis on obedience to the divine covenant as being demoralizing, especially regarding the Sabbath.

"It was Cocceius' application of his theory to the Sabbath that more than anything else aroused opposition. Placing the Sabbath commandment in the covenant of grace, he regarded it as

(Continued on page 18)

News From Sabbath-keeping Groups

Conducted by R. D. Bradshaw

Assembly of Yahvah (Independents)

Elder Abie Wilds, pastor of the Assembly of Yahvah at Luxora, Ark., announces that the annual camp meeting will be conducted at the Assembly of Yahvah Campground, Emory, Texas, June 30 through July 5. The public is invited to these meetings.

Elder Wilds has promised strong preaching and inspirational singing. Space and facilities are available for campers and dormitory facilities also are available.

If you would like to attend these meetings or desire more information, please contact Elder Paul Wilds, Box 454, Emory, Tex. 75440.

The Foundation Church

Recently, BSA learned of a church in New York City called *The Foundation Church* which claims to keep the seventh-day Sabbath. This group has churches also in Chicago, New Orleans, Toronto, and perhaps other places.

In reading their literature, it was noted that they *keep the Sabbath from midnight Friday night until midnight Saturday night*.

Spiritual leaders of this group are addressed and referred to as fathers and mothers. The group is involved in interpersonal dynamics, psychic awareness and abilities, personal

auragrams (psychic portraits) and other activities which some believe to be associated with the occult.

General Council of the Churches of God (Seventh Day)

The General Council of the Churches of God (Seventh Day) will conduct annual summer camp meeting June 27-July 5 at Meridian, Idaho. For more information, write General Council of the Churches of God (Seventh Day), 302 E. Gruber St., Meridian, Idaho 83642.

Seventh Day Baptists

The December, 1974, *Sabbath Recorder* reported on the annual corporate meeting of the Board of Christian Education at Alfred, N. Y., on Oct. 20, 1974. About thirty people attended this meeting.

Officers elected for 1975 were: president, Mrs. Mary Clare; vice-president, Dr. Burton Crandall; recording secretary, Mrs. Kathryn Thompson; and corresponding secretary, Mrs. Frances Clarke.

Seventh-day Adventists

Elder C. E. Bradford of the Seventh-day Adventist General Conference Secretariat gives the following information about the 1975 SDA camp meetings now scheduled by the U. S. and Canadian conferences:

CONFERENCE

DATES

Atlantic Union:	
Greater New York (English)	June 20-28
Greater New York (Spanish)	June 20-28
New York	June 20-28
Northeastern	June 20-28
Northern New England	June 19-28
Southern New England	June 20-28
Canadian Union:	
Alberta (Bowden)	June 20-28
British Columbia	June 20-28
Manitoba-Saskatoon	June 27-July 5
Manitoba-Clear Lake	July 9-12
Maritime	August 1-9
Newfoundland	August 8-10
Ontario (Oshawa)	June 20-28
Quebec (Montreal)	August 15-17
Central Union:	
Central States	June 19-28
Colorado	June 24-29
Kansas	May 30-June 7
Missouri	June 11-14
Nebraska	June 6-14
Wyoming	August 5-10
Columbia Union:	
Allegheny East	No camp meeting
Allegheny West	June 29-July 6
Chesapeake	June 19-28
Mountain View	June 21-28
New Jersey (English)	June 12-17
New Jersey (Spanish)	June 19-22
Ohio	June 20-28
Pennsylvania	June 12-21
Potomac	No camp meeting
Lake Union:	
Illinois (La Fox)	June 12-21
Illinois (Little Grassy)	August 20-23
Indiana	June 13-21
Lake Region	June 19-28
Michigan (Grand Ledge)	August 7-16
Michigan (Upper Peninsula)	June 13-15
Wisconsin (Portage)	July 21-Aug. 9
Wisconsin (Camp Waldoon)	May 16-17
Northern Union:	
Iowa	Weekend Mtgs. after July 19
Minnesota	June 6-14
North Dakota	June 6-14
South Dakota	May 30-June 7
North Pacific Union:	
Alaska	July 25-28
Idaho	June 6-14
Montana	June 20-28
Oregon	June 19-28
Upper Columbia	June 6-14
Washington	June 13-21
Pacific Union:	
Arizona	June 12-21
Central California	August 7-16
Southern Union:	
Alabama-Mississippi	May 23-31
Carolina	May 30-June 7
Florida	May 23-31
Georgia-Cumberland	May 21-24
Kentucky-Tennessee	May 30-June 7
South Atlantic	June 5-14
South Central	June 6-14
Southwestern Union	
Arkansas-Louisiana	June 6-14
Oklahoma	August 1-9
Southwest Region	June 20-28
Texas	June 6-14
Texico	August 8-16

Seventh-day Adventists, 6840 Eastern Ave., Washington, D.C. 20012 (telephone (202) 723-0800).

Feast of Tabernacles

Many Sabbath-keeping groups will be observing the Feast of Tabernacles this fall. THE SABBATH SENTINEL would like to be able to announce these meetings in advance if possible.

If your group plans for the fall Feast of Tabernacles meetings, advise us of the particulars as soon as possible. We need to know the name of the group, dates and places of the meetings, whether visitors are welcome or not, and any other pertinent information you feel should be mentioned. We must have these announcements not later than June 30.

Please send your Feast of Tabernacles announcements to R. D. Bradshaw, P. O. Box 726, Wagoner, OK 74467.

Record New Album



Mrs. Judy Embrey (left) and Mrs. Cheryl (Davis) Bishop have completed a new record of sacred music.

Information about it may be obtained by writing to Mrs. Bishop, Route 1, New Salisbury, Ind. 47161.

We do not have information about the specific locations of these meetings. However, they may be obtained by contacting General Conference of

A Note
From
the Editor



Forgotten Memorials

"GENTLEMEN, start your engines!"

A deafening roar ensues as powerful gasoline monsters rip into action. Exhaust fumes drift up to the grandstand, where thousands wait in breathless expectancy.

A pace car leads the way around the track, then turns aside as the race cars accelerate. The acrid odor of burned gasoline mingles with the smell of hot rubber, as they whiz around the Indianapolis Speedway in speeds far above 100 miles per hour.

Fans take time from munching popcorn and candy bars or guzzling drinks to exclaim as a racer overtakes, then passes, the leading one. One fan remarks, "I hope they have a good accident today; that would liven things up and we'd get our money's worth!"

Meanwhile, a soldier's cemetery a few miles from the track is almost deserted. Some graves—a pitifully small number—have flowers on them, but most do not. Here rest heroes who risked their lives that the rest of the nation might enjoy freedom.

This is Memorial Day—Monday, May 26, 1975, U.S.A.

But what has happened? Have most people forgotten what they were supposed to remember on that day?

Folks are pushing noisy lawnmowers across yards all over the neighborhood. Proud owners step back to admire their clean cars parked in driveways, before opening auto wax kits. "It'll look like new," one of them remarks to his wife as he begins to apply wax to the top.

Down the street a few blocks away, stores in the shopping center are staging an outdoor sale of slow-moving merchandise. Cash registers ring constantly as a group of women jostle one another in an effort to get next to a table where blouses are on sale, "40% Off—Today Only!"

In the parking area a sign on the side of a semi-trailer, with portable steps to an open side door, proclaims that inside are wax figures of the Last Supper scene. A scratchy record blares "Break Thou the Bread of Life" while a barker, mike in hand, assures the crowd that there is no admission charge to get in. He neglects to say that a good donation is expected on your way out!

Further down the street a pitifully small number of people enter a small Sabbatarian church for worship service.

This is a typical Sabbath day, 1975, U.S.A. Called "Saturday" by most folks, it too is a memorial day—a sacred 24-hour period set aside by the Creator to remind everyone through the ages that He, Who is able to create a universe by His word, is also able to recreate a sinner into a new citizen of the kingdom of heaven.

But what has happened? Have most people forgotten what they were supposed to remember on that day?

Eugene Lincoln

Law and Grace

Some say you can't mix law and grace. The truth is that you can't separate law and grace without tearing the Bible all apart. Grace is not a New Testament novelty. Grace began when sin began, and as Paul said, "Where sin abounded, grace did much more abound." Grace is found where sin is found—all through the Bible. And since sin is the transgression of the law, this puts law and grace together. Grace does not abolish the law; if there were no law, there would be no need for grace.

Lest there be some who might misunderstand what is being said, let us go on to realize that though law and grace always go together, they are not the same, and neither can be made to substitute for the other. (This is why it must always be law and grace.)

Some legalists would substitute law for grace as the basis for our salvation. This is confusion. We are saved only on the basis of the unmerited favor of God, conditioned only on our acceptance of this grace, in an act of submission to Him as Lord and Savior.

On the other hand, there are some who teach salvation by grace alone, but go the extreme of substituting grace for law! They think that grace, apart from the law, can guide our daily lives. This too is confusion. Law and grace go together, but each in its own place.

**GOD ALWAYS SAVES BY GRACE.
GOD ALWAYS GOVERNS BY LAW.**

—W. A. Bond

Reprints are available from **The Vision Press, 2401 3rd Ave., Marion, Iowa 52302.**

Don't Let Love's Labor Be Lost

If you have leftover copies of **THE SABBATH SENTINEL**, don't lay them aside and eventually throw them away. Instead, why not:

1. Let your pastor or some church official urge families and individuals who do not read the **SENTINEL** to begin to do so **NOW!**

2. Mail copies to friends, relatives, students, and military service personnel.

3. Ask some group (like a women's circle, men's class, youth group) to call on shut-ins and hospital patients and deliver copies. They could also distribute copies in rest homes, jails, motels, hotels, YMCA and YWCA study centers, reading tables in hospitals, doctors' offices, business offices, and any other place where people can be reached with its message.

In this day when countless multitudes are facing inner tensions, conflicts, and great need, don't leave them without the help of **THE SABBATH SENTINEL**. This is good evangelism!

If you can't use them in any of the ways mentioned above, since they are valuable and expensive to print and ship, just bundle them up and send them back to the BSA headquarters office for distribution. We come in contact with many people and always like to give them copies.

Help those leftover copies advance the cause of the Sabbath and glorify the Heavenly Father. Don't let love's labor be lost!

—The Bible Sabbath Association
Fairview, Oklahoma 73737

(Continued from page 13)

a 'demonstration of hope in Christ and a means of leading up to the denial of self-righteousness and dead works,' and, so, as fulfilled in Christ. The New Testament requires the sanctification of the whole lifetime. The Sabbath controversy thereby precipitated was carried on for years with much bitterness" (A. H. Newman, in *A Manual of Church History*, 1933 p. 576).

From another source we read of still others who were conscientious about Sabbath observance during the reign of Elizabeth:

"In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it had previously done to some Protestants in Bohemia), that the fourth commandment required of them the observance, not of the first, but of the specified seventh day of the week, and a strict bodily rest, as a service then due to God; while others, though convinced that the day had been altered by divine authority, took up the same opinion as to the scriptural obligation to refrain from work. The former class became numerous enough to make a considerable figure for more than a century in England, under the title of 'Sabbatarians' — a word now exchanged for the less ambiguous appellation of 'Seventh-day Baptists.'" (*Chambers' Cyclopaedia*, Article, "Sabbath," Vol. 8, p. 402, London, 1867).

John Trask — also spelled Trasque — was one of the first to teach, and suffer persecution for the truth relative to the Sabbath, at about the time of King James I. A Mr. Ephraim Paggitt, in his *Church Herisiography*,

devoted many pages to the history of two main points: that Christians are bound to abstain from those meats which the Jews were forbidden in Leviticus, and that they are bound to observe the Jewish Sabbath.

Several years after Trask's works, Theophilus Braboure of Norfolk published his first book, entitled, *A Discourse upon the Sabbath-day*. Cox had this to say of Braboure: "Braboure is a much abler writer than Trask, and may be regarded as the founder in England of the sect at first known as Sabbatarians, but now calling themselves Seventh-day Baptists" (Cox's *Sabbath Literature*, Vol. 1, p. 157).

J. N. Andrews, quoted previously in this article, also wrote: "In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbath-keepers were to be found in various parts of that kingdom" (*op. cit.*, p. 491).

What Do You Plan In Your Will?

"I do not have anything of value to leave when I depart this life, so why should I make a will?"

If the Saviour carries and freedom remains in America, by far the majority of us living today will have something of value to leave at our departure. If you are among that majority, would your possessions be distributed as you would desire?

You can make sure by drawing up a will today! And please remember the Bible Sabbath Association when you do. Then it can be said of you, as of Abel: "He being dead, yet speaketh."



Nutrition is Not Diet

by Dr. Allen R. Babcock

THE AMERICAN COLLEGE DICTIONARY defines nutrition as follows: "the act or process of nourishing or being nourished" and "the process by which the food material taken into an organism is converted into living tissue."

By the above definition we understand that nutrition is not merely the process of putting an assortment of elements into the digestive tract — it may not even be the perfect balance of high quality foods into the system — but a process by which nutritional material is taken into and converted by body processes into living tissues, that is, into cells, secretion, hormones, etc.

Assimilation — The physiology book calls it *anabolism*, "the process of building up." Zoethout and Tuttle's physiology book says, "the first and preliminary step in anabolism is supplying the cell with the necessary material for recouping its losses."

Catabolism — The releasing of potential energy and all it involves is known as catabolism. The catabolism in your body is expressed in part by the destruction of three million cells each second; you burn three million nervous impulses each second. The bones in your body give up particles of calcium by the thousands each second.

The used-up and destroyed elements and cells must be replaced by

elements designed to do just that. Carbohydrates will not build cells, and calcium used must be replaced by good organic calcium. Impulse eating is as dangerous to your physical body as impulse buying may be to your finance structure.

Let us remember, an overbalance of vitamin A compared to vitamin B will be distinguished as a deficiency of vitamin B, with the same effect as would be produced by a lack of vitamin B in the diet. This is the reason we stress in this column taking natural, fresh, raw, organically grown fruits, vegetables, nuts, and seeds as they come from the hand of God in such "togetherness" and wholeness that there is little fear of imbalance if judgment is used.

Important early scientific researchers Sir Robert McCarrison and Weston Price found that certain races of people were virtually free of degenerative diseases and cancer. Other investigators since have reported similar experiences. The diets of all such races or tribes, while varying widely, were found to have these attributes in common: they were simple, natural, and adequate. They embraced, in other words, the principles of wholeness.

Conversely, other tribes or races living in neighboring areas, subject in all other respects to the same influences but eating the refined and de-

generated foods that are part of the "trade goods" of civilization, were found to be afflicted with the typical diseases of civilization, including cancer.

Excerpts from Dr. D. T. Quigley's study, *The Natural Malnutrition*, are extremely illuminating:

"In the life of the ordinary person [not us?] the most common disease-producing factors are from food deficiencies." "In the past it has been known that contaminated air and water have a good deal to do with the production of disease, and while this does occur, it is not to be compared with the importance of the amount of disease produced by errors in diet."

C. Edward Burtis made a study of 2707 patients suffering from tumors, cancers, stomach ulcers, colitis, constipation, neuritis, arthritis, heart disease, chronic headaches, and high blood pressure, and disclosed that as a group, they were consuming 55 per cent white flour products, bread, cookies, cake, pastries, pancakes, bis-

cuits, muffins, etc. The sugar consumed by this group (represented by candy, marmalade, preserves, jellies, jams, and canned goods containing heavy sugar syrups) added another 20 per cent to the deficient, devitaminized, devitalized, demineralized foods. Thus 75 per cent of their diets were devitalized. And as time progresses, the accumulation of problems produced by these diets creates havoc not only in increased amount of the usual diseases but also in new and unusual symptoms which are often seemingly impossible to manage.

We see consistent increase in percentages of people who are beginning to realize the folly of our modern diet. The sad part of the situation is that predominantly those who seem to be awakening are the ones who have seen these health-destroying factors destroying their own bodies or those close to them.

All too often it seems, the young cannot be instructed, and for the old it may be too late.

Attention . . .

PASTORS, CHRISTIAN EDUCATION DIRECTORS, AND SABBATH SCHOOL SUPERINTENDENTS . . .

IS IT WORTH TWO DOLLARS

to be informed about possible encroachments on the day of the week that God set aside as the Sabbath?

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KEEPING POSTED

Court Rules Blue Laws "Too Vague"

Saying that Alabama's Sunday closing laws are too vague and unenforceable, the Alabama Court of Criminal Appeals ruled that the City of Birmingham discriminated against a grocer who opened his store on Sundays, and, in the 3-2 decision urged the legislature to rewrite Alabama's blue laws to make them more specific.

It reversed the conviction of Joe Simonetti, operator of Southway Discount Grocery, who was arrested in December, 1972.

The appellate court held that Simonetti's arrest and conviction were brought about by unequal enforcement of the "blue laws" and said his constitutional rights under the Fourteenth Amendment "have been blatantly violated."

Upon hearing of the court's decision, Birmingham's City Councilman Russell Yarbrough called for a state-wide referendum to see if Alabama voters favor abolishing the Sunday closing laws. "I would like to see a referendum on it and see this matter laid to rest," Yarbrough, chairman of the council's public safety committee, said. "I think most of the people in this state would just as soon see the blue laws repealed."

Yarbrough's committee has been studying the city's blue laws in an

effort to come up with a more equitable law, but so far has made no recommendation to the council.

Meanwhile, Birmingham police have arrested several other businessmen in the past months on charges of violating the blue laws, and those cases have not been brought to trial. The appellate court said Birmingham police "permitted businesses in direct competition with the appellant (Simonetti) to remain open for business on Sunday."

It is said the main trouble with the state's blue law is its language, which permits stores that have no more than four employees on duty at the same time to operate on Sunday.

"The word 'employee' is vague and uncertain," the court said. "If this act, though valid on its face, is to be made clear and enforceable, it should be amended by the legislature to remove glaring ambiguities. We expressly invite and urge the legislature to rewrite Alabama's Sunday closing laws."

In dissenting, Judge John Bookout said there was no evidence that Birmingham police failed to enforce the law against other grocery stores and supermarkets. Judge Aubrey Cates, also dissenting, said "I can't see how two wrongs make a right. Because a city doesn't have enough policemen, should admitted law breakers go free?"



Conducted by Ruth Thomas

I am a Pentecostal Seventh Day minister. I have no church, for as far as I know there are no Pentecostal Seventh Day people near me. I would also like to know what the fee is for membership.

—F. J., Oklahoma

We just received the latest **SABBATH SENTINEL**. Such a blessing each

month. It brings our friends so much closer. —E. Wyatt, California

I want to thank you for the free literature you sent me. It surely was appreciated. I live so far from any other Sabbath keeper.

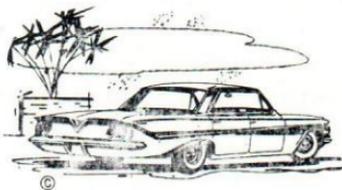
—Mrs. T. J., Oklahoma

I am grateful for all you are doing and I realize that my gratitude should have been shown in financial support long before now. But I just kept putting it off. God bless you.

—A. C., Virginia

I enjoy hearing about the work of the Bible Sabbath Association. I am sending tithe to help support the association. I plan to send something each month by the help of the Lord. I hope this will help in some small way. —E. R., Florida

What About the Fellow Following You?



Look in your rear view mirror occasionally. What about the fellow behind you—does he know of your belief concerning the Sabbath?

We can help you to help him. Sabbath bumper stickers, which proclaim that "The Seventh Day

(Sat.) is the Sabbath of the Lord," are only 25 cents each.

Buy several of these attractive, attention-getting stickers and pass the extra ones out to your Sabbathkeeping friends.

Order them from

The Bible Sabbath Association

FAIRVIEW, OKLAHOMA 73737

I really do appreciate the effort of the Bible Sabbath Association. I enjoy THE SABBATH SENTINEL very much, especially the excerpts from letters and news about the Sabbath keepers' activities. Your magazine is what is needed.

Please enroll me as a member of the Bible Sabbath Association. I learned of your work through the S.D.A. Reform movement, Puslinch, Ont., Canada.

Mr. E. W., Canada

ERROR

There is a mistake in information on page 45 of the new *Directory of Sabbath - Observing Groups*. The Church of God at Springfield, Ore. is not located at 22nd and D. Street; it should be 23rd and A. Street. The leader to contact is Elder R. A. Barnes, Box 272, Harrisburg, Ore. 97446. The Bible Sabbath Association is sorry about this mistake.

ANNOUNCEMENTS

Copy must be brief. No charge will be made, but offerings to defray cost will be appreciated. The right is reserved to reject any proposed copy.

Send all copy to Bible Sabbath Association, Fairview, Okla. 73737. Information as to desire for employment by Sabbathkeeping people or vice versa, prayer requests, requests for information leading to Sabbath fellowship for isolated people, etc., will be included.

Sabbath-keeping lady in Brooklyn, N.Y., would like to move out of the big city to prepare for hard times just ahead. I would like to purchase a small farm. If you have

one for sale please write immediately to Mrs. Rose Marino, P. O. Box 44, Bay Ridge Station, Brooklyn, N.Y. 11220.

Ask for the wonderful book, *The Accomplished Redemption*, 68 pages. No price but a free will offering accepted. Mrs. A. G. Rosenberger, P. O. Box 788, Zephyrhills, Florida 33599 USA.

We are a small nondenominational group of Bible students in Zephyrhills, Florida, from Land O'Lakes and Tampa also. We meet each Sabbath (Saturday).

For spiritual help or information write to Francis Eggers, P. O. Box 1553, Tampa, FL 44601 USA.

You have thought about joining others interested in forming a community of Spirit-led people. There is such a group now in the planning. You may help in the planning and building. Contact us soon.

Allen R. Babcock,
213 N. Kirkpatrick,
El Dorado Springs, Mo. 64744

Sabbath keepers interested in having enough food during the coming recession should write immediately to Mahoning Country Canning Club, 3351 Orrin Ave., Youngstown, Ohio 44505.

I would like to hear from anyone who has any information concerning the solar calendar. Write to Mrs. Fehlman Meader, RFD 1, Mount Vernon, Maine 04352.



There's Nothing Quite Like It!

That's right! There is nothing—repeat, nothing—quite like the new **DIRECTORY OF SABBATH-OBSERVING GROUPS**. This 258-page volume brings you up-to-date information on Sabbath-observing groups that is not available anywhere else.

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They are available for only \$3.50 per copy, or—in bulk order by organizations—\$35 per dozen copies.

But don't wait or you may find that you're too late; for they are going, going. . . .

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