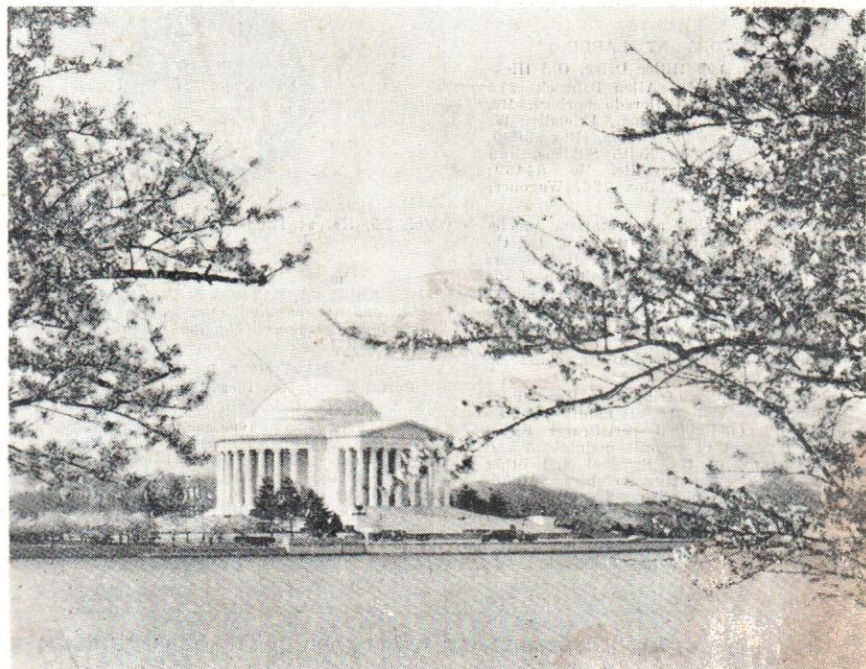


*"Go, set a watchman,
Let him declare what he seeth."
— Isaiah 21:6 —*

JUNE 1975

The Sabbath *Sentinel*



The Jefferson Monument in Washington, D. C., framed by cherry trees.

Sentinel

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Subscriptions \$3.50 per year. Rates for foreign subscriptions or club subscriptions to one address, and wholesale prices on quantities for resale or free distributions will be quoted upon request.

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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.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members, \$10.00-\$24.99; sustaining members, \$25.00-\$99.99; life members, \$100.00 or more during any one year.

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Opinions in articles are those of the writers and are not necessarily endorsed by the Bible Sabbath Association.



Vol. 26, No. 5; Issue No. 221

Price 35c

The Sabbath Sentinel is published monthly by THE BIBLE SABBATH ASSOCIATION, an independent, undenominational organization promoting the seventh-day Sabbath of the Scriptures. Fairview, Okla. 73737.

Second Class Postage paid at Broomfield, Colo.
Postal Employees: Please send forms 3579 to Box 2370, Denver, Colo. 80201.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Drive, Old Hickory, TN 37188. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

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Law and Grace

ALEX D. RATNAM

ASSUREDLY we are under grace and not at all under the law. "For by grace are ye saved through faith" (Ephesians 2:8). Therefore we remain under grace. "What then? shall we sin, because we are not under the law, but under grace? By no means" (Romans 6:15)*

To understand what is grace and what is under grace let us study the illustration in Hebrews 9:1-5 of "the worldly sanctuary," the Tabernacle, which had two compartments.

"For in the first compartment of the tabernacle were the candlestick, the table, and the shewbread; which is called the holy place. And beyond the veil, the second compartment of the tabernacle which is called the holy of holies. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly" (Hebrews 9:2-5).

Here Paul had given only the list of the contents of the two compart-

ments of the tabernacle. But he did not describe nor explain about each article particularly.

In the holiest of all we find the golden censer in which incense was burned, indicating offering of the prayers of the saints (Revelation 5:8, 8:3). There was also the ark overlaid with gold representing purity and holiness. Over the ark was the "mercy seat of pure gold" (Exodus 25:17, 21). This is the seat of mercy — "the throne of grace" (Hebrews 4:16), the throne of Yahweh, and the throne of LOVE, "for Yahweh is love" (1 John 4:8, 16). He is "Eloah of all grace" (1 Peter 5:10). At this throne of mercy and grace Yahweh met Moses. Our Messiah was like unto Him (Deuteronomy 18:15, 18; Acts 7:37).

Inside the ark "was golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Hebrews 9:4). The manna contained in the golden pot indicates the Living Word of Yahweh (Deuteronomy 8:3; Matthew 4:4). The rod represents the Royal Sceptre — "the sceptre of righteousness" (Hebrews 1:8), and the tables of stone contained the Ten Commandments, which is the moral law. It is also called the royal law and the law of liberty (James 2:8, 12). It is observed that the ark contained articles representing righteousness. The ark is the base

Elder Alex D. Ratnam is a Sabatarian minister in Hyderabad, Andhra, India.

or foundation of the mercy seat — “the throne of grace” (Hebrews 4:16). By this we learn that Yahweh’s throne is built upon the *foundation of righteousness*.

“Elohim sitteth upon the throne of His holiness” (Psalm 47:8).

“Justice and judgment are the habitation of Thy throne” (Psalm 89:14).

Yahweh’s throne of grace is *established on righteousness*. In other words, *mercy or grace or love is enthroned on righteousness*.

What is under grace then? *Righteousness is under grace*. So says Paul, we are “under grace” (Romans 6:14). “What then? shall we sin, because we are not under the law, but under grace? *By no means*. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Verses 15, 16).

What is sin? “Sin is the transgression of the law” (1 John 3:4). Obey — What? We must obey or keep the Ten Commandments in order to *maintain righteousness* imparted to us by our Saviour and Messiah — this is “obedience unto righteousness.”

“Obedience unto righteousness” can be well understood by what our Master had said to the woman caught in adultery. “Neither do I condemn thee: go, and sin no more” (John 8:11).

She was not condemned but let off free — under grace — but on *one condition* — “sin no more.” That is to say that she should not repeat the sin she had committed hitherto, but be holy by keeping the commandments. “Sin no more” is the warning to all those who profess to be saved but do not keep the commandments. “Wherefore the law is holy, and just,

and good” (Romans 7:12).

But some people say that the law was removed and “nailed to the cross.” Let us see what was really removed. It was “the handwriting of ordinances that was against us, which was contrary to us.” He “took it out of the way [removed] nailing it to His cross” (Colossians 2:14). This was the ceremonial law as enumerated in the subsequent verses of the same chapter. The book of Moses, containing the ceremonial law, was *written by Moses* (Deuteronomy 31:24), whereas the Decalogue was *written by Yahweh* on two tables of stone (Deuteronomy 10:2, 4). According to this book our Saviour came and fulfilled the writing thereof, “Lo, I come: in the volume of the book it is written of me” (Psalm 40:7). This is the book that the scribes and Pharisees were searching, and which testified of Yahshua Messiah.

“Ye search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me” (John 5:39).

The book of Moses, containing the ceremonial law, was kept *by the side* (not inside) the ark of Yahweh (Deuteronomy 31:24-26). The same book, containing the ceremonial ordinances, was nailed to the cross as stipulated in Colossians 2:14, and *NOT the two tables of stone* which were *inside the ark* (Deuteronomy 10:2 and Hebrews 9:4). The tables of stone containing the Ten Commandments still remain (not abolished) for us to keep. Just to avoid observing the Sabbath on the seventh day according to the Fourth Commandment some people believe that the Ten Commandments were nailed to the cross, *not knowing the real truth*. It was “the handwrit-

ing of ordinances which was against us, and "which was a shadow of things to come" — i.e., the shadow of Messiah, "the lamb of Yahweh"— that was removed, "nailing it to His cross," and *NOT the writing of the tables of stone, the Decalogue.*

The throne of Yahweh is established on His righteousness, as we have proved above (see also Psalm 47:8). As long as His throne remains, the righteousness evinced by His Commandments remains! "*For all thy Commandments are righteousness*" (Psalm 119:172). "*Thy righteousness is an everlasting righteousness*" (Psalm 119:142). How, then, can anyone dare say or think the Commandments of Yahweh, by which His righteousness is proclaimed, have been abolished? Would it not be audacity to argue insisting that the Decalogue has been nullified by the sacrifice of Yahshua Messiah, when by this, His supreme sacrifice, He *re-gained for man the righteousness lost by him?*

Now "ye put on the new man, which after Elohim is created in *righteousness and true holiness*" (Ephesians 4:24).

Surely we are under grace, but we are also *righteous*, which is maintained by keeping the commandments of Yahweh. "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation" (Proverbs 10:25) of "the throne of grace" (Hebrews 4:16). Amen.

*All Scripture references in this article are from the Holy Name Bible (Irvington, N. J.) The Scripture Research Association, Inc.), Copyright 1963.

President Littrell Writes Letter

The following ad appeared in an Anderson, Ind., newspaper recently.

LADIES
Perm Special
No Appointment Needed
At
Gay's Beauty Salon
Hours: Mon. Thru Fri. 8 to 8
Sat. 8 to 5
SUNDAY, "And on the
Seventh Day He Rested"

BSA President Littrell responded with the following letter:

To whom it may concern:

Your newspaper ad stating "And on the Seventh Day He Rested," which you inferred was "Sunday," has come to my attention.

While I wish to commend you on the desire to rest on the seventh day from your secular labors, I wish to also stress that your concept of "Sunday Sabbath" is totally repugnant to the teachings of the Bible. This letterhead carries a definition of the Creator's command concerning the true Sabbath. Any reputable calendar or encyclopedia will disclose the fact that the seventh day of the week is Saturday, so that plainly without the slightest doubt we can ascertain which is the first and which is the last or seventh day of the week.

We human beings can not hope to improve the Word of God. Saturday is still the seventh day of the week, the true Sabbath of Scripture, of history, and of reason.

Terril D. Littrell,
President

The Call of the Crowd

W. ALLEN BOND

THE POWER of public opinion is probably one of the most effective means for enforcing ethics and morality in our society. But the question, "What will people say?" can and does restrain people from doing right as well as from doing wrong.

Consider the matter of acceptance of the Bible Sabbath, or Saturday, the seventh day of the week. Even after considering the Bible proof for the binding sanctity of the seventh day of the week, one might hesitate to break away from the Sunday tradition.

Why? Because of the call of the crowd. Here are five questions one is tempted to ask himself by way of excuse.

How Can the Majority be Wrong?

This is a natural question, but anyone who will carefully examine the past decisions of majorities will see that truth often runs in minorities. Christianity itself is a minority. And within Christendom we find that many truths now generally accepted were once considered heresies. Consider the Reformation, with its minorities. Dare we say the majority was right then?

In the Bible we find many cases of minorities. A minority was saved from the flood. God's chosen people were a minority among the many heathen nations. Within Israel itself we find that the majority was often wrong. When the twelve spies went

into the Promised Land, only two brought back a good report. Caleb and Joshua were not heeded, but of all this great multitude, they were the only ones to enter Canaan.

We can't escape the conclusion that the majority is often wrong, and when we remember that man has a nature that is depraved because of sin, it is easier to understand how the majority can be wrong. We don't mean that all minorities are right. Many are wrong. But this does mean that we must depend on God's revelation rather than on man's opinions.

How Can Great Teachers and Scholars Be Wrong?

History shows that great religious leaders and scholars were often partially wrong. Consider the Catholic scholars during the Reformation. Though in some things they were undoubtedly right, we believe they were wrong in others. Consider the scholars in the days of Christ's earthly ministry. Were they not blind to the fact that He was the Messiah promised to them in those very books which they claimed to know so thoroughly? Yet they rejected Him. Jesus found Nicodemus ignorant of the necessity for the new birth, which Jesus indicated he should have known from his studies. Scholars of today are human enough to be mistaken, too.

An interesting sidelight here is the

fact that many Sunday-keeping scholars actually believe that the seventh day is Biblically right, although they do not observe it. With these scholars, then, it is a case of an unwilling heart rather than a darkened mind. But even though all Sunday-keeping scholars were sincere in upholding Sunday, that should not be enough to change our convictions. As true Protestants we should look to the Bible for truth, and not to men. As Luther once said, "Never mind the scribes. What saith the Scriptures?"

How Can We Explain God's Blessing on Sunday Keepers?

We don't deny that many Sunday keepers have been blessed. But does God bless only the perfect? None of us are perfect. God must be blessing in spite of imperfections. Might not Sabbath desecration be one of these imperfections? God uses imperfect instruments that the praise might go to Him, and not to the ones He uses (1 Cor. 1:27-29). When we read Philippians 1 we see that God blesses the preaching of His Word because it is His Word, and not because of the one who preaches it. Even where truth is mixed with error (as it so often is), God will bless the truth.

Therefore we can be sure that God's blessing on Sunday keepers is not a stamp of approval on the day they keep any more than God's blessing on Jacob (and others) was a stamp of approval on polygamy.

It is a grave mistake to judge a doctrine only by those who hold it. Our authority for the seventh day Sabbath is not the character of those who admit its truth, but the supreme authority of the Bible. Any lack of growth on the part of Sabbath keep-

ers does not lessen the validity of the Sabbath. Appearances are often deceiving. Wickedness seems to conquer while truth suffers defeat. We dare not go by appearances alone. We must "stand alone on the Word of God."

Can't We Serve God Better by Keeping Sunday With the Majority?

This is a very appealing line of argument, since it appears to be on such a lofty plane of sacrificial service to God, but we are reminded of Saul, in 1 Samuel 15. He tried to excuse his disobedient sparing of sheep and oxen on the grounds that his purpose was to have them to offer to God as a greater sacrifice. God still condemned this action by saying, by His prophet, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Such is God's attitude toward all disobedience, no matter how seemingly good the motive claimed. The end does not justify the means.

Now study the temptation Satan offered Jesus. He knew that the only way to save us was to give His life on the cross, as an atonement for sin. Still, it was His desire to gain the allegiance and following of men. So Satan told Jesus He could have this following—this broader influence—by falling down and worshiping him. This was a temptation to give up a principle in order to have a greater influence. The apparently lofty motive for rejecting the Sabbath is thus seen to be of the same stamp as these

other Satanic temptations.

Perhaps we should re-word this smooth sounding and tempting question thus—"Can't we serve God better by disobeying Him?" This sounds harsh, but it shows the true nature of the proposal. We would not break any other commandment in order to have a greater influence, would we? We would not think of stealing for a missionary offering. Obedience comes first.

Often we will be tempted to sacrifice principle on the altar of expediency, but it is never right. To do so is to set our own wisdom above that of God, as much as say, "Now God, you say to do thus and so, but in my wisdom I see that this is not the best way, for it would limit my influence. So I am going to do it my own way." We are to be judged for our *faithfulness*, and not just for our fruitfulness.

Why Be a Stickler for Such Small Details?

Well, that is no new question. I imagine that Athanasius heard it, too. Who was he? He was a young man prominent in the controversies of the fourth century regarding the person of Christ. He held that the Father and Son were of the *same* essence, but the majority held that they were merely of *similar* essence. What makes this so interesting is that when the words "same" and "similar" were written in Greek, the difference between them was merely the insertion of one letter.

So we can imagine the compromisers of that day coming to Athanasius saying, "You are just a young man with great possibilities. Why ruin your future by your stubborn attitude?

If you will concede just this one point, you can have a much greater influence. After all, it is only the difference of one letter. Why be a stickler for such small details?"

But he did not give in, and though the emperor banished him because of it, the majority of Christendom thanks him today for his insistence upon and loyalty to "small" details.

This reminds me of this quotation from *The Sunday School Times*: "Trifles are trifles only to triflers. Awake to the significance of the insignificant! For you are in a world that belongs not alone to the God of the infinite, but also to the God of the infinitesimal."

In conclusion, let us agree that the matter of which day we observe appears to be a "small" detail when contrasted with more important matters of salvation. Yes, but never forget that *obedience* in small things is *not* a small thing. This is brought out clearly in the parable of Luke 19:12-27. In verse 17 we read, "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little have thou authority over ten cities." The reward was for *faithfulness in little things*.

In the story of Adam and Eve we have an example of disobedience in a simple test. The fact that it seemed to be such a little thing made it such a good test of obedience. Just so with the Sabbath—its seeming triviality makes it a better test of obedience.

God grant that our life for Him may constrain us to be faithful in the test of obedience as to which day we observe.

This article is available in tract form from The Vision Press, 2401 3rd Avenue, Marion, IA 52302.

Bible Study on the Sabbath

What is "Sabbath" identified with in the Bible?

Read Genesis 2:2, 3; Exodus 16:22-30; 20:8-11; 31:12-18; Hebrews 4:4, 9, 10.

How does one know that "the Sabbath day" is a 24-hour day of the week in cycle?

Read Exodus 16:22-30; 20:8-11; Acts 18:3, 4.

When did God bless the seventh day and sanctify it? Just following creation, or as an afterthought hundreds of years after the creation?

Read Genesis 2:2, 3.

Did the principle of sanctifying the seventh day ever have recognition as one of God's commandments?

Read Exodus 20:8-11; Deuteronomy 5:12-15; 10:4; Luke 23:56.

Did God ever sanctify the seventh day of the week?

Read Genesis 2:2, 3. Leviticus 19:30; 23:3.

Did Jesus set an example for His followers of sanctifying the Sabbath?

Read Luke 4:16, 31; 6:6; 12:10; Matthew 12:12; Mark 1:21; 6:2.

What does it mean to keep the Sabbath day holy?

Read Exodus 20:9, 10; 23:12; Jeremiah 17:22, 24, 27; Isaiah 58:13, 14; Matthew 12:12.

Did God allow exceptions to keeping the Sabbath for critical job situations, such as the pressure farmers have to get the seed in the ground at a critical time, or getting the harvest in at a critical time?

Read Exodus 34:21.

Did God allow exceptions to keep the Sabbath if one was dwelling in areas in which the residents didn't obey God's commandments?

Read Leviticus 23:4.

Did God institute the Sabbath to be for man, or against man?

Read Mark 2:27; Deuteronomy 5:29; 11:26-28.

Did Jesus want His followers to forget about the Sabbath after He ascended to heaven?

Read Matthew 24:20.

Is it really important to keep the Sabbath, if one keeps the rest of the commandments?

Read James 2:10-12.

What happens to all of God's laws, including the law to remember the Sabbath, under the new covenant?

Read Hebrews 8:10; 10:16.

God's law cannot save anyone from the penalty for sin, so what is the purpose of it?

Read Romans 2:17-23; 3:20; 4:15; 7:7; 1 John 3:4.

Will the inhabitants of the new heavens and new earth remember the Sabbath day to keep it holy?

Read Isaiah 66:22, 23.

The Sabbath in America

JOHN KIESZ

ALL WHO ARE familiar with American history remember that in A.D. 1620 the Puritans or Pilgrims landed at Plymouth Rock, coming to the New World primarily to escape religious persecution which prevailed in Europe.

The Puritans had zealously endeavored to purify the Church in England, and the result was that those who felt they could no longer remain with the established church went afterwards by such names as Non-Conformists and Separatists. Were there any Sabbatharians on the Mayflower which brought the Pilgrims to America? This question has been considered for a long time. The overwhelming evidence seems to be in favor of their presence in the Plymouth Colony.

In December, 1934, Hugh Sprague, editor of the St. Joseph, Mo., *Gazette*, wrote an editorial on this very matter:

"Strange as it may seem, in the early history of America there was an attempt at suppression of the Christmas spirit. The stern Puritans at Plymouth, imbued with the rigorous fervor of the Old Testament, abhorred the celebration of the orthodox holidays. Their worship was on the Sabbath (Saturday), rather than Sunday, and Christmas in particular they considered a pagan celebration. Later immigrants attempted to observe Christmas as a time of joy, but were suppressed. Governor Bradford,

Elder Brewster, Miles Standish, and other leaders were firm against the yuletide spirit as we know it today."

In a private conversation between Elder A. N. Dugger and Hugh Sprague after this editorial appeared, the latter stated that the Pilgrims were his direct ancestors, and that he very well knew their religious beliefs and practices. And in addition, he stated that all his grandparents and great-grandparents knew that the Pilgrims of the Mayflower days were strict Sabbath keepers of the seventh day of the week, instead of Sunday.

Chief Rabbi Kohn of Budapest, Hungary, in a work entitled, *Sabbatarians in Transylvania*, says of the Puritans:

"Several leaders and preachers of the Puritans have re-transferred the rest day from Sunday to Saturday (1154)." (p. 38). And of the Bohemians and the English he said: "In Bohemia Sabbatharians sprung up as early as 1520. Such Sabbatharians, or similar sects, we meet about 1545 among the Quakers in England" (1894 edition).

What does appear evident is that among the Puritans, first in England, and then in America, were conscientious Sabbatharians. The earliest Sabbath-keeping churches in America were merely local congregations, not formally incorporated or organized into conferences. The local congrega-

tions went by various designations or names, such as Sabbatarians, Church of God, Church of Christ, Seventh Day Baptists, and even Independents. The Seventh Day Baptists were among the earliest to effect a General Conference organization (in 1802). The Seventh-day Adventists effected theirs in 1863, and the Church of God (Seventh Day) effected theirs still later.

Arthur Elwell Main, D.D., in *Seventh Day Baptists in Europe and America* Vol. 1, says that just when or how the Sabbath truth first came to America from England was not known, but that as early as 1646 it was the occasion of much earnest discussion in New England. This dates Sabbath agitation about eighteen years prior to the London Seventh-day Baptists' sending of Stephen Mumford to America. This situation may also be ascertained from Felt's *Ecclesiastical History of New England*, Vol. 1, p. 593.

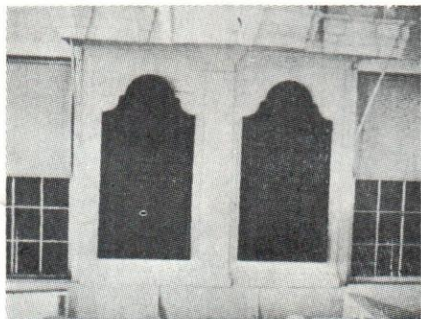
As far as known historical records go, it appears that the first organization of Sabbath-keeping Christians in America was that of the church at Newport, R. I., in 1671. Mumford attended the first-day Baptist Church, and for several years taught the Sab-

bath truth among its congregation. As a result, a number of them embraced the Sabbath in 1665 and in 1666, but their intention was not to sever their connection with the Baptist Church. They soon learned, however, that even in the church of Roger Williams, where liberty of conscience was supposed to prevail, it was not possible to have close communion with such drastic differences in beliefs as the Sabbath and Sunday brought about. Accordingly, the seventh-day observers left the Baptist Church on December 7, 1671, and sixteen days later, on the 23rd of December, they convened together in a church organization.

Other Sabbath-keeping centers that were established shortly after the Newport group was formed were the group near Philadelphia, Penn., through the labors of Able Noble, who came from England about 1684; and the group located at Piscataway, N.J., which was organized early in the 1800's. From these centers streams of Sabbatarian emigration flowed westward and southward until there were not less than twenty churches and settlements of Sabbath keepers in nine states when the General Conference of the Seventh Day Baptists was organized in 1802. Their headquarters is at Plainfield, N.J.

There is also in the state of Pennsylvania a small body of German Seventh Day Baptists, who have a very interesting Sabbath-keeping heritage. It dates approximately from 1728 when Conrad Beissel, a native of Germany, became the real leader of an independent Sabbath-keeping group, established in the Ephrata community.

In those years it was largely a monastic movement, comprised of the



*Ten Commandments in
Newport, R. I., SDB Church*

"Brotherhood of Zion" and the "Spiritual Order of the Roses of Sharon," one of the most celebrated establishments of its kind in the country. Because of their unusual manner of life and because it was feared that through their influence the whole state of Pennsylvania would be affected with their Sabbatarian teachings, they were at times persecuted.

It is said that the hymnology introduced there (i.e., responsive singing into the services), which attracted the attention of the music critics of the Old World, developed rapidly and came into use among the Brethren and the Sabbatarians thereafter. The group also established and successfully maintained a Sabbath school at Ephrata, its headquarters, forty years before Robert Raikes introduced the system of Sunday Schools in England.

Because of the circumstances of the

times, no doubt, the German Seventh Day Baptists had some associations with William Penn, Benjamin Franklin and George Washington. Franklin did some Beissel's printing. Peter Miller, a member of the colony, was a close friend of the Penn family. He was also personally acquainted with George Washington.

When the Continental Congress sought a trustworthy and loyal man to conduct its diplomatic correspondence with the governments of Europe, it was this recluse of the Ephrata Community who translated the Declaration of Independence into seven different languages.

Shortly after the Battle of Brandywine in 1777, during the Revolutionary War, the cloister was converted into a military hospital for the sick and wounded. A monument on the site still marks the place of several hundred buried soldiers.



A re-enactment of the "Vorspiel" — a cappella singing — at the Ephrata Cloister. (Photo, School of Photography, Witmer, Pa.)



THE PRESIDENT'S MESSAGE

The Age of Specialization

IN THIS AGE there is a necessity of specialization. For instance, the American Bible Society limits itself to one object, the printing and distribution of the Holy Scriptures.

This solitariness of purpose is also one which characterizes the Bible Sabbath Association. It has one task to perform, the task of maintaining and promoting observance of the seventh-day Sabbath.

This is our task, our sole responsibility: to be an organized structure—streamlined and integrated with the Sabbath keepers of various denominations for service in the modern present—a positive stance for the Lord and His holy day—fresh and vigorous vehicles for communication and vital relevance of the Sabbath—the confrontation with society on expanding fronts, both geographic and spiritual, and a realistic, practical, and dynamic way—with an approach that is glowing and imaginatively POSITIVE!

Ours is not a task of censorious restrictiveness—a series of “Thou shalt nots”—but one of continuous reminders that man finds his true fulfillment through weekly renewal at spiritual fountains.

There are many doctrines that we could stress and lose the understanding of our primary purpose, and consequently our efficiency in performing that purpose, if we were to dissipate our energies by endeavoring to serve many causes and thereby serving none.

I have believed ever since I first came into contact with the Bible Sabbath Association that the Lord has designed this organization to fill a need, with a relevant place in the historical context of our times—to give direction in the midst of confusion.

Will we have some word of guidance and instruction to those who don't know the truth? What will they do? What should they do when the civil law says “Keep Sunday”? The Bible Sabbath Association can be and, under, God, *will* be a UNITED FORCE of all Sabbath keepers against such organizations as the Lord's Day Alliance, and enable some to find the true Sabbath of Creation.

Our method in the pursuit of our purpose as the Bible Sabbath Association to promote belief in and observance of the true Sabbath is not by “civil authority,” but by God's authority.

It is a simple method, but not an easy one. It is found in the ancient Biblical injunction, “precept upon precept, line upon line.” In short ours is an EDUCATIONAL TASK!

Heriberto Littrell

**The Bible Sabbath Association
needs**

Your prayers

Your financial help

Your time.

News From Sabbath-keeping Groups

Conducted by R. D. Bradshaw

Zion Prayer Chapel

Travis Armstrong wrote recently about the Zion Prayer Chapel in Tippecanoe, Ohio. He outlined the following:

The chapel "will open as weather clears up and the construction work (now started) is finished—late spring.

"Services are to be seven days each week. . . . Evangelistic in its approach, believing that *praises* are the key to much *victory* this hour, . . . also *salvation* isn't the end result of being a member; you must *grow and mature* in the Word of Life as it plainly reveals unto all. Also, that being endowed with the Holy Spirit is being *in-filled* and operating in the fullness of His gifts to the body of believers, that this is their power to dispel Satan from our midst daily—also through *prayer and fasting*. All of our efforts must be as led of the Holy Spirit in our lives."

Brother Armstrong also pointed out that they have a missionary outreach for Old Mexico. He states that he "planted the seed for over 30 operating churches in that land."

He and his wife, Mary, are the co-pastors of the chapel. For more information, write to Elder Travis Armstrong, Box 13, Tippecanoe, Ohio 44699.

Worldwide Church of God

The Worldwide Church of God has

finalized the sale of its big printing presses in Pasadena, Calif., to the W. A. Krueger Co. The church retained some photographic, typesetting, and printing equipment for members' letters, booklets, and other printing requirements.

Sale of this material is expected to improve significantly the financial status of the organization and to result in a drop in monthly financial outlay.

Many members working in the facility will be retained by W. A. Krueger Co. Krueger will print *Plain Truth* and most of the other literature requirements for the church.

Seventh Day Baptists

The February, 1975, issue of *The Sabbath Recorder* carried a notice advertising the new *Directory of Sabbath-Observing Groups*, information on BSA membership, and a picture of BSA President Terril D. Littrell. BSA appreciates this support from our Seventh Day Baptist brethren.

Seventh-Day Adventists

The *Review and Herald* of Dec. 12, 1974, reported on the 1975 Seventh-day Adventist General Conference meeting now scheduled for Vienna, Austria, July 11-19.

Elder R. M. Reinhard, assistant treasurer of the General Conference, indicated in an interview for the *Re-*

view article that the conference will meet at Vienna's Stadthalle, "one of the largest and most versatile convention centers in Europe."

The Stadthalle has a seating capacity of 12,000. Reinhard indicated that delegates and visitors could fill a hall with a seating capacity of 20,000. The North American church has been allocated 1200 seats.

To handle language problems, the public meetings will be conducted in both English and German. Translations will be made into six other languages.

Local Church of God

Anyone desiring information concerning time and place for Church of God weekly Sabbath services in the York, Pa., area may contact Elder Robert H. Stine, R. R. 1, Red Lion, Pa. 17356, or telephone 244-6485.

Church of God (Seventh Day)— Denver, Colorado)

The 1975 General Conference of the Church of God (Seventh Day) will convene on the campus of the William Woods College in Fulton, Mo., July 14-19. For more information on this general conference meeting, write to Church of God (Seventh Day), Box 2370, Denver, Colo. 80201.

The church established a new congregation last July at Spruce Grove, Alberta, Canada. Attendance at this new congregation has ranged from 34 to 46 brethren. BSA expresses best wishes to this new congregation of Sabbath keepers.

Congregation of Yahweh, Our Righteousness

The Sacramento, Calif., *Bee* (January 5, 1974) carried an article about

some brethren in California:

"A dozen families are clustered in mobile homes in the Sierra foothills near Plymouth, seeking self-sufficiency and escape from the wrath of God.

"The austere, hardworking group is part of the Congregation of Yahweh Our Righteousness, a splinter sect of the Seventh-day Adventist Church.

"Like the Adventists, they observe the Sabbath on Saturday. But they go much further in defining 'sin,' observing all the moral requirements of Mosaic law, the Torah.

"Even divulging the size of their sect, described as *comparatively small*, is considered to be sin. Their summary of the moral requirements of the Old and New Testaments covers 13 single-spaced pages.

"The congregation was founded in 1961 by E. R. Blake, a slight, bearded, earnest man who explains why he and his followers have literally fled to the hills—and why all members of the sect are permitted to live only in small towns or the country.

"Many of the precepts which the congregation follows were set forth by E. G. White—affectionately called *Sister White* by her devotees. Born in the 19th century, in New England, Mrs. White is regarded by Blake and his group—too—as a true prophet of God.

"Among the many admonitions of Mrs. White is the command to move to retired places where they can raise their own food, have their own water for drinking, and have their own firewood.

"But Blake also believes Sunday business closing laws will soon be passed all over the world because of the energy crisis. This he views as the prelude to national ruin and

chaos because it will create an issue between the commandments of God and the commandments of man.

"So he has called an emergency conference at 7 p.m. Sundays and Thursdays at 4746 El Camino Ave. to urge people to leave Sacramento and all other large cities.

"Blake says 'it is hard to say how long it will be before all this comes about—We are not date setters.' But, he says, 'We are acting on the weight of evidence and moving out onto the land in anticipation that when we are prepared for the crisis, a Sunday law will be permitted by God to pass.'

"Meanwhile the group is losing no time in its preparations. The life style is rigorous and hardship is a daily fact of life. Men in the family have paying jobs or businesses—Blake and his son Jerry, are piano tuners and owners of the Philadelphia Publishing Co. and a neighbor has Myer's Tree Service in Plymouth.

"Each family has morning and evening worship lasting from 15 to 45 minutes and family members also pray individually at noon when they are separated.

"All are total vegetarians. They eat no animal products including milk, eggs and cheese. Most of their food comes from large gardens—Mrs. Blake raised 3,000 pounds of produce this year.

"The men are forbidden to shave because, says Blake, We believe that it is a sin. That belief is based on Leviticus 19:27, one of the commandments of the Torah.

"The women are required to wear long dresses not more than nine inches from the floor—a figure Blake says was revealed to Mrs. White in a vision—and cover their heads with a piece of cloth in public. They also are

forbidden to cut their hair short.

"The congregation is governed by a council of men. No women take part, in keeping with the belief that woman has her own sphere—raising and educating the children—but man is the decision-making priest.

"Blake says he founded the congregation after 17 years of study of the Bible and writings of Mrs. White in an attempt to learn God's will after the death of the couple's second child, regarded as a curse which had come into my family.

"After summarizing what he feels to be the moral requirements of the Old and New Testament, Blake says he felt a terrible weight of responsibility to teach others. He took \$1,500—all he owned—and bought time on a Mexican radio station.

"This led to his following, which extends from Washington to Colorado.

"The congregation is buying 161 acres at the Plymouth site. Blake envisions accommodating 160 families on the parcels eventually."

For more information on this group, you may write Elder Fred O. Alseth, Route 2, Box 15, Plymouth, Calif. 95669.

OUR APOLOGIES

In the March, 1975, issue, in the article introducing David H. Wehmeyer as the editor of the Spanish edition of THE SABBATH SENTINEL, the statement, "David has served as . . . and one of the producers of a local television program sponsored by the Remnant Church," should have read: "David was one of many who assisted Pastor Richard Chatfield in presenting the gospel to others through the means of television."

A Note
From
the Editor



Pressing Toward the Mark

MY SON JONATHAN and I have just returned from a short hike on one of the nature trails at Old Hickory Wildlife Reservation near us. Each of these trails is ideal for studying trees, birds, insect life, or wild flowers.

But eleven-year-old Jonathan was interested in none of these this time. Each time we passed a suitable tree, he wanted to stop—but not for studying what species it was. He wanted to climb it! Every climbable tree seemed to present a challenge to him.

After about the sixth one and after hearing his disappointment when I preferred to sit on the grass or rest in a nearby swing rather than to climb with him, I asked him, "What's so fascinating about climbing a tree, Jon?"

He twisted his head that peculiar way that only he does and thought a moment before replying. "I just want to see how high I can get up in 'em, I guess," he answered.

I have pondered his words, "I just want to see how high I can get." Being moral-minded, I had to put a spiritual twist to his reply.

Perhaps the apostle Paul was thinking of tree-climbing experiences of his youth when he said, "this one thing

I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

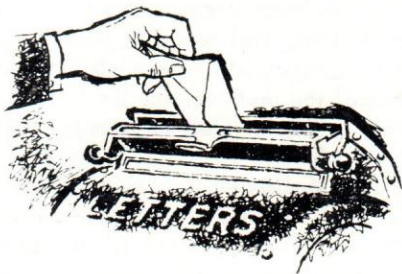
Paul realized that, with the Lord's help, he had climbed upward quite a distance from the time when Christ had found him on the road to Damascus. But he had not reached the goal! Forgetting past accomplishments, he was reaching for the highest branch—the Lord's "high calling."

What is "the high calling of God in Christ Jesus"? Perhaps it is explained in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." An angel has just described the terrible fate of those who have forsaken the commandments; now he contrasts the reward of those who have obeyed them, saying (in effect): "Here they are, everyone! Satan maintained that mankind could not keep God's commandments. But there they are! They are living proof that Satan was wrong. They have, with divine help, kept the commandments; they have not forsaken the faith of Jesus. Here they are! Take a good look at them!"

And the prize Paul mentioned? Everlasting life, free from death, sorrow, sickness. But most of all, "he [God] will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . And they shall see his face; and his name shall be in their foreheads" (Revelation 21:3; 22:4).

What a wonderful promise! Let's reach up for higher branches!

Eugene Lincoln



Conducted by Ruth Thomas

Would it be possible for you to send me literature on the Sabbath? I would also appreciate other books or tracts on religion in general.

A.E.S., Ohio

Please send me information and printed literature explaining the objectives and programs of the Bible Sabbath Association.

I learned of the association from an announcement in *Facts of Our Faith* and a couple of other Sabbath-keeping sources.

Thank you for your helpful information.

B.R.G., Texas

Enclosed find the sum of \$5 for calendar and *Directory of Sabbath-Observing Groups*. The directory is very informative. May our Creator bless each one who had a part in the work of compiling the contents for a book of this kind.

Mrs. Ella Wright, Missouri

Enclosed is my check in support of the work of the Association. God bless you as you continue to strive to serve His purpose.

I look forward to each issue of THE SABBATH SENTINEL, rejoicing at each evidence of growth and development.

M. J. Rabatin, Alabama

I appreciate the very fine work you are doing, in bringing all Sabbath believers together in these last days. Also I wish to convey my thanks to you for that great little magazine, THE SABBATH SENTINEL, that I enjoy so very much.

Enclosed you will find an offering to help toward your needs. I only wish that I could do more.

Thanking you for what your Association means to me.

Betty Jean Cook,
Birmingham, Ala.

After reading Pres. Terril Littrell's letter about the works of the B.S.A. and of the financial crisis, I am sending a donation for where it is needed the most.

I believe in the works of the association, and may God guide us through these difficult times into even greater service.

I recall the visit of Bro. Lawrence Burrell in Denver, when I was pastor there 20 years ago.

Rev. C. Harmon Dickinson
Seventh Day Baptist Church
Richburg, N. Y.

I am writing to compliment you on your work in the Bible Sabbath Association. You are making an outstanding effort to recognize and represent the numerous Sabbath-keeping organizations. Thus, I support groups such as the BSA that emphasize points that I know are the Word of God, without condemning other points that I recognize as the Word of God.

Enclosed is a gift to help in the publishing of THE SABBATH SENTINEL.

Keith B. Howard, secretary,
Pentecostal Church of Zion
French Lick, Ind.

It has come to our notice that you produce a book known as the *Bible Sabbath Handbook*, and we as the Church of God in South Australia are interested in this information, inasmuch as we are Sabbath keepers. We would be pleased if you would forward a copy to us.

Attached is a cheque which we hope will cover the cost including postage.

M. E. Gage, deacon,
The Church of God,
Australia

I am convinced from God's Word that believers ought to be united, that we should not allow minor differences to rift us apart. First, we should be one in the Spirit and then through Godly fellowship. We can be one in doctrine as we study together. Pray for us as we do for you.

Elder David Spencer
Church of God (Seventh Day)
Bahamas

We would be pleased if you would send us at least four or five dozen pamphlets on *Let's Go Back To the Sabbath*. I sent for at least that many before and I have given them all away. There are more people asking for them and I think it is a good missionary project.

D.D., Washington

We are always happy to work with the Bible Sabbath Association as much as possible. The anniversary issue of THE SABBATH SENTINEL was very interesting, especially as we see what a prominent role Seventh Day Baptist played in the early years of the association.

John D. Bevis, editor
The Sabbath Recorder,
New Jersey

It is Elder Pierson's wish that I express to you his appreciation for your kindness in sharing with us the latest edition of the *Directory of Sabbath-Observing Groups* and also the January/February issue of THE SABBATH SENTINEL.

It is helpful for us to have available the information which these publications contain. There is a bond of fellowship that unites Sabbath-keeping people around the world.

—F. C. Webster, assistant to the president,
General Conference of Seventh Day Adventists,
Washington, D. C.

Could you please write us regarding your activities, especially those dealing with the Federal Government?

We are enclosing a check for a copy of the new *Directory of Sabbath-Observing Groups*. We appreciate your announcement of it, and we are anxious to obtain a copy. . . .

May the Lord richly bless all those Sabbath keepers in our land and draw us together that we may unitedly oppose the national Sunday Law when it is forced upon us. The time is right upon us!

Ben L. Roden, president,
General Association Branch Davidian Seventh Day Adventists,
Texas

Your fine publications are much needed by Sabbath keepers. Your directory was very helpful in unlocking my mind to see that God has many people in many different organizations.

Milo E. Wilcox, minister,
Church of God (7th Day)

We are trying to obtain more subscriptions for THE SABBATH SENTINEL.

We feel it should have a much wider circulation in New Zealand.

Please send us six copies of the new *Directory of Sabbath-Observing Groups*.

Joan E. Ireland, president,
New Zealand Branch,
Bible Sabbath Association, International

Thank you for the calendar you so kindly sent us recently. The Sabbath calendar has become an appreciated fixture in my office for quite a few years now . . . and still evokes comment and an excuse to talk about the true Sabbath.

The article by Frank M. Walker was interesting. It was he who, years ago, had quite an influence on our thinking—an influence that carries over to this day, I might add.

Vern Lindvig, California

Thank you for the Sabbath calendar. I hope to send you a gift and order for more things when spring work comes. At a time like we face, when liberty of conscience is going to be replaced by man-made sabbath laws in opposition to the law of God, certainly all true Sabbath keepers should pull together and let the spirit of God lead till we are rescued from this hijacked planet.

Recently I was accused of keeping the old Jewish Sabbath, so I asked my friend to show me from the Bible where it says anything about the seventh day Sabbath of the Jews, so he reached for the encyclopedia, but I told him it must be from the Bible. It was God, not the Jews, who created the earth and made the Sabbath. Then he asked me if I could just name five organizations that keep the seventh day. You can be sure I was

glad to have the *Directory of Sabbath-Observing Groups* at hand.

Those who desire Sabbath fellowship are always welcome at the Blue Mountain Valley Seventh Day Adventist Church at Atheana, Ore.

Horace Shaw
Route 1,
Weston, Or. 97886

Thanks for the Sabbath calendar sent to me in response to my postcard request. Until a very short time ago I had never heard of your organization (having just come south from Michigan, which has always been my home). However, I was acquainted with a Seventh Day Baptist years ago, in Battle Creek, Mich. I am a Seventh-day Adventist. I feel that your organization is a good one.

Mrs. W. V. L.
Tenn.

YOUR INFLUENCE CAN LIVE . . .

Long after you are gone from this life, your influence can live on in this world by remembering the Bible Sabbath Association in your Last Will and Testament . . .

Your bequest to the Bible Sabbath Association will provide a Living Memorial for you through generations yet unborn.

The Bible Sabbath Association relies on your gifts to support its work:

- Literature Ministry
- Radio Ministry
- Personal Field Ministry
- Legislative Ministry
- Visual Aid Ministry

Sunset Tables Available from the BSA

Since the true Sabbath wisely commences and closes at sunsets of the sixth and seventh days of the week, our appreciation of the God-ordained Sabbath is greatly enhanced by accurate knowledge of sunset times through the years. The moments of sunsets change materially at different localities — a minute for each ten miles or so east and west, and somewhat less for north or south differences in location.

Bible Sabbath Association sunset tables are computed for your precise location as to latitude and longitude, and are accurate until 2,000 A.D. The cost of sunset tables computed for your specific locality is extremely reasonable. We will make the master copy for \$10 and 50 cents for each additional copy at one mailing.

Some master copies have been made and are on file at the association headquarters office. Additional copies may be ordered for \$1.00 each for one copy, and 50 cents

for each multiple copy to one address. Master copies are on file for the following places:

UNITED STATES:

St. Louis, Mo.; Kansas City, Mo.; Chicago, Ill.; Los Angeles, Cal.; Cincinnati, Ohio; Atlanta, Ga.; New York, N. Y.; Detroit, Mich.; Minneapolis, Minn.; Sulphur Springs, Ark.

Eugene, Ore.; Horseheads, N. Y.; Portland, Ore.; Pomona Park, Fla.; Fairview, Okla.; Toledo, Ohio; Summer Lake, Ore.; Lost Creek, W. Va.; Salem, West Va.; San Mateo, Cal.

Tamora, Nebr.; Blountsville, Tenn.; North Loup, Nebr.; Tacoma, Wash.; Kennewick, Wash.; Monitor, Wash.; Wentzville, Mo.; Haleyville, Ala.; Marysville, Wash.; Palm Springs, Cal.

Union, N. J.; Clinton, N. C.; Polo, Mo.; Gilroy, Cal.; Glens Falls, N. Y.; Loveland, Colo.; Richburg, N. J.; Clarksville, Ark.; Henryetta, Okla.; Tullahoma, Tenn.

CANADA:

Rutland, B. C.; East Black Pool, B. C.; New Westminster, B.C.; Restigouche, Quebec.

ATTENTION

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

IS IT WORTH \$3.50

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

IS IT WORTH \$3.50

to have up-to-the-minute material to help you present the Sabbath truth in your church, pulpit, Sabbath school, Bible study groups? Of course it is ! ! !

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Mail \$3.50 today to start THE SABBATH SENTINEL coming to you for a year.

BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737

Question:

**What do you know about
your fellow Sabbath keepers
in other groups or denominations?**

If your answer is:

**You'd better get
a copy of the Directory
of Sabbath Observing
Groups—only \$3.50
per copy.**

BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

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.

This feature, offered solely as a service for Sabbathkeepers, is probably not obtainable elsewhere and is for the purpose of fostering increased good will, love, and harmony among ALL Sabbath - observing people (John 13:35).

I am a widow, living alone, and would like to correspond with some Sabbath-keeping men and women who are also alone and would like fellowship. I have been a Sabbath keeper for about 46 years. I would like to hear from those from age 65 to 73. Mrs. Alma Borum, 152 Lenora, Cottage Hills, Ill. 62018.

Old-fashioned camp meeting will be held July 26 through August 9 at the Sunset Hills Evangelistic Center, 4627 Bit and Spur Road, Mobile, Alabama.

There will be two services each day. Plenty of camper and travel trailer parking space free. Limited amount of sleeping room available free. Two meals will be served each day on a free-will offering basis. Everyone is invited to attend.

Visiting preachers and singers will be given an opportunity to minister on the program as time permits.

For further information, call (205) 344-4294 or write to Evangelist Erma Jones, 4627 Bit and Spur Road, Mobile, Ala. 36608.

Lone Sabbath keeper would like to correspond with others of like faith. Please address Mrs. Laura E. Williams, 17 West Townsend, McAlester, Okla. 74501.

We purchased a church building and other housing facilities in Sulphur, Okla., for the state headquarters of the Missionary Body of Jesus Christ. This organization is of Seventh Day Oneness faith, the first Oneness Church ever to be in this city.

Changes and renewal of the church will come within the forthcoming months, after which we expect to do mission work, throughout the state and elsewhere.

If you are a lonely Sabbath keeper and desire a church home, we extend a hearty welcome to you to join us in our local work.

During the year, we need a caretaker for the property, and in exchange for service, we have a nice house on the grounds. This would be an ideal setup for a retired couple or a young couple who wish to have a church home of Oneness Seventh Day Faith.

Sulphur is surrounded by lakes, streams, waterfalls, and the glories of God's universe. We need you in our midst. Maribeth Hunter, 1210 W. Wyandotte Ave., Sulphur, Okla. 73086.

It never pays to be too blunt with your friends. They'll think you're dull.

For a Sense of Direction Read the Sabbath Sentinel



We don't expect The Sabbath Sentinel to appeal to everyone. But we do expect it to appeal to a discerning readership who are able to identify with the message it is trying to convey. So far as we know, there is no other publication of its kind—and we want to keep it that way.

Articles that appear in The Sabbath Sentinel are relevant to today's needs. They give the reader a sense of direction. If you have had a chance to explore the pages of The Sab-

bath Sentinel lately, you will no doubt have sensed some of the thought, the dedication, and conviction that go into each issue.

After reading your issue of the Sentinel, won't you pass it on to someone else who might like to subscribe also? Better still, why not send subscriptions as gifts to your friends, the library, that sincere Sunday-observing pastor down the street?

Subscriptions are only \$3.50 per year.

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737