

"Go, Set a Watchman, Let Him Declare What He Seeth."

— ISAIAH 21:6 —

THE SABBATH SENTINEL

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"I AM THE WAY, THE TRUTH, AND THE LIFE."

— JOHN 14:6 —

IMPORTANT NOTICE TO ALL SABBATH KEEPERS

Just before press time, word has been received that hearings on the constitutionality of several Sunday laws which have been appealed to the United States Supreme Court were held on December 7 and 8. This is the first time this body has agreed to hear such laws. It is probable that the final decision will not have been reached by the time this magazine is in your hands.

We urge that each reader in the United States pray that the Lord's will may be shown in the decision reached. We cannot know what His will may be; perhaps only through persecution of some will the gravity of keeping a man-made rest day be realized by others, or maybe freedom will be granted to proclaim the Sabbath Truth more fully by our example than in the past.

Above all, we need to pray for ourselves and for each other that, come what may, we shall be prepared to fill our places in proclaiming the Lord's message in these dramatic days.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth."—1 Timothy 2:1-4

The Sabbath Sentinel

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THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma

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promoting the seventh-day Sabbath of the Scriptures.

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Any ideas of a controversial nature or non-Sabbath reference matter contained in articles published herein are the opinions of the author and are not necessarily endorsed by The Bible Sabbath Association. Such articles are accepted for publication only because of their over-all Sabbath-promotional value.

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WHY I OBSERVE SATURDAY AS THE SABBATH DAY

By The Editor

A Natural Question

Perhaps the question most often asked concerning my religious belief is "Why do you keep Saturday for Sunday?" And though, strictly speaking, it is not accurate to say that I "keep Saturday for Sunday," this question is natural and deserves a more detailed answer than is possible to give orally amid the hustle of life; to give an answer which will be satisfactory to the inquirer is the purpose of this article.

I am a member of one of the several denominations which observe the seventh day as the Sabbath. These groups, though not agreeing on all doctrines, concur with my church in this point of belief.

Now, why is it that the members of these denominations elect to be "peculiar" when the rest of the Christian world observes Sunday? Is it possible that we are right and untold millions of other equally sincere persons wrong? To settle this point, one must take neither my word nor that of any other individual except as it can be based on the inspired words of our Lord as found in the Bible.

Sabbath Dates From Creation

The first mention of the seventh day as a day of rest is found in Genesis 2:1-3:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in

it he had rested from all his work which God created and made.

It was not that the Lord needed to rest, for "the Creator of the ends of the earth fainteth not, neither is weary" (Isaiah 40:28). But mortal man does need a weekly day of rest from ordinary labors; however, the Sabbath was to have a far deeper meaning than simply to be a day of relaxation. It was to be an everlasting reminder to the believer that the omnipotent Lord whom he worshipped was the sole Creator of all things:

Remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is. . . . (Exodus 20:8-11)

The Sabbath was declared also to be a "sign" distinguishing worship of Jehovah, the One who can sanctify the believer as well as He can a day, from the blind and useless faith in the many heathen gods. Ezekiel makes this plain (20:12):

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

Law Before Sinai

As slaves of the Egyptians, most of God's chosen people had forgot-

ten Him and His law, as is indicated in Exodus 3:13,14. To some, who might believe that there was no law of God before the Ten Commandments were given at Sinai, the testimony concerning Abraham, who lived more than 500 years before the writing of the Commandments on stone tablets, may be surprising:

. . . Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Genesis 26:5)

Speaking particularly of the Sabbath law, the Bible says, in Exodus 16, that the giving of manna, which began before Sinai, was to prove whether the people "will walk in my law or no" (verse 4). Some of these people evidently asked, like so many today, "What difference does it make which day I keep, as long as I'm sincere in my belief?" The result of this attitude is found in verses 22 to 30—simply it was this: they found no manna on the Sabbath Day, and, moreover, they were reprimanded by the Lord.

"From Even Unto Even"

God's Sabbath does not begin at midnight, but in the evening (sunset—see Deuteronomy 16:6 and Mark 1:32) of the sixth day, now called by the pagan name Friday. It ends at sunset Saturday.

From even unto even, shall ye celebrate your sabbath. (Leviticus 23:32)

An Everlasting Memorial

In Exodus 31:16,17, the Sabbath is called a "perpetual covenant" which was to last "forever." Isaiah states that it will be kept throughout eternity by the redeemed (Isaiah 66:22,23).

A Blessing And A Curse

The Prophet Jeremiah warned the people (17:21-27) that the fate of Jerusalem depended on their observance of the Sabbath. His pleas were ignored, and at least partly because of Sabbath desecration, their city was totally destroyed by Nebuchadnezzar. During the rebuilding of Jerusalem Nehemiah instituted Sabbath reform (13:15-19). After that, the Jews were much more careful how they observed the Sabbath. In fact, some of them became so radical on this point of doctrine that the carrying of a handkerchief (which was considered a "burden") on the Sabbath was forbidden!

What Is the New Testament Sabbath?

"But," some may say, "those are all Old Testament passages. Isn't Sunday the New Testament Sabbath?"

However, look as one will, he will find not a single text in the New Testament which authorizes a change in the day of worship. On the contrary, Christ stated (Matthew 5:17-19) that He had not come to destroy the law, but that

. . . till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. (Revised Standard Version)

Truly there was a law that passed with the crucifixion of our Saviour—the ceremonial law which required sacrifices of animals, ceremonial cleansings, etc.—but it was not the law of the Ten Commandments, which were written originally by the very hand of the Almighty (Deuteronomy 4:13).

It was Jesus' custom to observe the Sabbath by attending a synagogue (Luke 4:16). He expected His followers to be observing the

Sabbath when Jerusalem was destroyed by Titus years after His death and resurrection:

But pray ye that your flight be not in the winter, neither on the sabbath day. (Matthew 24:20)

The Apostle Paul also kept the Sabbath many years after the resurrection of Christ (Acts 17:1,2). Not only Jewish Christians but also Gentile believers kept the Sabbath (Acts 13:14 and 42-44).

Sunday — Verse By Verse

If there was a Biblical change in the day of worship from the seventh to the first day of the week, it must be found in at least one of nine texts—for Sunday (called “the first day of the week” in the Bible) is mentioned only that many times in the Sacred Scriptures!

1. The first is found in Genesis 1:5. Here the first day of the week is mentioned as a work day for God, on which He made light. There is no other Old Testament reference to the first day.

2-6. Five New Testament texts (Matthew 28:1; Mark 16:1,2, and 9; Luke 24:1; and John 20:1) all tell of the same occasion: the fact that the women arriving at Jesus’ tomb on the morning of the first day of the week found that He had risen.

7. John 20:19 says that the disciples were assembled—but not for a worship service to commemorate Christ’s resurrection; they were living in that room (Acts 1:13), and they were there “for fear of the Jews.”

8. A hurried look at Acts 20:7 seems to indicate a religious ceremony on the first day of the week,

for it mentions that “the disciples came together to break bread,” with Paul preaching to them until midnight. But in those days long before the advent of sliced bread, the phrase “breaking bread” often meant simply eating (Acts 27:33-35), since bread, the main element of the meal, was usually broken rather than sliced with a knife. Whether this was a religious ceremony or not, we know that it took place, not only on Sunday, but every day of the week (Acts 2:46). Another interesting fact is this: that was not a Sunday night meeting, but a Saturday night meeting, since civil days in those times were reckoned from sunset to sunset.

9. The last mention of the first day of the week in the Bible is in 1 Corinthians 16:2, telling the brethren in Corinth to “put something aside and store it up” (R.S.V.) so that they would have an offering for the poor at Jerusalem ready to give Paul when he came through on his way to that city.

John and “The Lord’s Day”

Some may ask, “But what about John, in Revelation 1:10, saying that he “was in the spirit on the Lord’s day”?

There are two possible meanings here: (1) he could have meant the Sabbath day, for Christ had said that He was Lord of the Sabbath (Matthew 12:8 and Mark 2:28). (2) Or perhaps he meant exactly what is said in the original Greek—that he was “in the spirit **in** (not **on**) the Lord’s Day,” or in other words, “the day of the Lord,” as it is called in other parts of the Bible. Neither interpretation con-

veys the meaning of Sunday.

When And How?

Then how did observance of Sunday as a sacred day originate? The answer must be found in early church history; it is not in the Bible. H. G. Wells in his **Outline of History** (1940-41 ed., p. 543) explains it as follows:

During this indefinite time a considerable amount of a sort of theocrasia seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult, and the cult of Serapis-Isis-Horus. From the former it would seem the Christians adopted Sun-day as their chief day of worship instead of the Jewish Sabbath. . . .

The earliest record we have of Sunday observance was written by Justin Martyr in his First Apology, over 100 years after the resurrection.

On the day which is called Sunday there is an assembly . . . and the records of the Apostles or the writings of the prophets are read as long as we have time.

The change from Sabbath to Sunday observance was not sudden; it covered a period of several hundred years. Funk and Wagnalls **New Standard Bible Dictionary**, under "Sabbath" (p. 792), says:

For a time, the two days were observed together, but for very distinct and different reasons. They were not rival or antagonistic to each other. . . . And yet it was inevitable, as Christianity became more and more clearly differentiated from Judaism, that two days so nearly alike in purpose should be unified and assimilated. This took place in the early years of the 4th cent. of the Christian era when the ideal Sabbath of Jesus was identified with the Lord's Day, and the Jewish Sabbath fell into disuse, and the conviction grew that it had been abrogated.

Under "Sabbath" heading, the Encyclopaedia Britannica (Vol. 19, pp. 787, 788) states that

In the early Christian church Jewish Christians continued to keep the Sabbath. . . . Eusebius records that the Ebionites observed both the Sabbath and the Lord's Day, the weekly celebration of the resurrection.

Sunday observance was enforced by civil statute when, in A.D. 321, Emperor Constantine (who, according to Gibbon in **The Decline and Fall of the Roman Empire**, liked to be associated with the symbol of the sun) enacted the first Sunday "blue law."

This "falling away" from Bible doctrine was foretold by the Apostle Paul in 2 Thessalonians 2:3, 4, and Daniel (7:25) speaks of an apostate power that should "think to change time and the law." (R.S.V.)

Despite persecution by the established churches, there has always been a small number of Sabbath-observing Christians.

Do We Know Which Is the Sabbath?

There has been only one calendar change since the time of Christ—from the Julian to the Gregorian. This change had no effect on the days of the week. Never in recorded history has there been a break in the weekly cycle of seven days.

In Conclusion . . .

Yes, in short, those are my primary reasons for observing Saturday, the seventh day, as the Sabbath. I have been called "legalistic"; I do not agree, for I realize that "by the deeds of the law shall no flesh be justified in His sight" (Romans 3:20). But being free

from the condemnation of the law through the Atonement of Christ does not, as I see it, give me freedom to break the law again after I have accepted Him as my Saviour. I strive, through His power, to do His will—not merely to gain the reward promised, but because I love Him and want my life to be like His.

I do not judge anyone because of his religious belief, no matter how much it may differ from mine. Of course, I believe I am right, and try to get others to accept this point of what I consider Bible-based truth. However, if one still want to keep Sunday as his day of rest (or any other day—or no day), I still respect his opinion, though not agreeing with it.

Whether or not your ideas have been changed on this point, I pray that you now have a clearer knowledge of this peculiarity of my religious belief.

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RESPECTING GOD'S LAWS

My Grandpa says that it is good
For boys to run and play,
But there are times when we must
face

Life in a reverent way . . .

For Grandpa says that God has
made

Some rules to guide our fun,
And if we break a rule we hurt
Ourselves . . . and everyone!

—Loren Maner

“A man without convictions is a
tramp on the road that leads to
nowhere.”—Evangelist

Saints are sinners who keep on
trying.

You can't put your sins behind
you until you face them.

“God offers to every mind the
choice between truth and repose.”
—Emerson

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Frederick Frerichs, Minister

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YOU ARE CORDIALLY

INVITED

A BIBLE SABBATH COMMENTARY

WITH INFORMATIVE COMMENTS

by Walter J. Fillyaw

While studying the various aspects of life as shown by the attributes of one's nature, let us draw a parallel outline of the three most sacred contributions of God's divine nature that are conferred upon both the Christian and the seventh-day Sabbath.

In the human there are two distinct aspects of nature—sinful and righteous. During the early stages of mundane life one reaches a state of accountability to God concerning the eternal destiny of his soul. But because of a sinful nature, which is an evil disposition to shun the precepts of life, he becomes engulfed in spiritual darkness. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). And "the soul that sinneth, it shall die" (Ezekiel 18:4). Therefore, it is impossible for the unregenerated person to display righteous judgment, because he is dead in trespasses and sins.

But this darkened era of moral depravity is followed by a glorious sunrise of hope, as the brilliant glow of heavenly sunlight, with its piercing rays of spiritual illumination, penetrates the innermost depths of the lifeless form with a generative quickening of the soul that is dead to righteousness, thereby reviving it to a new status of life and forever banishing the appalling gloom of woeful darkness; this marks the beginning of

a newborn creature, whose abiding disposition is to conform to the righteous judgments of God, in the light of redemptive love.

The momentous occasion when one is born again is pinpointed at the time when the old man of sin debarks into a state of oblivion, as the new creature born of God embarks into the blissful environment of spiritual tranquillity, to live a consecrated life filled with the wisdom of his Creator that he may be able to use good judgment in the ministry of his office as a just steward, loyal ambassador, and devout citizen in the kingdom of God. "For where your treasure is, there will your heart be also" (Matthew 6:21).

Christians demonstrate that they possess the righteous nature of their Redeemer while displaying righteous judgment in the sacred observance of the ten precepts of life that were written with the finger of God on the two tables of stone, as recorded in the decalogue and referred to by Jesus when answering the lawyer's question concerning the great commandment in the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment and the second is like unto it. Thou shalt love thy neighbor as thyself" (Matthew 22:37-39).

Beginning at sunset, the first portion of the 24-hour unit of solar

time is an evening of darkness called night; but this dark period of time is followed by a sunrise of glory marking the beginning of a sunlit day, banishing the darkness of night and terminating as the sun sinks below the western horizon at sunset, which is a dividing line, pinpointing the exact time when the old day ends, and the new day begins another unit of darkness and light.

Sunset of the Christian life indicates the physical ending of the sanctified portion of his social status that should have been motivated with fervent zeal in the spiritual atmosphere of loving obedience and faithful activity within the divine will of the Heavenly Father.

The sunset of the seventh day indicates an ending of the sanctified portion of the week, which should have been kept in a spiritual atmosphere of hallowed sacredness. It also indicates an ending of the weekly cycle of seven days, all of which should have been spent in faithful activities to the honor and glory of the Creator of secular and sacred time.

The departure of the old mortal life of the Christian, that has at sundry times been shrouded with gloomy darkness or radiated with spiritual light, is manifested by the glorious sunset of animated existence, while entering into the peaceful slumber of perfect rest to await the blessed dawning of the resurrection morn, when the mortal shall put on immortality in the image and likeness of Jesus Christ to enjoy the blissfulness of an eternal day with the Sun of Righteousness.

The departure of the old day, whose first, or evening portion, was obscured by darkness and the second, or morning portion, was brilliantly illuminated with the radiant glow of sunlight, is manifested by the dazzling hue of a golden sunset at the arrival of a new day.

Christians who are the followers of Jesus Christ are blessed; they possess a divine sense of spiritual security. Therefore, while fellowshiping with their blessed Redeemer, they are manifestly the happiest people in the human society, and should always take a delight in honoring the Lord during the blessed hours of the Sabbath serenity on the day that was blessed for their physical and mental repose, and which also had an indispensable requisite for the happiness of all mankind divinely bestowed upon it; being the most tranquilizing rest period, it is a sacred time for worship.

The children of the Heavenly Father are the hallowed sons of God; holiness of their Creator is bestowed upon them. Thus being impregnated with the divinity of God, His hallowed children are admonished to hallow His Sabbaths. The seventh day of the week is the holy of the Lord — the genuine Lord's day.

The seventh-day Sabbath was hallowed, signifying that holiness of God was divinely bestowed upon that special unit of holy time, and that it should be kept in a hallowed atmosphere of spiritual sacredness; not doing of one's own ways, nor speaking his own words on that blessed day of hallowed time.

The Lord's redeemed ones are a

sanctified people; they are separated from their sinful nature. Baptism symbolizes the putting away of the old body that is spiritually dead in its sinful nature. And as Christ arose from the grave, victorious over sin and death, the sanctified children of God arise from their watery grave of baptism to walk in the newness of life.

The Lord's Day that was magnified by Jesus Christ while on earth was also sanctified by Him at Creation, signifying that the Sabbath was separated from secular time to be kept in a sacred manner; it is spiritually becoming to every sanctified child of God to perform his secular activities during the first six days of the week, and then restfully observe the blessed seventh-day Sabbath by keeping that holy time the sanctified way.

These analogical comparisons of the sacred attributes of the divinity of God's nature show that the same three areas of exaltation were conferred upon both the Christian and the seventh-day Sabbath.

It is impossible for anyone to live a life of sacred conformity to the divine will of God while not conforming to one of the most outstanding precepts of divine intellect that says "Remember the sabbath day, to keep it holy. Six days shalt thou labor 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. . . . For in six days the Lord made heaven and earth . . . and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it (Exodus 20:8-11).

Instead of doing obeisance to Satan through the disobedience in

the sacrilegious celebration of Sunday, the pagan Sun's day, which begins and ends at midnight, let us obey God by vindicating His Holy Word through the righteous observance of the Lord's sanctified seventh-day Sabbath, which begins and ends at sunset according to the Biblical reckoning of hallowed time.

(To be continued)

SUNDAY WORK IS ISSUE IN GERMANY

A recent United Press International dispatch from Bonn, Germany, stated that two unlikely contestants — the Roman Catholic Church and the steel industry — are quarreling in West Germany. Sunday, the day of rest, is the issue.

The church demands that steel plants stop production on Sundays, thus giving workers a 38-hour week. The steel industry contends this would cause too great a loss in production.

But Roman Catholic churchmen here believe smoking chimneys profane Sunday.

A climax came November 1. The state of North Rhine-Westphalia, home of the mighty industrial Ruhr district, withdrew Sunday work permission from that day. Factories ignoring the order are to be fined \$2,400 a week.

Steel manufacturers plan to sue the federal labor ministry on constitutional grounds.

Steel workers now work a 42-hour week in four shifts. They have 13 free Sundays a year.

SABBATH OBSERVING GROUP OF THE MONTH

THE CHURCH OF GOD (SEVENTH DAY)

History

The Church of God (Seventh Day), with headquarters located at 1510 Cook Street, Denver, Colorado, emerged as an organized body from separate units of local work which had their beginnings near the middle of the Nineteenth Century.

The Church of God (Seventh Day)

In 1863, a publication called **The Hope of Israel** was started at Waverly, Michigan, by a group of Church of God people. Our history in America is usually traced from this effort, because the church has continued this publication work, later changing the name of the paper to the **Sabbath Advocate** and finally to its present name, **The Bible Advocate and Herald of the Coming Kingdom**. However, this work alone did not constitute the origin of this denomination, because about this same time other groups, completely independent of the Michigan group, began to function in West Virginia and Iowa. These were local churches without a general organization, and because of the similarity of their teachings, the groups soon recognized each other as brethren and all participated in the publishing work. For a while the publications were printed at Marion, Iowa, before this department of the work was moved to Stanberry, Missouri, where the church still maintains a publishing house.

It was not until 1899 that the General Conference of the Church of God was incorporated in Missouri, bringing the local churches (some of which are still functioning) and existing state conferences together in a better coordinated movement.

Doctrine

This body observes the seventh day as the Sabbath; believes in the imminent, personal and visible return of Jesus; and that the earth will be the eternal abode of the righteous. We accept no other writings as being equally inspired with the Holy Bible. A complete statement of our Articles of Belief is available upon request.

Recognition of Others

The Church of God (Seventh Day) does not believe that its members alone constitute the family of God upon earth. Through the years we have absorbed many congregations and groups that were previously non-denominational, but which had seen the need of greater unity and coordination of effort among God's people through Scriptural organization.

Present General Conference

Officers

Officers of the General Conference at present are Elder K. H. Freeman, Friendly, West Virginia, chairman; Elder O. T. Whitten, Tecumseh, Oklahoma, vice-chairman; and Larry A. Russell, Denver, Colorado, secretary-treasurer.

NEWS FROM THE DENOMINATIONS

Compiled by Carl C. Crouse

NOTE: In this column we will give news of what the various Sabbath-observing denominations are doing. Readers are invited to send short news items concerning their denomination which would be of interest to **Sentinel** readers to Carl C. Crouse, Arthur, Nebraska.

* * *

Elder L. D. Snow, overseer of the Assembly of Yahvah and editor of the church paper, devotes a large portion of the October issue to a discussion of Roman Catholic groups.

The Mount Zion Reporter of Jerusalem, Israel, is devoted largely to news concerning the restoration of Israel to its ancient homeland. Elder A. N. Dugger is the editor and general overseer of the Church of God group represented by this paper.

The Church of God, Seventh Day, of Salem, West Virginia, publishes The Advocate of Truth. The Yearbook of Churches reports that this group has 15 churches and 2,000 members. M. L. Bartholomew is chairman.

The Sacred Name Herald, published in Idaho, stands for a return to the original names of the Deity. Elder Boyd is the editor.

The 77th annual conference of the Mount Zion Sanctuary was held in Elizabeth, New Jersey. Several young persons were baptized.

The Unification Association of New York City is a prosperous organization of colored believers.

Elder William A. Samuels is president.

The Reformation Herald, published in Sacramento, California, is a monthly paper of a reform movement of Seventh-day Adventists. This group, which claims 20,000 members, originated in Europe over 40 years ago. The organization is developing a school and sanitarium system.

The Lord Our Righteousness group has a plant in Washington, D. C., where several papers and many tracts are published.

The Liberator is published by a group in Buena Park, California.

A Church of God group at Caldwell, Idaho, publishes The Herald of Truth. This active group reports members in Philippines and elsewhere as well as in the United States.

The Bible Church of God, with headquarters at Meridian, Idaho, has a publishing house and has churches in several states. Elder Emmet Sampson, on a mission trip for this group, was a recent visitor with the writer and spoke at our church of United Seventh Day Brethren on a Sabbath.

The Year Book of Churches credits the Church of God, Stanberry, Missouri, with 130 churches and 4,300 members. This is the largest of the Church of God, Seventh Day groups. Besides a strong ministry, it has an academy, a seminary, and a publishing house.

There are quite a few local churches also that use the name Church of God without being connected with any conference.

The Faith magazine, about 25

(Continued On Page 16)

BOARD ACTIONS IN 1960

We thought that our members might like to know of some of the actions of the board of directors so that you may be better acquainted with the activities of your Association.

Ours is an unusual board, in that all of its business is done by mail—the motions, the discussion, and the voting. We even have prayer before each motion is considered. Our president usually writes a little prayer before presenting a motion, asking for God's guidance in each decision.

The first item on which the board took action this year was the election of a director-at-large to fill the unexpired term of Brother Harlan L. Little, editor and printer of *The Sabbath Sentinel* for the past several years, who passed away on March 11. Names were presented of two men who are vitally interested in the Association and its activities—Charles C. Morlan of California and Isaac N. Cramer of Maryland. The vote was close, but Brother Cramer was elected. He keeps up with Sunday law activity in the nation's capital, near which he resides, and also does considerable writing.

In June the directors were asked to choose a printer for *The Sentinel*. Choice was made from among three printers who had submitted bids. While recognizing the desirability of having the printing done by a Sabbath-keeping firm, the vote went to Brice Lowell of Fairview, Oklahoma, since his establishment is close to headquarters

and much time, effort, and expense could be saved by engaging a printer near by.

The next vote had to do with whether or not the Association should continue to print the *Sabbath Handbook*, a valuable compendium of information about our Association, with lists of Sabbath-keeping organizations, etc. The supply has been running low, and since the printing of this book is rather costly, question was raised as to whether it would be worth while to reprint it. It was pointed out that if the *Handbook* is to be accurate and up-to-date, it must be printed in small editions and should be revised at least every two years. It was voted to reprint the *Handbook* as needed.

In this connection, question was also raised as to whether the Jones Chart of the Week should continue to be a part of the *Handbook*. This chart shows the words used for "Sabbath" and for the first day of the week in one hundred sixty of the world's ancient and modern languages. The decision was that this should remain a part of the *Handbook*, since that is where members and others interested in the Sabbath would naturally look for such material.

A recent action taken concerned some manuscripts which were submitted for consideration as Bible Sabbath Association literature. One was a letter one of our members had written to a newspaper editor, bringing out some of the

Continued On Page 15

FROM THE—

MAILBAG

"As a point in promoting the idea of our members placing an advertisement in their local paper, it was a small advertisement of about a half inch that appeared in the **Christian Herald** some 15 years ago that brought the first information to me of the existence of the B. S. A., and I wrote for more information and have been a member ever since."

C. C. Morlan,
Arlington, California.
* * *

"I got your address from the Church of God monthly, Meridian, Idaho. I have tried for years to get a true calendar ever since I found out how we lost the day that God wanted us to use. Enclosed is 50 cents for two calendars.

"I read the Bible four times to find out how the Sabbath got changed. Finally found the answer in a Catechism book—Catholics changed the day—325 A.D."

Mrs. Keats Early,
Bates City, Mo.
* * *

"I received the material you sent me on the Sabbath and I am more than pleased. It is the best I have ever found and I am a Sabbath keeper myself. I want to keep in contact with you for I may want to order more literature."

Mrs. A. R. Kurz,
Hohenwald, Tennessee.
* * *

"I am a Sabbath keeper for

around 32 years and know that it is the true Sabbath of the Lord our God.

"If ye love me, keep my commandments."

"God bless the work of the Bible Sabbath Association."

Mrs. Wm. Martin,
Warwick, R. I.
* * *

"I am so pleased with **The Sabbath Sentinel**. It is filled with truth. Oh, that people everywhere would accept the true day to worship, The Holy Sabbath Day. I am glad to find people who believe the Truth. Would you send me a list of the names of the different churches which keep the seventh day? I have often wanted to know."

Mrs. Inez Graves,
Mulhall, Okla.
* * *

"The calendars arrived in good condition— are lovely— contents are inspiring. Thank you!

"**The Sabbath Sentinel** is very good print and the articles soul stirring."

Golda W. Gerat,
Huntsville, Ala.
* * *

"The only thing that separates some Sabbath-keeping groups from first-day groups is the day. Why, then, should they not place special emphasis on the Sabbath truths, even going 'all out' to convince Sunday-keepers of their error?"

"To my mind, the Sabbath is the very center, or focal point, of the Ten Commandment Law of God, around which all the rest of it is built. It is the one upon which the most emphasis was placed at Crea-

tion, and then when the Law was given at Sinai, God especially emphasized the remembrance of it."—From a letter written by Secretary Burrell in answer to an inquiry.

LET'S GET ACQUAINTED WITH OUR ASSOCIATE EDITOR

The editor asked me for some items for a "Let's Get Acquainted" article, so please consider my picture as you would a personal handshake and "How do you do."

There is not much of special interest about my life experiences. I was born 74 years ago into a



Sabbath-keeping home (Seventh Day Baptist) in southern Wisconsin, where we lived until I was twenty years old. We moved from there to Battle Creek, Michigan, where my father and I worked at the Battle Creek Sanitarium, a Sabbath-keeping institution. There I met my husband, Emile Babcock. We were married in 1915 and lived in or near Battle Creek until 1944.

Then, because of my husband's health, we came to Florida, and were employed on the George A.

Main Dairy Farm. We reached there just in time to have a part in the planning for the organization of the Bible Sabbath Association. We moved to Daytona Beach in 1947. Our chief interests here, as elsewhere, have always been connected with the work of the church for evangelism and the Sabbath.

My husband died in 1955. Since then, I have continued as best I could in the work we both loved.

—Ruby C. Babcock.

BOARD ACTIONS IN 1960

Continued From Page 13

truths in connection with the Sabbath. The other was an article by our late Brother G. A. Main, which was originally printed in 1945 by the American Sabbath Tract Society entitled **Peace, Prosperity, and Worldwide Welfare by Way of the Ten Commandments**. Both of these articles were approved, on condition that we can secure printing rights on the second one, so they will likely be available soon in leaflet form.

The latest action had to do with a leaflet entitled "The Sabbath and the Law of Love," written by one of our members, W. Allen Bond. W. S. Mead had contributed eight hundred copies to the Association. General distribution of this leaflet was approved by the board.

Your directors are glad to consider any proposals which might further the cause of Sabbath promotion. We solicit your prayers that we will be guided in this important work.

—Miss Laura M. Drown,
Recording Secretary

HOW I LEARNED THE SABBATH TRUTH

By Caroline L. White

As a Christian seeking to do God's will, I was continually confronted with the problem of what I could or should not do on Sunday, and decided to search the Scriptures for the answer. My attention was soon aroused by passages indicating that the seventh-day Sabbath was for all time. Pursuing intensive study throughout the Scriptures, I found confirmation of this and no evidence whatever that God had altered what He called "my holy day." Then I compared with Scripture every argument I knew in favor of Sunday-keeping and found every one invalid.

The Lord taught me directly from His Word by His Holy Spirit. I had never heard of Seventh Day Baptists, the Church of God, and other Sabbath-keeping groups. I knew only of Seventh-day Adventists, but had always believed they were in error. Naively, I thought I had become the only one, apart from the Adventists and Jews, who held the true Sabbath. For several years I kept the seventh day just by myself. However, I gradually learned of the many other Sabbath-keepers in the world; now a small group of believers meets in our home on Sabbath afternoon.

As I searched the Scriptures, I wrote my findings, and in a remarkable way the Lord provided the means for my publishing a thirty-page pamphlet, **The Sabbath of the Lord Thy God.**

"If any man will do his will, he shall know of the doctrine."

Editor's Note: The writer of this

testimony lives at 8 Hawthorne Avenue, Apt. 403, Toronto, Ontario, Canada. This is the kind of article we especially appreciate and need many more of—short, personal testimonies of Sabbath observing. What about yours?

NEWS FROM THE DENOMINATIONS

(Continued From Page 12)

years old, is a Yahvist publication and has considerable support. Several groups and scattered individuals have sprung from this parent Sacred Name group.

The Seventh-day Adventists report a 1959 U. S. A. membership of 301,826, a gain of 29 per cent in 10 years. They are the largest group of Sabbath keepers.

The Seventh Day Baptists reported 5,965 members and 60 churches in the U. S. in 1957. They have about half that number in other countries.

The German Seventh Day Baptists of Pennsylvania, which originated in 1728, reported 3 churches and 150 members in 1951.

The Church of God and Saints of Christ, with headquarters in Virginia, is a large colored group with a 1955 membership of 36,041 in 26 churches in the U. S. They have work in other countries also.

The United Seventh Day Brethren are strictly evangelical; though still small, they have made substantial gains since their organization in 1947. Elder W. Allen Bond is president and Carl C. Crouse is editor of *The Vision*, published at Arthur, Nebraska. They have published many tracts.

"Our patience will achieve more than our force."—Burke

APPEAL TO DELINQUENT MEMBERS:

Following is an appeal to members of long standing, who have not shown interest in the work of the Association for a considerable period of time.

WE'RE SORRY, FRIEND, THAT

We haven't heard from you in a long time. We've missed your past expressions of interest and help. We certainly hope that we have in no way offended you. Our hopes are to accomplish much more as

the days go by, but we do need your expressions of interest and support. Won't you please write us and tell us why you have not renewed membership? We want you to be a part in spreading a vital truth for this day. With and through us, you can work unhampered by denominational restriction. You may take whatever amount of activity you desire, or you may just elect to contribute and let others do the work which needs to be done. You know your capacity and qualifications. Being governed accordingly will not cause disfavor to be shown you. We need you, dear friend. Please let us know that you stand for the Sabbath and that you intend to do what, though perhaps little, is within your power to do to make this a growing and powerful fellowship of Sabbath believers who have a stake in a program so vitally needed for today when the Sabbath is so universally disputed and disregarded. Again, we repeat in the solemnness of this hour, won't you please come to the aid of your Association?

Sincerely in the Cause,
Albert G. Gearhart, President

10c Pamphlets

1. Invitation to the Kingdom.
2. The Church not in Darkness.
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7. A Famous Young Man.
8. Baptism According to the Scriptures.
9. Christ Resurrected on Saturday not Sunday
10. A Word to Protestants.
11. Who are the Spirits of Spiritism.
12. 99 Propositions in Behalf of Evangelical Christianity.

10c each—\$1.00 per dozen

PEOPLE'S CHRISTIAN
BULLETIN
(People's Christian Church)

Box 87-SS, Cathedral Station
New York 25, N. Y.

AUTO LAUNDRY OPERATORS RECEIVE SUSPENDED SENTENCES

The New York Daily News, in an article on November 8 mentions that five operators of auto laundries who have been showered with summonses for working on Sunday received suspended sentences in East New York Court. The magistrate explained: "These car laundries are serving the public."

ARE YOU LOOKING

. . . for an effective, easy way to witness for the truth concerning the Seventh Day Sabbath as taught and observed by our Saviour while He was here on earth? If so, you need look no farther. Simply order one or more of our

1961 SABBATH CALENDARS

and hang them on the walls of your home, office, church or other convenient place. They will do the witnessing without you ever saying a word.

If you would like to help others, who may not be so fortunate as yourself, to have the use of these fine calendars, order a quantity, sent either to your address or directly to the parties with whom you wish to share, and we will gladly mail them for you.

The general theme of the twelve monthly lessons contained in the 1961 calendar is "THE SABBATH AND THE MESSIAH." These are written in a convincing, easily understood manner by one of our most Sabbath-minded members who is a deep student of history as well as of Scriptures. Don't pass up this opportunity to be of service. If time does not permit personal activity in calendar distribution, your contribution to the Calendar Fund will help and is appreciated. Our regular low price, 25c each with quantity discounts as follows: 10-49, 5 percent; 50-99, 8 percent; 100 or more, 12 percent.

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Good quality white stationery printed with the Bible Sabbath Association emblem at top of sheet and upper left hand corner of envelope. Paper 8½ x 11, Envelopes 4 x 9½. Let your friends know what you believe relative to the weekly rest day. You'll take pride in using this stationery. Priced at 75c for 25 sheets and matching envelopes postpaid. Order from
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Fairview, Oklahoma

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Three cents each: Saved by Grace Alone; The Law and the Gospel; The Two Laws; Remember the Day of the Sabbath; The Sabbath Before Sinai; Constantine's Sunday Law; Day of Christ's Resurrection; The Day of Pentecost.

Five cents each: From Sabbath to Sunday; Sabbath in The New Testament; Paul's First Day Meeting.

Ten cents each: A Word to Protestants.

Twenty-five cents each: Bible Studies; Pagan Festivals in Christian Worship; Rise and Fall of Nations.

Special Offer: All the above will be sent for One Dollar if you mention this advertisement.

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