

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

JANUARY 1976

THE SABBATH SENTINEL

THE SABBATH SENTINEL

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

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but one 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-\$99.00; life members, \$100.00 or more during any one year.

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BSA President Littrell

Gets Fired!

Littrell tells his side of the story:

I didn't think it would happen, and then not so soon. After four years of faithful service to the Bible Sabbath Association, IT HAPPENED! I got fired! Fired with enthusiasm for developing a more progressive program of the BSA, and I intend to fire everyone I come in contact with, with the same zeal.

If there is anything that excites me—if there is anything I can possess dedication for, passionate enthusiasm about, and total commitment to, it is to the work of the Bible Sabbath Association International. I am confident in the future of this association. I see its potential.

It is indeed a high honor and privilege to be re-elected to serve as the president of the world's only nondenominational organization devoted to the cause of unity among all Sabbath keepers for the sole purpose of belief in, and observance of, Saturday, the seventh day of the week, as the Sabbath of Scripture, history, and reason.

After serving in this office for four years I can relate to you that it requires the constitution of an athlete, the patience of a mother, and the endurance of a good soldier. For the first two years sometime during a quiet time at home . . . between getting in from a hard day from teaching public school, sitting down to dine, getting rid of the salesman at the door, finishing around-the-house chores, dropping an overdue note to the family, putting out the trash, having some recreation with the children, preparing a Sabbath sermon, and getting a few hours sleep . . . I managed somehow to find time for the work of the BSA. For the next two years, however, I was hired by our board of directors to work full time for the association in the position of "executive director," which required me to travel to denominational conventions and conferences, help establish BSA chapters in various parts of the country, and work at promotional correspondence among individuals and denominational leaders. As a result we have grown these past two years.

Many challenging doors of opportunities have been opened to me, and I tried to enter each one as a responsibility and apply my stewardship accordingly. I have been brought into contact with people in "high places," having had the opportunity to go to the White House in Washington, D.C., and present the President of the United States one of our BSA Sabbath tracts.

The demand on my time and energy has been great. I have been away from the comforts of my home, my wife, and children. But I assure you that no man has ever enjoyed his work more than I have. I consider the time and

effort rendered for this worthy cause as an investment rather than a sacrifice.

I have presented clearly-defined goals for our association these last four years and called for UNITED ACTION which is destined to produce growth and give us the new insights so greatly needed to keep this work alive.

For several months prior to being offered this job by our board of directors, the Heavenly Father dealt with me about full-time service if the opportunity presented itself. At the time the board of directors offered me this position, the Holy Spirit seemed to communicate to me, "This is what I have been preparing you for." With the assurance that calling was as an "ombudsman," I prepared to assume responsibilities as executive director.

Since this appointment, few days have passed without new gestures of confirmation that I am in God's will. The many expressions of encouragement, cooperation, and support I have received from the officers, directors and members of this fellowship have helped to make my work a pleasure.

During the past four years of my administration as president and the past two years as executive director, I have tried to bid farewell to my biased views, my human prejudices, and draw over my ears the cap of silence to bigotry and malice. I have striven to improve my self discipline, to raise the standards of my personality, and to express that which I recognized as truth no matter where I might see or hear it. Basic divine law principles are to be discovered in ALL DENOMINATIONS, from the Roman Catholic down to the free-thinking independent congregationalist, if we will but look and listen! I

have striven to win the friendship and devotion of all God's children and to reunite the divided kingdom of God under the banner of love.

I ran for the office of president for the third time because I felt that my task is not yet completed. Things have been accomplished in the past four years that some thought might take a decade. We are building a grass-roots organization—and I have a compulsion to get results.

For the next two years I pledge myself, my mind, my heart, my strength—MY ALL—to give the Christian community the Sabbath truth. I assure you I will continue to support and uphold to the best of my ability the very best interests of our association. My highest ambition is to serve people, to be a spokesman, interpreter, and servant to ALL. While exercising the authority of this office, I would regret to lose the benefit of loyal and intelligent constructive criticism. I am deeply committed to a willingness to listen to your suggestions. I believe that all who have had the opportunity to know and work with me personally know that I listen to REASON.

I enlist the involvement of more of our membership in determining goals for our association. It is important that each of you understands the total program, finance, legislation, policy making, and special services of the association.

As I enter into a new term of office, I am determined to strive to equal my past record or, better yet, BEAT IT! I see the presidency of this fellowship as more than executive responsibility or administrative office. It is the inspiring symbol of all that is highest in purpose and ideals, and

(Continued on page 19)

The Sabbath and New Testament Judaism

By CHIEF BISHOP ROBERT S. SOMERVILLE
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"AND GOD blessed the seventh day, and sanctified it . . ." (Genesis 2:3). I have quoted this passage in Genesis because it is more important to understand God's divine law than it is those of the Old Covenant or the New Covenant. God's Law is perpetual and eternal. Let us note what the wise man Solomon had to say concerning God's eternal law in Ecclesiastes 3:14, 15: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth it that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

Here Solomon is speaking neither of the Old Testament nor of the New Testament, but of the perpetual principles of God. It was in the genesis of this great world that God set forth this memorial seventh day, which according to Jesus was made for man (Mark 2:27). If according to God's own Word He changes not (Malachi 3:6; Hebrews 13:8), then it remains that the Sabbath is a memorial day for man to observe.

God gave the children of Israel over six hundred commandments under the Old Covenant that He might teach them His ways. In one of them He states, "I want you to remember

the Sabbath day" (Exodus 20:8). I might say at this point that I am not interested in getting into a dissertation on the differences between some royal law, sacrificial law, and so forth. First and foremost, we must understand God's divine law which governs all that God has done, is doing, and shall do. If one understands God's divine law, there is no need to understand these other supposed laws called royal, sacrificial, ceremonial, and so forth. Thank God for one law by which we can understand all of God's will, which is the key to understanding all knowledge.

It is important to remember that the Sabbath day was in effect before Abraham, Isaac, Jacob, or Moses ever lived; therefore, the Sabbath is not a product of any of these patriarchs' imaginations, inspirations, or dispensations. It was an institution of God for which He alone is responsible and gets the credit or discredit, depending on whether you honor it or ignore it.

Some people may say, "The Sabbath is for the Jews," or "That's Judaism." The difficulty here is that many people do not know the difference between Jew and Hebrew or Israelite. Israelites are identified as the descendants of Jacob. Jew means chosen of God; and Judaism means the chosen praise or worship to God.

Notice Romans 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." In the dispensation of grace we must operate under the principles of New Testament Judaism, but Judaism nonetheless.

The reason that many Christians have this problem in understanding is due to the Babylonish heritage which has been precipitated upon this generation of people. Because of tradition we cannot see the principles of God. Let us take, for example, the observance of Sunday as a special day of worship. Why does the Christian community give special emphasis to Sunday worship? Why is the world seemingly geared to this timing in their working days, commercial marketing, and so forth? Have you ever stopped to consider it and search it out? If you do so, you will find it is a product of the Roman Empire and paganistic influence.

I submit that if we are going to sanctify, set apart, or memorialize a special day, why not consider the one which God gave us, which is the seventh-day Sabbath? In listening and reading after men who attempt to support Sunday worship as opposed to the Sabbath, I find that they immediately begin to resort to the Scriptures which showed some disciples coming together on the first day of the week. Even if this were so, it still does not say they changed or did away with the Sabbath. Many of our congregations gather together on the fourth day of the week, which is Wednesday. Some congregations

gather together on Tuesday. I say that is fine, and we ought to do so, and so much the more as we see the day approaching (Hebrews 10:25), but since when should this be an indication that the Sabbath was done away? I can show you nearly a dozen scriptures where they went to the synagogues to worship on the Sabbath. No, Jesus did not come to destroy the Law or the prophets (Matthew 5:17). He came, rather, to fulfill them and bring in New Testament order. Jesus declared His authority to change the order of it in Luke 6:5: "And he said unto them, That the Son of man is Lord also of the Sabbath." There is a vast difference between changing the day and changing the manner in which it is observed. It is ridiculous and unscriptural to assume that He changed the Sabbath from the seventh day to the first day.

Let us see what He did do. This one thing we know. The change that He made brought about a constant accusation of His breaking the Sabbath. There is no New Testament indication of His taking ease on that day. Note Luke 6:1, 2: "And it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?" By this one act alone, Jesus broke practically all of the Old Testament ritualistic requirements. They traveled too far, they prepared food, they were not resting, and in one place, they even ate with unwashed hands. No wonder the Pharisees were confused; however, had they known how Christ fulfilled the Sabbath, they would

have conformed to His teaching in Matthew 11:18-20: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Here is where the mystery is. The thing that we rest from in Christ is the works of the flesh. The Apostle Paul clarifies this in Hebrews 4:10: "For he that is entered into his rest, he also hath ceased from *his own works*, as God did from His." In other words, Christ is our rest, or our Sabbath, but this does not do away with the recognition of the day.

This observance of the seventh-day Sabbath should stimulate our minds to remember not only the creation and the coming of Christ but also the forthcoming reign of Christ. The apostle Peter said, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years is as a day" (2 Peter 3:8). In view of the fact that we are coming to the conclusion of the sixth millennium, it would conform to the divine law of God in identifying the seventh thousand year period as the fullness of that seventh-day Sabbath, or that new kingdom.

So you see, this seventh-day Sabbath remains a memorial of things which have been and the things which are to be. Although we are to rest in Christ, He admonishes us to take His yoke upon us and learn of Him. This is what we find the apostles and the disciples doing down through the New Testament, which is confirmed by many references: Mark 13:

10; 16:1-6; Acts 13:14; 16:13; 17:2; 18:4; and many more. Not only did they go to the house of God to worship, but they also worked the works of God. Jesus Himself had set the example. He went about healing, preaching, doing miracles, and working the works of God, as we see in Matthew 12:10; Mark 1:21; 3:2; Luke 4:16; 6:7; 13:14; Acts 13:14.

Jesus declared that it was lawful to work for God on the Sabbath day (Luke 6:9). Jesus changed the observance of the Sabbath from a day of required rest and inactivity to a day of labor for and worship of God until the kingdom comes and the millennial reign of Christ is in effect. Then we shall have peace from our labors. "Let us *labour* therefore to enter into that rest, lest any man fall after the same example of unbelief" (Hebrews 4:11). I would hasten to add, however, that if one is not working and worshiping God on this day, it would be wholly consistent with the nature of this day to rest and meditate on the things of God.

Let us sanctify this day and set it apart for the remembrance of these glorious truths and work to the end of their fulfillment. This is the New Testament Sabbath. If we love God, we should desire to conform to these eternal and divine principles. We do not observe the Sabbath to the condemnation of all those who do not observe it, but we do it, rather, for their enlightenment. The remembrance of this day is not a matter of salvation, but if we love God, why not remember His Sabbath? As I have said before, so say I again, the Father's slightest wish should be our command. Let us honor Him. □

Sabbatarian Presents Dissertation On

Sunday at Gregorian University

RANDOLPH NEALL

HOSTILITIES that left over one million Jews dead during the seven decades after 70 A.D. helped begin what ever since has been nearly universal in Christianity: worship on Sunday rather than on the Sabbath.



That, in part, is the contention of a section of a doctoral dissertation published this summer with the official sanction (imprimatur) of a top Jesuit university, the Pontifical Gregorian University in Rome.

The author, Dr. Samuele Bacchiocchi, a religion professor at Andrews University, was the first non-Catholic admitted to a regular doctoral program at the Jesuit university in its 425-year history—a rare ecumenical gesture, he said.

Once admitted, he was barred from no honors, including a \$1,000 gold medal from Pope Paul VI for attaining the top academic distinction of *summa cum laude*.

Dr. Bacchiocchi's study probes ancient Latin and Greek documents that show how thoroughly Jews were hated throughout the Roman Empire during the first centuries after Christ, and how desperately Christians

sought to avoid all possible identification with Jews.

Christians never forgave the Jews for prompting Christ's execution; and, Bacchiocchi says, church leaders blasted Jews constantly in their writings.

Naturally enough, the Christians, driven by their own hatred of Jews and fear of Roman reprisals, sought to rid themselves of even the scent of Judaism.

This, Bacchiocchi says, required careful maneuvering, since Christianity, after all, grew out of Judaism. Christ, a Jew, actually sought to strengthen the authority of the Jewish Old Testament law and prophets, according to the study.

Part of that law, at first kept by Jews and Christians alike, Bacchiocchi says, was the Fourth Commandment requirement to observe the Sabbath (Saturday). He found no evidence that Christians did otherwise until after A.D. 100, when the Sabbath proved to be an embarrassing and even hazardous trademark for Christians, particularly those in Rome.

The Christians found themselves too easily identified with the Jews by worshiping on the same day that they observed in an empire that generally reserved Sunday, if any day, for sun worship.

For many Christians, the Sabbath would have to go, and Sunday became an increasingly attractive alternative. Many Christians were former sun worshipers, and Sunday was far more palatable than the Jewish Sabbath to the millions that Christians hoped to convert, or at least live with, says the study.

The change from Sabbath to Sunday was an arduous process, but Christian theologians proved equal to the task. They reinterpreted the symbol of the sun to refer to Jesus, "the Sun of Righteousness," and "the Light of the World." Light, they noted, was created on Sunday, the first day of the week, according to Genesis.

An argument that gained great force in the third century was that Christ rose from death on Sunday and purportedly met with His disciples on the two Sundays following, the study says.

Early in the second century, Bacchiocchi writes, Easter Sunday was instituted, and the weekly Christian observance of Sunday soon followed.

Rome, the dissertation states, quickly became the champion of the new day. In that city few of the Christians were former Jews. Jewish-Christian-Roman tensions there were at their hottest. Moreover, Rome was the seat of the Roman Empire — and of the most powerful bishop in Christendom, the only bishop strong enough to initiate such a drastic change.

But even in Rome, Sunday observance did not immediately destroy the sacred significance of the Sabbath. Church leaders there accordingly instituted a fast that may have lasted from Friday noon to early Sunday morning, Bacchiocchi states.

Even bread of the Eucharist was forbidden.

The fast, the study states, was to sour the Sabbath and predispose worshipers to greet Sunday with greater relish, to protest the execution of Christ, and, by Jewish custom, to profane the Sabbath.

In the East, however, veneration of the Sabbath persisted for centuries, Bacchiocchi says.

Father Vincenzo Monachoni said the subject had already been amply treated in dozens of major works over the past 15 years. Most of these, Bacchiocchi found, tended to trace Sunday observance to Christ and His apostles, a position according well with a Vatican II decision to base church practices as far as possible on Scripture.

Bacchiocchi's dissertation, however, dates the change after the death of the last apostle and finds Sunday first observed and enforced in Rome, 2,000 miles west of Jerusalem, the original headquarters of Christianity. And the circumstances were far more grim than Resurrection Day.

The published chapter mentioned above is available from the Andrews University Press, Berrien Springs, Michigan 49104, for \$5.50. □

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Is the Sabbath Perpetual?

THE LATE HARRY R. MILLER

TO QUESTION the perpetuity of the seventh-day Sabbath in the face of the staggering amount of evidence that has established it for six thousand years, borders on the absurd. Every God-fearing person should find it very difficult to question the faithfulness of the Almighty in not preserving the identity of a day that He has immortalized. However, it is possible to question anything and everything. And since questions are often used to blind the eyes of those weak in the faith, we present the following evidence in behalf of the truth.

God Himself has gone on record to the effect that He fashioned the Sabbath day in a different manner than He did the other days of the week: "The Lord blessed the sabbath day, and hallowed it" (Ex. 20:11); this was not done at Sinai, but on the day of creation! Now, a hallowed thing demands the respect of all creatures in heaven and in earth. The very fact that it is hallowed testifies that it has certain degrees of the nature of God. Only the mundane and the openly defiant would carelessly disregard that which is holy.

God's work with His hallowed day ("my holy day" Isa. 58:13, "the Lord's day" Revelation 1:10) did not end with this act of making it holy; He also SANCTIFIED IT: "And God blessed the seventh day, and sanctified it" (Genesis 2:3). Sanctification is both an "act" and a "condition." A person, or a thing, is first set aside from common labor.

Our foremost reason for believing that our heavenly Father has perpetuated the Sabbath memorial is that His honor is involved. Bear in mind this: if such a person or thing is acceptable to God. He then imparts to it the divine nature which sanctifies it.

In order to impress His creatures with the heavenly nature of His chosen day, God BLESSED it. When He blesses a thing, or a person, He bestows virtue that makes His blessing effective. It is evident that God endowed this particular day of the week with productive powers that would impart specific virtuous benefit to those who would avail themselves of its benefits.

The Creator's work in regard to the creation of the Sabbath day did not end with its hallowing, sanctifying and blessing. After applying all these Master touches, He then gave it to the whole human race: "The sabbath was made for man" (Mark 2:27). Two thousand years before there was a Jew, men observed the Sabbath. Many people have thought that the observance of the seventh day as the Sabbath began with the law on Sinai, but months before the commandments were given the Israelites observed the Sabbath day: "The people rested on the seventh day" (Exodus 16:20); this was the one day of the week that the manna did not fall. This was the one day of the week that their daily supply of manna

would not breed worms if kept overnight.

We now present Bible evidence that the Lord did perpetuate the Sabbath and its record: Jesus warned His disciples to pray that their flight from Jerusalem (which occurred in A.D. 70) would not be on the Sabbath day: "Pray that your flight be not . . . on the sabbath day" (Matthew 24:20). Apparently He had no question in His mind concerning the exact day, and He further knew that they were aware of the correct day.

Many Christians were saved from death because of this warning given by the Master. They had been told to pray that this would not happen in the winter (Matthew 24:20) for at that time traveling would be difficult, and the peril of capture and death almost certain. They were also told to pray that this flight would not have to be made on the Sabbath day: for had it occurred on this day, they would not have carried any needed supplies with them, and would have suffered terrible privation in the mountains. Neither would they have traveled over "a sabbath day's journey" (Acts 1:12), which would not have been sufficient to carry them out of the range of danger.

Now if the commandment concerning the observance of the Sabbath had been abolished, and the first day of the week was "the Lord's Day," then why did Jesus tell His disciples to pray about a certain day forty years later?

If there were no other proof for the observance of the seventh-day Sabbath, this should be enough to convince any disciple of Christ that he should respect this day. "There remaineth therefore a keeping of a sabbath to the people of God" (He-

brews 4:9) ("Rest" according to the margin and other versions is *Sabbath*).

Bearing in mind that Jesus wanted the disciples to respect the Sabbath for at least forty years after His ascension, and that the writer of the book of Hebrews said, "There remaineth a keeping of a sabbath to the people of God," we go on piling up evidence.

From A.D. 70 we now pass down through the centuries of time to the very end of the world when God shall judge men for their sins: "They have transgressed the laws, *"changed the ordinance,* broken the everlasting covenant" (Isa. 24:5). It is because of these three sins that the earth is finally destroyed. There is only one ORDINANCE in the decalogue: the Fourth Commandment—"Remember the sabbath day, to keep it holy." But let us move on further in the point of time and go on over into eternity where we can view conditions in the new heavens and the new earth: "And it shall come to pass . . . from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isaiah 66:23). Think of it—the Sabbath will be observed in eternity! It certainly appears to be perpetual!

The honor of the Almighty was set before the merciless public eye when He unveiled to the human race the sanctity of the day He had blessed and hallowed. From that time to the end, this day became a thing of reverence or a thing of scorn. The Father's gift to man has been honored by those who love Him, but others have despised His goodness. In the day of judgment, when the secrets of all men's hearts shall be made manifest, the faithfulness of God shall

be made known, and His name shall be vindicated.

There are four things that bear evidence in this world that God has perpetuated the record of His holy day:

(1) *The Bible*, the oldest history on earth, makes no mention of a change of the holy day.

(2) *The Jew*, the custodian of the oldest traditions among men. We quote from Rabbi Wise, who wrote: "The Jewish Sabbath [We do not agree with him that the Sabbath is Jewish] is, in point of the particular time, a matter of tradition, to which the whole people of Israel from Moses to us testify, without any demonstration to the contrary. There is no century in authentic history not covered by Jewish tradition. Hence one might just as well argue Sunday is not the first day of the week, . . . or the Hebrew Bible is not the literature of the ancient Jews, or any other fact or facts, as to maintain that the Jews forgot the order of the days, when the Sabbath was so holy to them. Anybody arguing against a fact of perception, or tradition, is false. In this case he who maintains it must prove when and where the Jews forgot the order of the days or the computation of time.

"The Jews, having no names of days, called them first, second, etc., to the Sabbath. If they had forgotten to count in any one locality where they were dispersed since 800 B.C. some would have done it in any other locality, and a dispute among themselves about the right Sabbath must have occurred. But history chronicles no such dissension. From Ezra to 70 A.D. the body, called first The Great Synagogue and afterward the Sanhedrin, existed in Jerusalem; and

then to 300 A.D. at Jamnia, Ushah, or Tiberias. This body announced annually, in regular succession, the calendar to all Jews in the world. Then followed in authority the Babylonian academy, from 200 to 1,000 A. D., again in regular succession. When could they have forgotten the Sabbath? Those persons (those who claim the Sabbath has been lost) maintain an absurdity."

(3) *The calendar*. Astronomers of all nations have always used the seven-day week as their "yardstick" for computing time. A ten-day week and an eight-day week have been experiments with various monarchs, but these local affairs have never been universally accepted, neither did they change the seven-day yardstick of the sages. Though printing is comparatively a modern invention, yet we find that God has so ordered that the SEVENTH DAY be made manifest on our calendars — it is shown at the END OF THE WEEK, where it belongs. The prophet Isaiah expressed it like this: "The way of holiness . . . [shall be so plain] . . . the wayfaring men, though fools, shall not err therein" (Isaiah 35:8). In other words: A nitwit can find the right way and the right day, if he so desires.

(4) *The Testimony*. The carnal and the impious will not understand this as evidence for they have no knowledge of the "testimony" of the Holy Ghost: "Ye [saints] have an unction [an anointing] from the Holy One, and ye know all things" (1 John 2:20). This is knowledge through the Spirit. It is a gift to those who "abide in the secret place of the Most High." And again He states: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you [Ye need not TAKE

ANY MAN'S WORD for evidence]: But as the same anointing teacheth you of all things, and is truth, and is no lie" (1 John 2:27). The saint has been given a private teacher, "I will put my laws into their mind, and write them in their hearts... And they shall not teach every man his neighbour, and every man his brother, saying Know the Lord: for all shall know me, from the least to the greatest" (Hebrews 8:10, 11). To this agree the words of Jesus: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance" (John 14:26).

Take note that in the above verses of Scripture taken from the book of Hebrews, the Lord has made His laws (commandments) the basis for the "new covenant." They who "know the Lord" are commandment keepers, and since the Fourth Commandment is one of those which are to be kept "till heaven and earth pass" (Matthew 5:18), man is under divine order to observe the Lord's day: "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). "If ye keep my commandments ye shall abide in my love" (John 15:10). "So ordain I in all churches... the keeping of the commandments of God" (1 Corinthians 7:17, 19). "The remnant... which keep the commandments of God" (Revelation 12:17). "Here is the patience of the saints: here are they that keep the commandments of God" (Revelation 14:12). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). "Hereby we do know that we know

him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4).

From the above it is very evident that professing Christians are obligated to keep the commandments, and if they would be given any reason for not obeying any one of "these least commandments" heaven could not hold them responsible. Consider this: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:20). If God has so plainly revealed "the invisible things," how much more has He made plain the day He blessed, hallowed, and sanctified and gave to man.

This article is available in tract form from People Of The Living God, 2101 Pyrtania Street, New Orleans, LA 70130. □

TV Station Speaks On Sunday Laws

"The foundation of our laws should be the great declaration that governments exist with *our* consent and to protect *our* lives, liberties, and welfare. But the governments established under that declaration inherited the belief that they had another right—that, like the officials who had governed in the past, it was their duty to regulate individual morality. Among the unhappy results of this belief have been the Sunday 'blue' laws which keep bobbing up to annoy shoppers..."

—WRTV 6, Indianapolis, editorial

Sunday History Through the Ages

JOHN KIESZ

THE GOSPELS and the Book of Acts portray the most accurate history of the beliefs, practices, and forms of worship of the early apostolic church. During the apostolic period the church preserved, to a great extent, the purity of life and doctrine as taught by its Founder.

But immediately after the apostolic period, the historical records are rather meager and obscure. And when once more we pick up the characteristics of the church, we find a greatly changed situation. During the second century the inrush of ideas from other than Christian sources, brought over by heathen converts and pagan philosophers, show surprisingly little of the believers' stamp.

It had been predicted by the prophet Daniel and by the apostle Paul that during this period grievous wolves would enter the early church, not sparing the flock, and that there would be a falling away, as well as changes effected in the laws and precepts of the Most High (Acts 20:28-31; 2 Thessalonians 2:1-7; Daniel 7:24, 25).

In this article we propose to show from the Scriptures, as well as from secular and church history, that among the numerous changes made in the doctrines and practices of the apostolic church, the day of worship was included.

Early Rise of Corruption

"There is scarcely anything which

strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity which are embodied in the Romish system took their rise" (Dr. Dowling, in *History of Romanism*, Book 2, chapter 1).

"This tendency on the part of Christians to meet paganism half way was very early developed. Upright men tried to stem the tide; but despite all their efforts, the apostasy went on, till the church, except a small remnant, was submerged under pagan superstition" (Alexander Hislop, in *The Two Babylons*, p. 93).

"The pagans had been accustomed to numerous and splendid ceremonies from their infancy, and they saw the new religion destitute of temples, altars, victims, priests, and all the pomp which the pagans supposed to be the essence of religion: for the unenlightened persons are prone to estimate religion by what meets the eyes. To silence this accusation, the Christian leaders thought they must introduce some of the rites and ceremonies which would strike the senses of the people. . . .

"Before the second century was half gone, before the last of the apostles had been dead forty years, this apostate, this working of the 'Mystery of Iniquity,' had so largely spread over the East and the West, that it is literally true that a large part of the Christian observances and institutions,

even in this century, had the aspect of the pagan mysteries" (Mosheim in *Ecclesiastical History*, Century 2, part 2, chapter 4, paragraph 1).

The foregoing quotations from historians show how accurately Paul's predictions were fulfilled. In the light of the "mystery of iniquity" coming to fruition, through compromising and sacrificing scriptural principles and truths, it is easy to see how the change of the divinely-instituted day of rest and worship came about. Many moderns are of the opinion that the writings of the church Fathers prove that the original apostles changed the day of worship. We are now ready to consider some of these, besides other records, while we at the same time keep in mind the teachings of the Bible itself.

The Church Fathers

After the time of the apostles the foremost leaders in the church were the apostolic or church Fathers. They were supposed to have been students who had been taught personally by the original apostles. Later church Fathers were supposed to have been students of some of the earlier ones. What are called the ante-Nicene . . . fathers are those writers who flourished after the time of the apostles, and before the Council of Nicea, A. D. 325.

There are those who accept the writings of the church . . . Fathers on an equal basis, or nearly so, with the inspired writers of the Bible. No doubt the Fathers left behind many historical elements worthy of our consideration, but doctrinally, in many instances, they went along with the times or trends of that day. The unreliable nature of the Fathers may be noticed by Dr. Adam Clark's testimony:

"We should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of these subjects they blow hot and cold" (Commentary on Proverbs 8).

As we study some of the letters of the early church Fathers, we learn that many forgeries abound. The apocryphal gospels and epistles were flourishing in those days. And it is from these writings that some try to prove that Sunday is the Lord's Day, claiming that the term can be traced back to the disciples of John, and in turn to John himself. So let us examine a few of these excerpts.

Clement of Rome (ca. 30-100)

About the year A.D. 95 a serious disturbance is said to have occurred in the church at Corinth. Two years later, in 97, Clement, leading elder in the church at Rome, wrote his first epistle to the Corinthian church, which has been assigned the most prominent place among the writings of the apostolic Fathers in recent times because it is thought to be the earliest Christian writing apart from the books of the New Scriptures.

The passage which a few defenders of Sunday observance have referred to is from chapters 40 and 41. The passage, which with its contents in part is supposed to infer that offerings are to be taken up on Sunday, is as follows:

"Seeing then these things are manifest unto us, it will behoove us to take care that, looking into the depths of the divine knowledge, we do all things in order whatsoever our Lord has commanded us to do; and particularly, that we perform our offerings and service to God as their appointed seasons for these he has commanded

to be done, not by chance and disorderly, but at certain determinate times and hours; and therefore he has ordained, by His supreme will and authority, both where and by what persons, they are to be performed; so that all things being done piously unto him well-pleasing, they may be acceptable unto him . . ." (*The Ante-Nicene Fathers*, chapters 40, 41, Wake's Translation, of Vol. I, p. 16, 1953 edition).

Obviously, there is nothing in the foregoing quotation which even remotely infers that Sunday was the determined time and hour when offerings were to be received.

Polycarp to the Philippians

Polycarp (ca. 70-155 A.D.), who was a disciple of the Apostle John and a bishop of Smyrna for many years, is said to have written his letter to the Philippians in answer to one from them, in about 110. He exhorted them to virtuous living, good works, and steadfastness, but is silent concerning Sunday.

Ignatius of Antioch to Syria

Ignatius (ca. 20-107) has been credited with about fifteen epistles, and the one written to the Magnesians is supposed to indicate a Sunday Lord's Day. We quote from chapters VIII and IX:

"Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace. . . .

"If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing Sab-

bath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death. . . ." (*The Ante-Nicene Fathers*, Wake's Translation, of Vol. 1, p. 62, 1953 edition).

Facts relative to this quotation need to be considered: 1. The epistles of Ignatius are acknowledged by various writers to be spurious. 2. The epistle to the Magnesians would say nothing of a day, were it not that the word was fraudulently inserted. Dr. Killen speaks as follows concerning those epistles:

"In the sixteenth century, fifteen letters were brought out from beneath the mantle of a hoary antiquity, and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again discerning critics refused to acknowledge their pretensions; but curiosity was aroused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles" (*Ancient Church*, section 2, chapter 3, pp. 413, 414). □

(*To be continued*)

Yes, It's Yours

The Bible Sabbath Association is your organization. Its success depends upon your support.

It needs your contributions to support its various activities; it needs your enthusiasm to gain new members; and it needs your prayers.

President Littrell

Answers Question

Dear President Littrell:

Why don't the preachers follow the Bible instead of teachings of the denominations? I have talked to several Sunday-keeping preachers who agree with me that Saturday is the true Sabbath, but because their "bread and butter" would be cut off, they go right ahead and promote the Sunday lie. They act like they don't want to study the matter.

CONCERNED

Dear Concerned:

Most pastors who minister to small independent congregations, where they have more liberty to preach as the Holy Spirit leads (which would include the observance of the true Sabbath), find it difficult to gain substantial financial backing. Most laymen do not realize that often a pastor's idealism is soon reduced by practical pressures and realities of life unless it is founded upon deep spiritual convictions. Most pastors have families to support. Sometimes their families are unsympathetic to their careers.

So the independent pastor may leave the independent ministry for a denominational "job." In doing so he may become a slave to the system which is highly bureaucratic, conformist, and sectarian in nature. If he remains at his denominational post, he must conform to the wishes of his denomination or his future promotions and even security to the traditional historic views of his church (such as Sunday observance) would meet with personal attack on him as a "trouble maker."

In almost every denomination, I find, the pastor's chief loyalty is not to the simple teachings of the Holy Scriptures but to the traditions and practices of the denomination. If it comes to a showdown, and the pastor is forced to choose between his true convictions and his denomination, most of the time he will go with the denomination because the denomination has power to take care of him or isolate, demote, or even dismiss him from his ministry. He dares not "make waves or rock the boat." If he agrees with the denomination, verily he shall have his reward!

He need not read literature pertaining to the Sabbath because it opposes the system to which he is already dedicated. That there might be truth in what others have to say or demonstrate only makes him all the more determined not to learn it, because he cannot do anything about it if he knows the truth. Better then, he feels, not to know it. In this respect he is "willingly ignorant."

What I am saying is that denominationism is a system, long entrenched, which will allow for but little, if any, change of the traditional historical views. This is not to say that there are not men of God in nearly all denominations (the heavenly Father is the sole judge).

Don't give it up as a hopeless struggle, thinking all Sunday-observing ministers are "false prophets." Not anyone—just because he is in error—qualifies for such a title. Keep witnessing to them; there will be a few who will take heed and keep the true Sabbath—but the majority will not.

Peritt D. Littrell

A Note
From
the Editor



Testing the Product

DARLENE, my wife, has become one of those favored few whom we once doubted really existed—the one who tries “Brand X” and “Brand Y” of a certain product and then chooses which is the better of the two. Why and how she was chosen we have no idea.

For two weeks, however, she used a dishwashing detergent marked simply “K.” Then she switched to “M” for another two weeks. At the end of the test period she is to report, comparing the two with each other and also with the familiar “Joy” that has graced our kitchen sink for lo these many years.

Which does she prefer so far? I’ve tried to pry the information from her, but (pardon the grammar) she ain’t tellin’ nobody—yet. I picture her in front of a TV camera stating her preference as she smiles with the smug look of someone who has at last found the answer to all of life’s problems. Then the technician angrily cuts off the video tape and snaps at her: “You *really* blew it—you chose the wrong brand!”

But then more sober thoughts come to mind. I see in my imagination millions who are trying one religious faith after another in a vain attempt

to find the “right” one which gives them the inward peace of knowing they are approved of God (2 Timothy 2:15). Some go to extreme lengths, sampling such exotic beliefs as occultism or gathering on streets to chant “Hare Krishna” to gain divine merit.

And yet the answer to their blind search is so obviously apparent! “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

Any other path to soul peace is doomed to failure. Even attempting to keep the Sabbath, if love for Christ is not the motivation, is of no more value than a three-dollar bill.

As Ira F. Stanphill aptly put it:
“Happiness is to know the Savior,
Living a life within His favor,
Having a change in my behavior—
Happiness is the Lord.”

May the Lord help each one who reads this to find this happiness during the year ahead. □

Eugene Lincoln

New BSA Officers

The biennial election of Bible Sabbath Association officers resulted as follows:

President, Terril D. Littrell; first vice-president, Eugene Lincoln; second vice-president, Dr. Allen Babcock; third vice-president, Frank Walker; secretary-treasurer, Lawrence Burrell; and recording secretary, Mrs. Frank Murphy.

Six directors at large elected were Joseph McGuire, Calvin Burrell, R. D. Bradshaw, Duane L. Davis, Ruth Thomas, and Archie Craig.

The Power of a Tract

The power and ministry of a tract has been very great down through the years. Multitudes of people have been saved simply by reading a tract, and many prominent men and movements have been born through this ministry.

John Huss, the famous Bohemian reformer who was burned at the stake, was converted by the reading of a tract written by John Wycliffe.

John Bunyan, a Bedfordshire tinker, was influenced by one of Martin Luther's tracts, and he later wrote the immortal *Pilgrim's Progress*.

John Wesley felt his heart "strangely warmed" as he read Luther's preface to the Book of Romans." As a direct result a revival movement began which stirred England, America, and a good share of the world.

H. A. Ironside, famous Bible commentator and pastor of Moody Memorial Church in Chicago, was first led into the assurance of salvation by reading a small tract which fell accidentally into his hands.

Al Johnson, a bank robber, was converted by reading Ford Porter's tract, *God's Simple Plan of Salvation*, and his life was transformed.

There is power in gospel tracts and booklets. As Christians, we should set out to have a fruitful tract ministry. Anyone can pass out a gospel tract.

Notice these simple rules:

1. *Be courteous and pleasant.* Offer the tract with a smile and say, "Here's something I think you would enjoy reading," or "I would appreciate your reading this some time."

2. *Be tactful.* Never force a tract on anyone. If he is busy, wait a moment till he is free or mention that you are leaving a booklet for him.

3. *Be watchful* for opportunities. Tracts are always in order for clerks, gas station attendants, waitresses (leave a tract with a tip), salesmen, and others who come to your door. Use them also when traveling on bus, train, or plane.

4. *Be prayerful.* Pray for those to whom you give tracts. A brief silent prayer after you have given a tract is important.

5. *Be ready to follow the tract up* with personal witness if you have opportunity.

Let's go forth "bearing precious seed" (Psalm 126:6) in the form of gospel tracts and be useful in this avenue of soul winning.

Order sample copies of twenty BSA tracts from The Bible Sabbath Association, Fairview, OK 73737.

BSA PRESIDENT FIRED

(Continued from page 4)

total consecration to the cause for which the BSA stands.

I believe that the 1970's, though they will probably bring some trying financial times for us all, will be an era of dreams come true for the BSA. We continually desire your prayers that we may always be open to the inspiration and direction of the Holy Spirit in the fulfillment of all these opportunities according to His highest desire.

News From Sabbath-Keeping Groups

Conducted by R. D. Bradshaw

Associated Churches of God

Impact magazine for August, 1975, reported that the Associated Churches of God are now sponsoring *Impact on Radio*. The program can be heard as follows: Harrisburg, Pa., WCMB (1460), 8 a.m. on Sundays; New Orleans, La., WSHO (800), 9 a.m. on Sundays; Richmond, Va., WRNL (910), 8:45 a.m. on Sundays; Richmond, Va., WRXL (102 FM), 8:30 a.m. on Sundays; and Washington, D.C., WCTN (950), 6 p.m. on Sundays.

Bible Instruction Ministry

Brother Moshe Immanuel Ben-Maier conducts a publishing ministry in Israel. In 1974, he started a new publication called *Teaching from Zion*. It is available from Israel for an offering to cover costs and postage.

For more information about this work in Israel or the new publication, write to Elder Moshe I. Ben-Maier, T. D. 9243, 91090 Jerusalem, Israel.

House of Yahweh

Any Sabbath keepers who might be passing through Odessa, Texas, are welcome to stop for services. Also, we have plenty of room to house you for the night or as long as you stay. Our Sabbath services are 8 p.m. on Friday nights and 2 p.m. on Sabbaths. The pastor's home address is 2209 W. 14th St. His telephone num-

ber is (915) 337-4267. The house of worship is located at 601 N. Lauderdale St. All Sabbath keepers, of whatever belief are welcome. For more information, write Pastor Jacob Hawkins, Box 4938, Odessa, TX 79760.

Mennonite/Anabaptist Sabbath Keepers

Once I made an inquiry among various Mennonite churches to learn if any Mennonite Sabbath-keeping congregations are in existence today. The Mennonites could not suggest any today. However, I did obtain some information from the *Mennonite Encyclopedia* about an early group of Sabbath-keeping Anabaptists. As the Anabaptist movement was a forerunner of the present Baptist churches, there could be some direct connection between these early Anabaptist Sabbath keepers and the Seventh Day Baptist Churches that appeared in England in the seventeenth century.

This group of *Sabbatarian Anabaptists* seems to have made its appearance about 1528 in Silesia. Leaders were Oswald Glait, Andreas Fischer, and Hans Bunderlin, Glait later wrote a booklet (no longer extant) called *Concerning the Keeping of the Sabbath*. Glait evidently later became the leader of a congregation in the city of Jamnitz in Moravia. In 1545, Glait was arrested for his religious views and imprisoned in Vienna. In 1546, he suffered a mar-

tyr's death when he was taken from the prison and drowned in the Danube River.

Messianic Jews—Church of God

The Mount Zion Reporter of July, 1975, advertised our BSA 1975 calendars. BSA appreciates this support from Elder A. N. Dugger and the brethren in Jerusalem.

Seventh-day Adventists

The Review and Herald of July 31, 1975, gave a report on the growth of the church by Jesse O. Gibson, statistical secretary, at the General Conference session in July in Vienna, Austria.

Brother Gibson reported world membership at Dec. 31, 1974, as 2,521,429, which was an increase in members of 5.5 per cent over the prior year. For the calendar year of 1974 he reported total tithes and offerings of \$347,818,249, which was an increase of about 13 per cent over the previous year. At the end of 1974 the church was operating 141 sanitariums and hospitals and 221 clinics and dispensaries.

Seventh Day Baptists

The Sabbath Recorder of July, 1975, reported the appointment of Thomas L. Merchant as the new historian-librarian of the Seventh Day Baptist Historical Society. He succeeded Albert N. Rogers, who retired August first.

The True Church of Jesus Christ Restored, Inc.

Elder David Roberts reports that Yahshua's Army has formed a new church organization called The True

Church of Jesus Christ Restored. Headquarters have been established at Nashport, Ohio. The church is sponsoring a radio program over station WTNS (1560) called *The Voice of Eternal Life*. For more information, write to Elder David Roberts, Box 37, Nashport, Ohio 43830, or telephone 614-763-4236.

Worldwide Church of God

More information has been obtained on the Ambassador Cultural Foundation first reported in the October, 1975, *Sentinel*.

The Worldwide Church of God made its first announcement of the formation of the Ambassador International Cultural Foundation in 1975. A brochure of the church described the formation of this new foundation as "a direct result of the untiring labor of love of Herbert W. Armstrong—a remarkable man who has spent a lifetime in dedicated and unselfish service to others."

In outlining the purpose of the foundation, the brochure stated, "The Foundation, through Mr. Armstrong's personal efforts as an international ambassador without portfolio, and through its sponsorship of worldwide humanitarian activities, is dedicated to furthering the cause of international understanding, the building of moral and spiritual character, and the development of the full human potential."

The foundation will publish a bi-monthly magazine called *Human Potential*. It will be available only to contributing members.

Membership is available with a contribution of \$25 or more per year. Associate membership is available at \$15 per year. □

B.S.A. President Littrell Writes Letter To Mrs. A. N. Dugger in Israel

December 1, 1975

Mrs. A. N. Dugger
The Mount Zion Reporter
P. O. Box 10184
Jerusalem, Israel

Dear Sister Dugger:

As president of the Bible Sabbath Association International I wish to extend to you on the behalf of our membership, the deepest of sympathy upon the passing of your beloved husband, Elder Andrew N. Dugger.

We are aware of your husband's work as a renowned leader in the United States as president of the Church of God (7th Day) and of his mission to the Jews in Israel. Truly we have lost a great leader from our midst. As friends to you, and to Israel, we share your loss.

Wishing for you the comfort of the Holy Spirit in your hour of bereavement, I remain yours sincerely in the love of Messiah Yahshua.
Shalam!

Terril D. Littrell
President

Would you . . .

1. like a calendar on which the color of the last column of figures on each page agrees with your Sabbath convictions?
2. like a calendar which presents educational material about the Sabbath on each page?
3. like a calendar you could send to a friend as a gift that would embody Scripture lessons that would witness of the Sabbath truth?

?

If so . . .

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Fairview, Oklahoma 73737

Strange But True

Sabbatarians observe Sunday as the Sabbath in the isles of Tonga.

While Sabbatarians observe Saturday as the Sabbath in other parts of the world, those who live in the beautiful green islands of Tonga observe Sunday as the Sabbath.

Why? Because the day begins from east to west. On the map, the so-called Date Line actually makes a jog to the east here, which makes the day called Sunday in Tonga actually the seventh day of the week, since Tonga is on the western side of where the Date Line would be if it did not make the jog.

Tongans are scrupulous observers of the Sabbath, and it is possible to be arrested for fishing on Sunday.

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.

The newly organized North Jersey Seventh Day Baptist Church meets each Sabbath for worship in the chapel of the Somerset Hills Lutheran Church, 350 Lake Road, Basking Ridge, N.J. Services are at 2:00 p.m. The church is located near I-287. For more information write to S.D.B. Church, P. O. Box 204, Mountain Lakes, N.J. 07046.

AVAILABLE FROM THE B.S.A.:

CALENDAR

The publication of an annual calendar. These calendars, having the *Sabbath* dates in red, embody, through educational presentations of them, many Sabbath truths, varied from year to year, a veritable Sabbath encyclopedia. (Priced at \$1.00 each, with quantity discounts.)

BOOKS

Home Bible Studies

An attractive 75-page book containing 13 lessons on the Ten Commandments and the Gospel prepared primarily for use with the Echoes From Eden Radio Ministry, but also an ideal study guide to help those who do not hear the radio programs. Price 75¢.

Directory of Sabbath-Observing Groups

An appealingly different, all new publication, giving information concerning Sabbath-observing denominations and groups. Listing their publications, schools, missionary outreach, and addresses of local churches. Makes a handy reference book. A must when going on vacation. (Price \$3.50 each.)

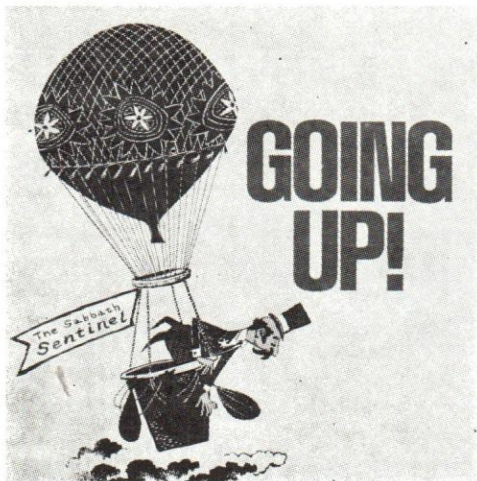
MISCELLANEOUS

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Scripture Reading \$1.00

Send all orders to

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737



That's right! Beginning with this issue—January, 1976—a one-year subscription to The Sabbath Sentinel costs \$4.00, with single copies now 40 cents.

We dislike announcing an increase, but rising paper, printing, and postage costs make it inevitable. Inflation has forced us to raise the subscription price two dollars above what it was a few years ago, but we hope to give our readers a bigger and better magazine in the months ahead.

Return the coupon on page 2 to order.

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