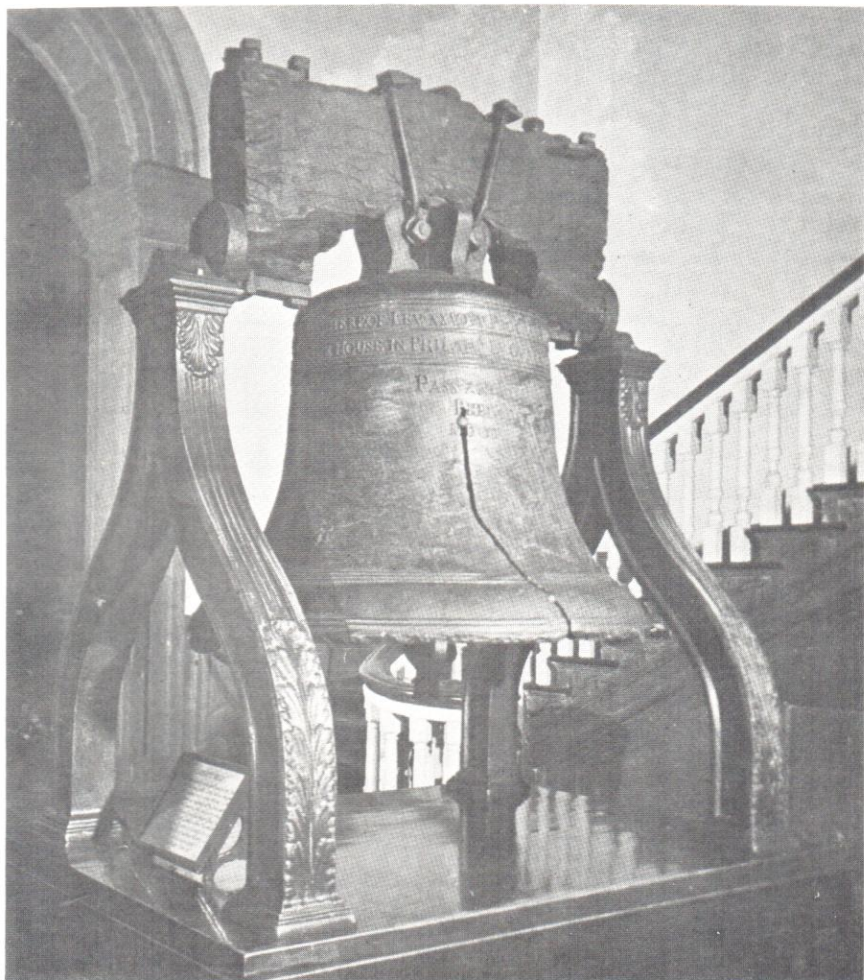


*"Go, set a watchman,  
Let him declare what he seeth."*

— Isaiah 21:6 —

APRIL 1976

# THE SABBATH SENTINEL



*"But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing" (James 1:25, RSV).*

# THE SABBATH SENTINEL

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# Yes, the Sabbath Helped Put Jesus to Death

LEROY BASS, PASTOR  
*Seventh Day Baptist Church  
New Auburn, Wisconsin*

**J**OHN 5:18 gives two reasons which some of the leading hate-filled Jews advanced to support their determined resolve to kill Jesus:

This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his own Father, making himself equal with God.

This article will concern itself primarily with the accusation against Jesus' breaking the Sabbath. The immediate context of John 5 reveals that Jesus had marvelously healed a chronically ill man on the Sabbath, commanding him to "Rise, take up your pallet, and walk. And at once the man was healed, and he took up his pallet and walked" for possibly the first time in about 38 years.

Because "that day was the sabbath" the caviling Jews were not slow in calling out a warning to the miraculously healed man: "It is the sabbath; it is not lawful for you to carry your pallet." Evidently these men were not interested in the glorious fact that this man was now healed, preferring to *blame* him for carrying something on the Sabbath. But *he* was rejoicing in the fact that he *could* carry his mat, and that, being healed, he had no need to remain at the pool for invalids anymore but could go home for good.

Upon questioning the man, the Jews learned that it was Jesus who had

healed him and had told him to take his pallet away with him. They then placed upon Jesus the greater blame for what they now viewed as a double violation of the Sabbath: His healing the man, and His instruction to carry away his bed roll. This "was why the Jews persecuted Jesus, because He did this on the sabbath." On other Sabbaths Jesus healed a man's withered hand, a woman with a bent-over infirmity, gave sight to a blind man, and healed a man of dropsy (See Matthew 12:9-14; Luke 13:10-17; 14:1-6; John 9:1-16). The objections of the Pharisees about these were:

There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day. (Luke 13:14).

Besides healing, Jesus also permitted His disciples to pluck some grain to eat while passing through a field on a Sabbath. For this the Pharisees complained to Jesus, saying that His disciples were "doing what is not lawful to do on the sabbath" (See Matthew 12:1-8).

It is obvious that Jesus did not agree with the Jewish leaders in their non-scriptural minutia of Sabbath traditions. Because He didn't, "some of the Pharisees" (not all) seemed readily judgmental in their mounting opposition to the Perfect Man by making remarks as: "It is only by Beelzebul,

the prince of demons, that this man casts out demons" (Matthew 12:24) or "This man is not from God, for he does not keep the sabbath" (John 9:16).

We can see that these determined correctors of the foolish (Romans 2:20) and upholders of their depressing Sabbath-keeping traditions certainly had a religious zeal, described later by the apostle Paul when he wrote:

I bear them witness that they have a zeal for God, but it is not enlightened. For being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. (Romans 10:2, 3).

These religious leaders were so certain that their carefully prepared, handed-down minutia on Sabbath observance, governing every imaginable happening in the people's lives on Sabbaths, could not be wrong. Therefore, they reasoned, it must be Jesus, not themselves, who was wrong. "This man is not from God" (like *they* were) because *He* "casts out demons by Beelzebul, the prince of demons." (They failed to mention *they* weren't casting out any demons at all.) This imputation against Jesus, was a blasphemy, to be sure, but one which Jesus later declared could be forgiven them if they repented (Matthew 12:31).

Obviously it was the religious leaders, not Jesus, who failed to understand the Sabbath. In their legal zeal they really lost the Sabbath, never penetrating to the deeper meaning and higher concepts of beneficial Sabbath values. They meant to protect the Sabbath, but ironically they failed to keep it because they did not rightly understand it, nor *any* of God's commandments, for that matter.

Jesus could inform them, "Did not Moses give you the law? Yet *none of you keep the law*. Why do you seek to kill me?" (John 7:19).

He then reminded them of their inconsistency of making men sore by circumcising on the Sabbath, and then being angry with *Him* because He brought healing to people on the Sabbath.

Moses gave you circumcision . . . and you circumcise a man upon the sabbath. If on the sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the sabbath I made a man's whole body well? Do not judge by appearances, but judge with righteous judgment. (John 7:22-24).

After He drives home His point, notice His concluding appeal to them to judge Him and these circumstances rightly, thoroughly, and with consistency, not by surface reasoning and prejudice.

We must remember that when Jesus once asked the lawyers and Pharisees the question: "Is it lawful to heal on the sabbath, or not?" He Himself believed it lawful, but wanted to challenge their thinking and see what *they* would say. On that occasion "they were silent," so He responded to their silence by another healing on the Sabbath. He healed a man of his dropsy, and again probed their thinking by a new question:

Which of you, having an ass or an ox that has fallen into a well, will not immediately pull him out on a sabbath day? (Luke 14:5)

These legalists could not, or would not, reply to this last question either, which indicated they were silently and reluctantly forced to admit the probable rightness of Jesus's position and the weakness of their own. Truly,

this must have been hard on their presuppositions. On account of their willing inconsistency on another occasion, Jesus plainly called their number when He said: "You hypocrites." (See Luke 13:15, 16.)

It is interesting to note that of the entire Ten Commandments of God the only one they ever accused Jesus of breaking was the fourth, or sabbath commandment. An exciting question that we ourselves ought to ask, one to thrill us much as we try our best to appreciate it, is this: What really *was* Jesus' attitude towards observance of the Sabbath as a day? Even though Jesus at no *one* exposition gives His complete view or philosophy of Sabbath observance, yet we can learn much by "following" Him through the Gospels, "watching and listening" to His overall teachings and noting the context and the situations in which He is engaged in actual Sabbath activities and teachings.

We will note that Jesus is interested primarily in an inward righteousness with God's love permeating the heart, manifesting itself in the outward qualities of mercy, justice, goodness, purity, and truth, which is what it means to "submit to God's righteousness" (Romans 10:3). Let us discover the beat of His heart and receive the living waters of divine knowledge which He is eager to instill in us by such teachings as:

"You shall love the Lord your God with all your heart."

"You shall love your neighbor as yourself."

"Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath" (Matthew 12:12).

"I desire mercy, and not sacrifice" (Matthew 12:7).

"Ought not this woman... [to] be

loosed from this bond on the sabbath day?" (Luke 13:16).

"Pray that your flight may not be in winter or on a sabbath" (Matthew 24:20).

"The sabbath was made for man, not man for the sabbath."

"The Son of man is lord of the sabbath" (Matthew 13:8)

"If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (John 8:31,32).

"If the Son makes you free, you will be free indeed" (John 8:36).

"Think not that I have come to abolish the law and the prophets" (Matthew 5:17).

"If you love me, you will keep my commandments" (John 14:15).

"My sheep hear my voice, and I know them, and they follow me; and I give them eternal life" (John 10:27).

"Take heed what you hear; the measure you give will be the measure you get" (Mark 4:24).

Blessed are those who receive, and whose lives are ordered by the principles of the Kingdom. Blessed are the effects and response of individuals touched by Jesus' personal interest and healing care for them. A man's withered hand was restored whole. A man invaded with a spirit of an unclean demon was cleansed and purged of the evil spirit. Simon's mother-in-law was cured of illness and a high fever, whereupon she immediately arose and served Jesus and His friends. The disciples enjoyed a Sabbath day with hunger satisfied because Jesus permitted them to break off some heads of grain for a snack while walking by a field. A woman, freed from her bent-over infirmity, was made straight and she praised God. A paralyzed man who

was healed took up his pallet and *walked*. A blind begger went and washed as Jesus directed him to do and came back *seeing*, and as a result believed that Jesus was a prophet sent from God and soon testified to the uniqueness of his healing experience before the wrangling Jews. In a second encounter with Jesus he declared his belief in Him as the Son of man, adding, "Lord, I believe," and he worshiped Him as the Messiah. (See John 9.).

Furthermore, many people were caused to consider seriously that Jesus might be the Son of David and the long-awaited Messiah. Many were astonished on another Sabbath at the spiritual depth and intensity of His teachings, discerning such a reasonable exposition of faith, interpretation, and practical application that so thrilled them that they exclaimed, "Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hands!" (Mark 6:1, 2).

As reports of Him went out into every place in the surrounding region, "His adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him" (Luke 13:17).

He did not turn people away, but honored the faith of all who came to him. He taught by demonstration that the Sabbath is a day of living joy, happiness, holiness, and refreshment in the spirit of God. "The sabbath was made for man" to be a day of emotional, physical, and spiritual joy, refreshment, healing, and rest, far different from the workaday week, a pre-planned weekly gift from God that began with Creation Week itself. His concept of true Sabbath keeping was based on grace and the heart's at-

titude toward God and what He had instituted to be a blessing for all mankind.

The question whether Jesus had in fact broken the Sabbath commandment of Exodus 20 is one to which we can unhesitatingly say, No, He did not. Jesus never violated the principle of true Sabbath observance, but exalted and enhanced it to the highest degree man had ever perceived. What He did ignore and willingly break was their secondary and man-made regulations they thought necessary. He rightly saw these were, in fact, horribly stifling to a free soul and took all the pleasure out of what blessed Sabbath observance was created to be.

Perhaps we ought to pause for an interlude at this point to include some thoughts to the credit of the legalists, despite their prejudices, and despite ours toward them. They and their fathers before them remembered all too well that it was on account of repeated apostasy and Sabbath breaking that God permitted their nation to suffer humiliating defeats and captivities by the armies of their enemies again and again. It was with a zeal born of intense desire to stop their failures and disobedience that prompted them to legislate secondary laws intended to keep them obedient to God's main or primary laws. A majority of these secondary laws concerned proper Sabbath keeping. When the people were instructed to observe these newly added religious rules, the obedience to these came to be looked upon as a righteousness that would keep the nation true to God, obedient to His commandments, hence safe from apostasy and the consequent wrath of God. They were not *trying* to make the Sabbath difficult and gloomy for the people, but were trying to stop proneness

of the people to forget God.

Their desire was to *make* themselves righteous before God so there would be no more apostasy and no more dreaded defeats and captivities. Their emphasis was on outward conduct rather than on an inward heart-righteousness. Their leaders really meant well in instituting all those safeguarding regulations, so they probably deserve some credit for their zeal, for surely they intended to keep as far from idolatry and Sabbath breaking as possible. They did not *want* joyless Sabbaths, but neither did they ever want apostasy again.

Their big problem was, in our eyes today, they felt threatened and fearful of what would happen if these safeguarding laws were to be ignored and violated, as they felt Jesus was doing. They felt their whole nation would be endangered by apostasy if persons like Jesus were allowed to go on disregarding their carefully built-up protective laws. No wonder they were tempted to call Him the things they did, and try to silence Him. Let us venture to look at it through *their* mind's eye. Yes, *we* realize their eyes and minds were blinded, blinded from grasping a higher and freer concept and a more spiritual approach to the primary laws of God. Possibly beginning to sense they were missing something, they once rather suspiciously asked Jesus (John 9:40,41) if they were blind in some way.

Some of the Pharisees near him heard this, and they said to him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'we see,' your guilt remains."

They were products of their times, to be sure, yet in spite of their guilt, which Jesus declared they had, we

should not over-condemn them. It may well prove embarrassing, for it is likely that if we ourselves had lived in *their time*, some of our twentieth century church folk would have reacted precisely the same way, as indicated by some churches' and sects' strong and well-meaning espousal of a set of secondary, man-made lists of church rules, codes of conduct, and religious laws, all in the name of high standards, and godliness, and all supposedly scriptural. New members must agree to these and old members must adhere to them to remain in good standing. As in Jesus' time we must still recognize these as "precepts of men" and "the traditions of men" (Mark 7:7, 8). Legalism is sadly and erroneously as up-to-date as it is old. When will we learn?

The Gospel records indicate that because some of the leading Jews were willingly blind, resisting and refusing to open their hearts and minds to Jesus' lofty concepts of Sabbath purposes and benefits for the people, "they were filled with fury and discussed with one another what they might do to Jesus" (Luke 6:11). "The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him" (Mark 3:6).

These two references, plus the one in John 5:18 at the beginning of this article, give us three different occasions relating to their intense feelings against Jesus over their differences in Sabbath doctrine and observance, with *their* consequent intentions to do away with Him. Jesus' liberated Sabbath keeping had a very great deal to do with their plans for His death. In their eyes He was a dangerous threat to their established traditions that in effect quite took away their authority.

Neither would they ever tolerate words of teaching, of grace, of interpretations and insights from a common man, son of a carpenter, no matter how good and true and full of wisdom. They were also afraid that truth *might* burst upon their souls and whole neat religious system. They just could never face the horrifying possibility that their system was woefully lacking, and rejected by God. But worse than even this was the awful fact of their own condemnation.

Listen now to what Jesus is forced to relate to some of those Jews in a face-to-face confrontation. While the Sabbath observance of Jesus played its definite part in their condemnation of Him, yet *He* puts His finger on the basic reason why they sought to kill him:

"Now you seek to kill me, a man who has told you the truth which I heard from God. The reason why you do not hear the words of God is that *you are not of God*. Why do you not understand what I say? It is because you cannot bear to hear my word. *you are of your father the devil*, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth." (See John 8.)

The devil and those under the sway of his spirit may have "nothing to do with truth," but you and I have *everything* to do with the truth because we "bear to hear" Jesus' words, and dare to order our lives by them.

My friend, the knowledge of these things is *nothing* if we do not benefit by them. Legalistic dos and don'ts about the Sabbath do not really interest God, even if they do some of us. From such we may feel a kind of security, but it is a security which is not of the highest and truest. It is a child's security, elementary.

On the other hand, a maturing, thinking, liberated, responsible Sabbath observance is not a disobedient carelessness which violates the blessedness and sanctity of the Sabbath by presumptuous rationalizing into doing almost anything on the holy day. A growing Christian develops a discerning flexibility based on the spirit and teachings of Jesus, one that learns how and when to bend in name of the love of God, and when to stand uncompromisingly straight and tall for honoring the day God gave.

The apostle John cautions us with this self-testing advice: "He who says he abides in him [Jesus Christ] ought to walk in the same way in which *he* walked" (I John 2:6).

He who commands us to "Remember the sabbath day, to keep it *holy*, also invites us to "learn of me . . . [Jesus] and you will find *rest* for your souls." We will feel we know so little, but He promises you the gift of the Holy Spirit "to teach you all things," and to give you wisdom "generously and without reproaching," if you ask in faith (John 14:26; James 1:5).

## NOTICIA

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*El Centinela del Sabado* es publicado trimestramente.



# Did Jesus Break the Sabbath?

SAMUEL BEATTIE

**T**HIS IS an important question, for if Jesus broke the Sabbath, what does God expect of you and me? Without doubt God said to His people, "Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath of the Lord your God" (Exodus 20:8-10, RSV). Jesus stated, "... I have kept my Father's commandments, and abide in His love" (John 15:10). From Luke 23:56 we learn that Sabbath resting is still God's commandment, for Luke said concerning the women followers of Jesus, "And they... rested the Sabbath day according to the commandment." The date that Luke wrote his Gospel is unknown, but is generally thought to have been after A.D. 60. This means that as far as Luke has recorded New Testament history, he does not record any change in God's commandment in reference to Sabbath keeping.

There is no question that Jesus was accused by some Pharisees of being a sinner, of being a Sabbath-breaker, of being insane, of being demon-possessed, and many other negative things. Of course, accusations *alone* do not prove anything. Some Pharisees made such accusations (John 9:16; 10:20), but are these accusations true?

Some of the Jews were so convinced that Jesus was a Sabbath-breaker that they wanted to kill him (John 5:18). Even if the whole world accuses Jesus of breaking the Sabbath, this really

means nothing. If you believe that Jesus ("For in him dwelleth all the fulness of the Godhead bodily" —Colossians 2:9) is the Lord of the Sabbath (Mark 2:28), then Jesus who instituted the Sabbath in the beginning should be the final Judge on matters pertaining to God's law.

Jesus said to the Jews who sought to kill Him because He had healed a man on the Sabbath, "Judge not according to appearance, but judge righteous judgment" (John 7:24). Jesus claimed to have all the powers of judgment; that God as the Father of us all had delegated *all* authority to Him (John 5:22-29).

We learn from John 5:30 that the judgment of Jesus is just. Now, if Jesus, the LORD (institutor) of the Sabbath and the Supreme Judge on Sabbath-keeping, is obedient to His Father's commandments, as stated in the Gospel of John, do you believe the words of Jesus or do you believe the accusations of the Jews, as reported by John? Choose this day whether you are going to believe the accusations of the Jews who wanted to kill Jesus or believe His words.

You will note that the only defense that Jesus presented to His accusers was concerning judgment. He pointed out that the judgment of the Pharisees was superficial, based only on outward appearances.

Jesus instructed the Pharisees to  
*(Continued on page 22)*

# Sunday During the Dark Ages

JOHN KIESZ

THE OPENING of the sixth century witnessed the further development of the apostasy and the elevation of the bishop or pope of Rome to be the head of all the churches. Justinian, the restorer of the fallen Roman Empire in the West, in A.D. 531, decreed and enforced by arms the subjugation of the whole church to the Roman Pope, and about 532 bestowed upon him the title of *Rector Ecclesiae*, or lord of the church (*A Manual of Church History*, by A. H. Newman, 1922, p. 403; Justinian's Code, Book 1, Title 1, Baronius' *Annals*).

Since ecclesiastical laws were a part of Justinian's Code, the spiritual as well as the temporal power of the Papacy was strengthened. Ecclesiastical laws were enforced by the civil government. The final outcome of Justinian's decrees and enforcement of canon laws was the establishment of a totalitarian church. Thus, the Roman Church began governing mankind after her own pretensions, under the idea of a "Holy Roman Empire," though it was not officially called that until the crowning of Charlemagne the Great by the Pope in A.D. 800.

Hengstenberg, in his *The Lord's Day*, p. 58, gives us an insight into the existing state of the Sunday festival:

"The third council of Orleans, A.D. 538, says in its twenty-ninth canon: 'The opinion is spreading amongst the people, that it is wrong to ride, or drive, or cook, or do anything to the house, or the person on the Sunday.

But since such opinions are more Jewish than Christian, that shall be lawful in the future, which has been so to the present time. On the other hand agricultural labor ought to be laid aside, in order that the people may not be prevented from attending church.' "

Near the end of the sixth century, Pope Gregory exhorted the people of Rome to "expiate on the day of our Lord's resurrection what was remissly done for the six days before" (Morer's *Dialogues on the Lord's Day*, p. 282). In the same epistle, according to Doctor Twisse, London, 1641, he gives Gregory's words as follows:

"Revelation is made unto me that certain men of a perverse spirit, have sown among you some corrupt doctrines contrary to our holy faith; so as to forbid any work to be done on the Sabbath day; these men we may well call the preachers of Antichrist."

This shows the intolerant feeling of the papacy toward the Sabbath, even when joined with the observance of Sunday. It also shows that there were Sabbath keepers even in Rome at that time.

About the middle of the seventh century, at Chalons, a city in Burgundy, there was a provincial synod which confirmed what had been done by the third council of Toledo in Spain, which sat about A.D. 681, forbade the Jews to keep their own festivals, but decreed that they should observe the Lord's Day as to do no manner of work on it

(Morer's *Dialogue on the Lord's Day*).

We find Sunday appearing on the statute books in England during the last decade of the seventh century. Ina, king of the west Saxons, decreed in 692 A.D., "If a servant do any work on Sunday by his master's order, he shall be free, and the master pay thirty shillings; but if he went to work on his own head, he shall be either beaten with stripes, or ransom himself with a price. A freeman, if he works on this day, shall lose his freedom, or pay sixty shillings; if he be a priest, double" (Morer's *Dialogues on the Lord's Day*, p. 283).

During the eighth century a council of the English clergy, in 747, made a constitution, ordering that the Lord's Day be celebrated with due veneration. In 772 an ecclesiastical statute was enacted at Dingesolinum in Bavaria, which decreed, "If any man shall work his cart on this day, or do any such common business, his team shall be presently forfeited to the public use, and if the party persists in his folly, let him be sold for a bondman."

In A.D. 791, Charles the Great summoned the bishops to Friuli, Italy, where they decreed that all the people should with due reverence and devotion, honor the Lord's Day (Morer's *Dialogues*).

During the ninth century Charlemagne called the councils of Mentz, Rheims, Tours, Chalons, and Arles. At the council of Chalons they entreated the help of the secular power to provide for the strictest observation of Sunday. Pope Eugenius, in a council or synod held at Rome about A.D. 826, gave directions that the parish priest should admonish the offenders to go to church and say prayers, lest they bring some great

calamity upon themselves (Morer's *Dialogues*).

In the eleventh century the Sunday festival gained a foothold also in Norway. In Spain, also, the work went forward. A council was held at Coy, A.D. 1050, under Ferdinand, king of Castile, in the days of Pope Leo IX, where it was decreed that the Lord's Day "was to be entirely consecrated to hearing of mass." In a council at Rome, A.D. 1070, Pope Gregory VII decreed that as the Sabbath had long been regarded as a fast day, those who desired to be Christians should on the day abstain from eating meat.

A crowning act of impious nonsense of the thirteenth century should be mentioned. Apparently Sunday sacredness had not been sufficiently established everywhere, so that was met by a so-called divine warrant. Roger Hoveden, a historian of high repute, lived at the very time when this much-needed precept was furnished by the Pope. We are informed that Eustace, the abbot of Flaye in Normandy, came to England in the year 1200 to preach the word of the Lord, and that his preaching was attended by many wonderful miracles. He inveighed against the desecration of Sunday, but was repulsed, so returned to Normandy from where he had come. In the following year, 1201, Eustace returned to England, and in his preaching forbade any person to hold a market of goods on sale on the Lord's Day. He claimed that he had received an underwritten commandment for the observance of the Lord's Day, come down from heaven.

#### "THE HOLY COMMANDMENTS AS TO THE LORD'S DAY

"Which came from Heaven to Jerusalem, and was found upon the

altar of Saint Simeon, in Golgath, where Christ was crucified for the sins of the world. The Lord sent down this epistle, . . . and after looking upon which, three days and three nights, some men fell upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Acharias, the archbishop, and they opened the scroll, and received the holy epistle from God. And when they had taken the same they found this writing therein:

"I am the Lord, who commanded you to observe the holy day of the Lord, and ye have not kept it, and have not repented of your sins, as I have said in my gospel, 'Heaven and earth shall pass away, but my words shall not pass away.' . . . Once more, it is my will, that no one from the ninth hour on Saturday until sunrise on Monday, shall do any work except that which is good.

"And if any person shall do so, he shall with penance make amends for the same. And if you do not pay obedience to this command, verily, I say unto you, and I swear unto you, by my seat and by my throne, and by the cherubim who watch my holy seat, that I will give you many commands by no other epistle, but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water, in the night, that no one may take precautions against the same, and that so I may destroy all wicked men.

"This I do say unto you; for the Lord's holy day, you shall die the death, and for the other festivals of my saints which you have not kept; I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long

to flee to the tombs of the dead, and to hide yourselves for fear of the beasts . . .

"Hear ye my voice, that so ye may perish in the land, for the holy day of the Lord. Depart from evil, and show repentance for your sins. For, if you do not do so, even as Sodom and Gomorrah shall you perish. Now, know ye, that you are saved by the prayers of my most holy mother, Mary, and of my most holy angels, who pray for you daily . . .

"I gave unto you a law in Mount Sinai, which you have not kept. I gave you a law with mine own hands, which you have not observed. For you I was born into the world, and my festive day ye knew not. Being wicked men, ye have not kept the Lord's day of my resurrection. By my right hand I swear unto you, that if you do not observe the Lord's day, and the festivals of my saints, I will send unto you the pagan nations, that they may slay you. And still do you attend to the business of others, and take no consideration of this? For this I will send against you still worse beasts, who shall devour the breasts of your women. I will curse those who on the Lord's day have wrought evil" (Hoveden, Vol. II, pp. 526-528).

We have quoted a part of the "heaven-sent" document to show what men will stoop to do in order to bolster up a doctrine or tradition for which they have no scriptural grounds. In such ridiculous forgeries did the Sunday rest of the Dark Ages culminate.

*(To be continued)*

**DON'T FORGET!**  
**NASHVILLE, TENN.**  
**MAY 29, 30**

# News From Sabbath-Keeping Groups

Conducted by R. D. Bradshaw

## Church of God (Seventh Day), Denver

The *Church of God (Seventh Day)* will have its 1977 General Conference meeting July 11-16, 1977, at Bethany Nazarene College, Bethany, Oklahoma.

### Feast of Tabernacles

Theodore Webster and his wife, Connie, wish to have the Feast of Tabernacles October 10-18, near Montague, California. They report that excellent facilities are available and suggest that Montague will be more conveniently located for people living in the western United States who may find it hard to travel to the East for the feast.

Brethren interested in attending the feast with the Websters are asked to contact Mrs. Connie Webster, Box 103, Montague, California 96064, as soon as possible. You may telephone her at (916) 459-5137.

### Jubilee Foundation

*Jubilee Foundation* was organized in 1944 by Elder J. C. Buttner, Sr., a Bible teacher and minister with a vision for establishing a Christian community for the saints in which they could band together for worship, study, family needs, and education of the children. He started publishing a periodical called *Milk and Meat*.

Because of several problems, including his health, it was necessary to discontinue publishing *Milk and Meat*. By 1968, Brother Buttner's ministry

was sending out literature to interested people.

After his death, *Jubilee Foundation* was revived with new trustees, and in February, 1974, publication of *Milk and Meat* was resumed under the editorship of his widow, Judy Buttner.

For more information, write to Mrs. Judy Buttner, 1454 Highway 395, Fallbrook, California 92028.

### Present Truth Gospel Broadcasting and Publishing Association

The *New Covenant Gospel Liberator* of January carried an advertisement of the new 1976 BSA calendars. BSA appreciates this support from A. T. Friend and the brethren of *Present Truth Gospel Broadcasting and Publishing Association*.

### Seventh Day Baptists

The January *Sabbath Recorder* reported an interesting celebration at the Lost Creek Seventh Day Baptist Church in Lost Creek, West Virginia.

In celebration of the Bicentennial, the church held an *Old Home Day*, which had a time setting around 1900. Several members dressed in clothing commonly worn then. The program included a historical sketch of the church. Fifteen people who had been members for fifty or more years were honored.

The Seventh Day Baptist General Conference met in the Lost Creek church in 1884. It was here that the Women's Executive Board of the church was organized.

(Continued on page 15)

# Sabbath Observance

PASTOR EDGAR LIPPINCOTT

**H**OW MANY realize exactly what God meant when He said, "Remember the sabbath day, to keep it holy"?

God knew that man must have a day of rest; He set a time in which his mind should be taken from the cares of life and centered upon the Creator.

This is the only command in God's constitution which starts with "Remember." God in His infinite wisdom knew that man would become so engrossed in the affairs of life that he would forget God, who made him. Therefore God set aside one day out of the seven as a holy day and asked man to remember to keep it holy.

In Matthew 22, a man came to Jesus saying, "Master, which is the great commandment in the law?" Jesus answered, "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 neighbour as thyself. On these two commandments hang all the law and the prophets." Here Jesus is teaching that our observance of the first four commands shows our love for God. We will observe them because we love God and want to please Him. The observance of this Sabbath command is included in the first and great command.

## WHY AND HOW?

Why are we to remember the Sabbath to keep it holy? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord

blessed the sabbath day, and hallowed it."

God rested from His creative work and blessed the seventh day, thus making it His holy day to be observed by all mankind. It is a memorial of creation.

How are we to keep it holy? "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work . . ."

---

*It would be as difficult to take an inventory of the benefits the world receives from the sunshine as to enumerate the blessings we receive from the Christian Sabbath.*

—H. D. GANSE

---

It doesn't say not to labor *part* of the day, or just do less than any other day, but not to do *any* work. There are those who themselves do not labor, but hire others to work for them on the Sabbath. The command includes your son, daughter, and stranger (or non-believer) within your gates.

In other words, God expects you and all who are upon your premises to "remember the sabbath day, to keep it holy." This includes more than

refraining from work; we are not to do our own pleasure. (Isaiah 58:13,14).

### SABBATH, A DELIGHT

Do you feel that it is a delight to keep the Sabbath as God requires? Do you refrain from doing your own will? Some do little chores on this day that they do not take time to do during the week; others seek after their own pleasure. Some attend church in the morning, then use the rest of the day for pleasure. Many of us are guilty, to some extent, of speaking our own words. It is easy to converse about our crops, our business, or what we plan to do the coming week. Then some do certain things because it is convenient: watch TV, read the newspaper, pay the paper boy, take up collections at church to pay the minister and caretaker, buy fuel and literature for the church, take offerings for church school buildings and many other projects, just because it is more convenient to do this at this time.

"The seventh..." Some may say, "Time has been lost, so how do we know which is the seventh day?"

That is exactly what Satan wants you to believe. He puts all kinds of questions before you, trying to keep you from accepting the truth.

Do you honestly believe that God would not allow us to know which day of the week is the seventh? All calendars and almanacs show plainly which is the seventh.

### WAS IT CHANGED?

Again Satan says, "Christ changed the Sabbath; we now keep Sunday in observance of His resurrection from the grave."

Friends, was Christ's mission into the world to change God's constitution of righteousness?

Listen to Christ's own testimony: "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Jesus was obedient to his Father's will in every point. He came *not* to change but to magnify the law and make it honorable.

God wants you to serve Him because you love Him, not because of the fear of eternal punishment. This reasoning holds true with all the commands of God, including the fourth.

Then some have told me that they know the seventh day is the Sabbath, but it was only for the Jew before Christ's time.

Paul, the apostle to the Gentiles, did not tell his converts that the day was changed. Rather, we find it was his custom to meet and preach on the Sabbath. In Acts 18 we read that he worked through the week and preached on the Sabbath, persuading both the Jews and Greeks.

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### NEWS FROM SABBATH KEEPING GROUPS

*(Continued from page 13)*

The Lost Creek church was organized in October, 1805. Its first building was a log structure built on the farm of Richard Bond.

### 20th Century Church of God

Elder Al Carrozzo announces that the *20th Century Church of God* now has a radio program in California every Sunday morning at 8:30 to 9 a.m. over KNBA radio, 1090 KHZ. Brother Carrozzo also indicated that the church is preparing to start broadcasting from radio station 7H0 in Hobart, Tasmania, Australia.



A Note  
From  
the Editor

## One Purpose

THE OTHER DAY I took several moments to examine the Bicentennial Edition of *Sunday*, the magazine published by the Lord's Day Alliance. Naturally, as a Sabbatarian, I am against much that the Lord's Day Alliance stands for. There was one thing, however, that impressed me about the magazine; the whole issue was devoted to a single aim — that of furthering Sunday observance in the United States. Every article was in some way connected with this one goal. Even a "Clever Quote" on page 16 (about a sign on a church: "The competition on Sunday is terrible, but we are still open") made a point toward what the LDA is attempting to promote.

I feel that taking a look at methods "the competition" uses can often be well worth the time. Especially do I feel that *Sunday* is more effectively promoting its publisher's ideas than is THE SABBATH SENTINEL. And I feel this should be remedied. In the past few weeks several readers have mentioned to me that they feel this magazine is going on too many sidetracks rather than promoting solely the aims of its publisher, the Bible Sabbath Association.

I take much of the blame for this,

for it is hard for me to say "no" to many who have submitted material which has little if any connection with furthering our aims. But I feel these "sidetrack" articles have detracted from THE SABBATH SENTINEL.

It seems to me that we can get more "mileage" out of each issue if we devote it to promoting the Sabbath, encouraging cooperation among Sabbath keepers of various denominations and independent Sabbatharians, and reporting news of chapter activities. Articles about other things, on which various Sabbath keepers do not agree, ought to be minimized, if not eliminated altogether from this magazine.

Maybe I'm all wrong. Perhaps these proposals would result in a magazine that most readers would not want. What do you think? Please write and let me know your opinions—pro and con. Because of lack of time and no secretarial help, I cannot acknowledge them, but be assured that each one will be read and considered in planning future issues.

Above all, please pray for me as editor and for the officers of Bible Sabbath Association. How we need the encouragement of your prayers!

Eugene Lincoln

### SABBATH PENS

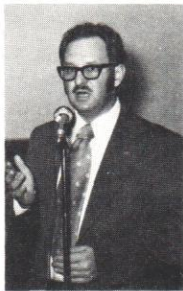
Ball-point pens bearing the message "The Seventh Day Is the Sabbath of the Lord" make excellent gifts which testify of your belief. These quality pens made by the BIC Company are only 25 cents each.

Order them from

THE BIBLE SABBATH ASS'N  
Fairview, Oklahoma 73737



## THE PRESIDENT'S MESSAGE



### Overcoming Our Credibility Gaps

**A** CREDIBILITY gap occurs usually because of one of two reasons. Either the source which claims to proclaim a principle or truth is found unreliable, or one is unwilling to accept anything other than a preconceived result. Both sides of the coin!

What about the credibility of the BSA? We have had our share of challengers through the years, and certainly we have not been completely without fault. Neither are all problems solved yet. But much has been done at least to recognize them. Once they have been recognized, steps can be instituted to bring about modification, solution, and possibly a complete elimination of them in due time.

Ours is a pluralistic organization, with wide variance of denominational backgrounds, which in themselves are divided into regional backgrounds, life styles, and ethnic origins, as well as educational, theological, economic, and class differences. The Bible Sabbath Association, in seeking to fulfill its stated objectives, exercises care so as not to create a credibility gap between it and those whom it seeks to serve.

There are those, however, who may see an inconsistency and call to our attention the possibility of creating a credibility gap. As an example, a free-lance "come-outer" who represents no organization may use an announcement in *THE SABBATH SENTINEL* as a means of exploiting organized efforts of preaching the gospel for his personal gain, thus rendering a great disservice to many Sabbath-keeping churches.

It is most difficult for an association as broad as ours always to know the motives of an individual who might wish to place an announcement in our magazine. We see nothing wrong with giving an individual or group a little publicity in the *SENTINEL* as a uniting influence rather than a divisive one!

We certainly do not appreciate opportunism and if such an announcement appears in the *SENTINEL*, it does not necessarily mean that the BSA agrees with it. We are making attempts to scrutinize more carefully those who place announcements in our magazine. We have the responsibility of refusing to run announcements which might harm a denomination, individual, or the reputation of the BSA.

Now, we are trying to overcome our credibility gaps. How about you? Personally, I view an individual who will castigate the program of the Bible Sabbath Association because it does not function according to his denominational standards as a person who may have difficulty in bringing himself into harmony with principles of divine law. We all need to be alert in our lives to any indication of a credibility gap which would grow between ourselves and our fellowman. Let us close the doors of negative thinking,

*(Continued on page 22)*

## SUNDAY BUSINESS ACTIVITIES

332-D: 5

## CHAPTER 332-D [NEW]

## SUNDAY BUSINESS ACTIVITIES

- |          |                         |          |                              |
|----------|-------------------------|----------|------------------------------|
| 332-D: 1 | Sunday Work.            | 332-D: 5 | Retail Businesses, Closed on |
| 332-D: 2 | Sunday Sales, etc.      |          | Memorial and Veterans Day.   |
| 332-D: 3 | Sunday Racing Exempted. | 332-D: 6 | Sunday Dancing Permitted.    |
| 332-D: 4 | Exceptions.             |          |                              |

**332-D: 1 Sunday Work.** No person shall do any work, business, or labor of his secular calling, to the disturbance of others, on the first day of the week, commonly called the Lord's Day, except works of necessity and mercy, and the making of necessary repairs upon mills and factories which could not be made otherwise without loss to operatives; and no person shall engage in any play, game, or sport on that day.

Source. RS 118:1. CS 124:1. GS PL 385:3. RL 448:3. RSA 578:3. 1973, 255:3. CL 273:3. 1882, 93:1. PS 271:3. 532:19, eff. Nov. 1, 1973.

**332-D: 2 Sunday Sales, etc.** No person shall keep his shop, warehouse, cellar, restaurant or workshop open for the reception of company, or shall sell or expose for sale any merchandise whatever on the Lord's Day; but this section shall not be construed to prevent the entertainment of boarders, nor the sale of milk, bread, and other necessities of life, nor of drugs and medicines.

Source. 1860, 2365:1. GL 273:10. 448:4. RSA 578:4. 1973, 532:19, eff. 1883, 95:1. PS 271:5. PL 385:5. RL Nov. 1, 1973.

**332-D: 3 Sunday Racing Exempted.** No provision of this subdivision shall prohibit or authorize the prohibition of running or harness horse racing meets or dog racing meets on Sunday after midday and no action shall be required because of the provisions of this subdivision by the selectmen of a town or the city council of a city or a town meeting to permit any such meet.

Source. 1971, 528:2. RSA 578:4-a. 1973, 532:19, eff. Nov. 1, 1973.

**332-D: 4 Exceptions.** Nothing in this chapter shall prevent the selectmen of any town, or the city council of any city, from adopting by-laws and ordinances permitting and regulating retail business, plays, games, sports, and exhibitions on the Lord's Day, provided such by-laws and ordinances are approved by a majority vote of the legal voters present and voting at the next regular election. In towns of over ten thousand said approval may be obtained at a special election held before the regular election. But no such by-laws or ordinances shall permit public dancing on the Lord's Day after 1 a.m., or prize fights at any time on the Lord's Day, or the games of baseball, hockey, or football, or any games, sports, or exhibitions of physical skill at which admission is charged or donations accepted, to be held earlier than one o'clock in the afternoon, or the opening of theatrical or vaudeville performances or motion pictures earlier than two o'clock in the afternoon.

Source. 1931, 155:1. RL 448:5. 1943, 49:1. RSA 578:5. 1969, 306:1. 1971, 528:1. 1973, 532:19, eff. Nov. 1, 1973.

# CONSULTATION '76

Nashville, TN, May 29, 1976



*Hear Bishop Robert S. Somerville of The Church of God, Jerusalem Acres, Cleveland, Tennessee, speak on "The Sabbath Day in Contemporary Culture."*

Bishop Somerville

**Time:** May 29-30, 1976


**Place:**

Hermitage Seventh-day Adventist Church  
(Just off Old Hickory Blvd., between Old Hickory and Donelson)

**Phone for information:** (615) 847-5653

**Schedule:**

Sabbath Morning Worship:	11:00
Sabbath Afternoon Meeting:	2:00
Welcome Visitors	
Introduction of B.S.A. Officers	
Opening Remarks by President Littrell	
Introduction of Guest Speaker, Bishop Robert S. Somerville	
Panel Discussion Following Lecture	
Saturday Night Business Session:	7:30
Sunday Morning Business Session:	8:00
Dismissal:	12:00



# KEEPING POSTED

## **Missouri Sunday Law Remains**

The Missouri House of Representatives has turned back an effort to repeal the state's law prohibiting most retail sales on Sunday. The action apparently spells the end of that controversial issue for another year.

On a vote of 97 to 53, the House defeated a bill that would have allowed voters in each municipality to choose whether they wanted to allow Sunday sales.

Representative Philip P. Scaglia, a real estate and insurance salesman, has made repeal of the "blue law" his major legislative cause for several years. He was joined this year by major department stores in St. Louis and Kansas City, who said they were concerned about losing sales on Sunday to stores in Kansas and Illinois.

Scaglia said after the vote that he was pessimistic about further action this year. A Senate committee has given a similar bill a hearing but has not voted on it, indicating an adverse attitude.

"I'm surprised at the vote," Scaglia said. He had expected a closer vote.

He attributed the defeat to "a small but vocal minority who unfairly pressured the Legislature." The most effective opponents, he said, were clerks and small businessmen, not religious groups or unions.

His assessment appeared to be

borne out by other Representatives, who said that small businessmen in their districts had urged them to reject the bill because it would force them to stay open on Sundays.

## **Blue Law Against Paper Delivery Is Ruled Valid**

A judge recently ruled that the sleepy south Jersey hamlet of Ocean Grove can block the delivery of Sunday newspapers to preserve the serenity of Sunday.

It was the latest, but by no means the final round, in the spat between town fathers and Robert E. Shaad, owner of the Ocean Grove News Service, Inc.

Monmouth County Superior Court Judge Merritt Lane said the shore community with a population of 6,000 could enforce the Sunday Blue Law banning newspaper delivery even though the ordinance has never previously been enforced.

However, he said the ban was conditional on the New Jersey Supreme Court, the state's highest, ruling that the blue law ban on newspapers was constitutional.

"The serenity of the Sabbath is the cornerstone of Ocean Grove and it cannot be estopped [halted] against the enforcement of its regulations," Lane said.

Schaad said he would be forced out  
*(Continued on page 22)*



*Conducted by Ruth Thomas*

I appreciate the work that you are doing and I would like to help in any way I can. The *Directory of Sabbath-Observing Groups* has helped me much and I have made some very good contacts from it. It helps Sabbath keepers to find other people and churches and to let them know that there are many who are sincere and want to serve the Lord and keep the true Sabbath.

—G.S., Ohio

It is my sincere conviction that as we see the end of this age rapidly approaching, it is all the more important that Sabbatarian groups and individuals promote the Bible Sabbath on a non-denominational basis. It also seems to me that those of us who participate in the BSA receive an added benefit in that such fellowship tends to promote greater appreciation and recognition between Sabbath-keeping Christians, resulting in less friction and unfair competition.

—Elder Archie B. Craig, minister  
Church of God (Seventh Day)  
(Newly-elected member to the  
BSA board of directors)

We thank the good Lord for the work of the Bible Sabbath Association in these last days. I believe He is coming soon.

Thank God for Brother Littrell. He is young, educated, and given the gift of preaching the Word. I often reread his president's message in *THE SABBATH SENTINEL* and receive a spiritual uplift. At one time he was my pastor at Joplin, Missouri.

We pray and thank God every day for him and other dedicated workers in the BSA.

—Mrs. H. L. Newsom, Oklahoma

Enclosed is my check for renewal of my membership. You perform a great service for the Sabbath-keeping community, to say nothing of the new people whom you are surely reaching with your ministry.

May our Heavenly Father continue to bless and strengthen you in your efforts to serve His purpose.

—M. J. Rabatin, Alabama

Please send me one sample copy of your magazine, *THE SABBATH SENTINEL*. I will be happy to pay for this single issue.

Possibly in the future I will be interested in obtaining a subscription to the magazine.

—Audrey Y. Brotman,  
administrative assistant,  
The Messianic Jewish Movement  
International

Thank you for *THE SABBATH SENTINEL* magazine and the *Directory of Sabbath-Observing Groups*.

I was so glad to read President Littrell's reply to the Orthodox Hebrew, that he is welcome to join BSA because of his belief in the seventh-day Sabbath. I pray that this membership may also bring a belief in our Savior as Messiah.

—E.L.S., Washington

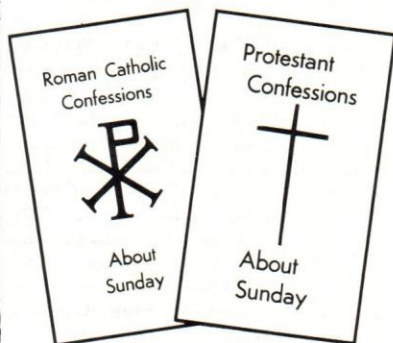
## DID JESUS BREAK THE SABBATH?

(Continued from page 9)

judge with "righteous judgment" (John 7:24). Note also that at no time did Jesus use for a defense on the question of Sabbath observance the possibility that God's law on Sabbath observance had been annulled. There is no evidence from the Scripture that God had annulled the commandment to "Remember the sabbath day . . ."

In fact, Hebrews 4:9 as expressed in the original Greek and translated in a more precise version reads: "Hence there is left over a Sabbath-keeping for the people of God" (The Emphasized Bible). From the ancient eastern manuscripts as translated by Lamsa, Hebrews 4:9 reads, "It is therefore the duty of the people of God to keep the sabbath."

### Companion Tracts



These belong in every home in America.  
Will you help us put them there?

- Roman Catholic Confessions About Sunday
- Protestant Confessions About Sunday

Send \$1.00 for one dozen of each.

The Bible Sabbath Association  
Fairview, Oklahoma 73737

Let's review. It is a fact that breaking the Sabbath was a sin that merited the death penalty. (See Exodus 31:14, 15, Numbers 15:32-36). It is a fact that there is no record that God ever annulled the commandment on Sabbath keeping. It is a fact that Jesus was sinless (see John 8:46; 2 Corinthians 5:21; Hebrews 4:15; 1 Peter 2:22). The only Scriptural conclusion must be: *Jesus kept the Sabbath* and is innocent of the charges by the Pharisees and/or anyone that "He broke the Sabbath."

### KEEPING POSTED

(Continued from page 20)

of business if he stopped the distribution of 800 Sunday newspapers.

Last year Judge Lane threw out ordinances banning Sunday driving, bicycling, swimming, and sun bathing. That decision was appealed to the state's highest court by the town's governing board.

Last month, the state Supreme Court heard arguments on the issue and sent the newspaper distribution question back to the lower court to establish if Schaad knew about the ordinance when he purchased the service and how the ban was enforced.

Lane ruled in favor of the town and sent the matter back to the Supreme Court for final disposition.

### THE PRESIDENT'S MESSAGE

(Continued from page 17)

permitting only unlimited, encouraging thoughts to enter our minds.

Let us keep open the doors of love, life, and truth.

Yours for better communication,  
Terril D. Littrell

## Available From The B.S.A.:

### 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

#### Tracts and Leaflets

(25 titles)

Sample copies ..... Free

#### Bumper Stickers, Reading:

"The Seventh Day is the Sabbath" (Ex. 20:8) .... .50

Sabbath Stamps ..... .25

Decals ..... .35

#### Ball Point Pens Reading:

"The Seventh Day is the Sabbath" ..... .50

Non-retractable Pens .. .25

#### Echoes from Eden 45 r.p.m.

Record with Music and Scripture Reading ... \$1.00

Send all orders to

**THE BIBLE SABBATH  
ASSOCIATION**

**Fairview, Oklahoma 73737**

## Announcements

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

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

---

I have several copies of the booklet, *Christmas Investigated*, which I will send anyone for a self-addressed and stamped (13 cents) envelope. Limited supply; if you write after my supply is gone, I will send you other literature. I will not answer requests that do not enclose the SASE.

This booklet gives the history and background of the Christmas celebration and is a piece everyone should read. Dr. John C. Sprowles, 1366-B Gillingham Street, Philadelphia, Pennsylvania 19124.

---

#### INDOOR GARDENING FOR SURVIVAL

I teach the sprouting of seeds and the planting of grains which will develop rapidly in volume with or without soil. These will produce vitamins, minerals, and proteins in abundance and will be ready for table use in seven days. Upon completion of four years' training under Dr. Ann Wigmore, where I was affiliated with the Hippocrates Raw Food Institute of Boston, Mass., I returned to Seattle to carry on the work of teaching people a method of feeding their families at a reduced cost.

I will have openings for a couple of people who want to stay with me as guests to experience this new way of eating and preparing raw natural foods. You are welcome to participate in classes that I teach through the University of Washington Experimental College. Let me hear from you. At home Thursdays for visitors. Richards Natural Vital Foods, (Hazel Richards), 14605 Bothell Way, Bothell, WA. 98011

# COUNTDOWN

**Ten . . . nine . . . eight . . . seven . . . seven . . . seven . . .**

That's right! we're holding the countdown. Your subscription to The Sabbath Sentinel is scheduled to expire on your birthdate, but we always extend a two-month grace period before dropping your name from our mailing list.

Here's why:

We can't believe you really want to drop out now, in view of—

- Those bright, new easy-to-read issues of The Sabbath Sentinel that you've been seeing lately . . .
- The news articles and other special features on the way . . .
- The continuing need most of us feel for stimulus, enrichment, and inspiration in these critical times provided by The Sabbath Sentinel.

But it all boils down to a simple matter of your decision. Because we really want to keep you, we've arranged to hold your name on our active mailing list for two months after your subscription automatically expires on your birthdate. That's all.

But if you will remember to renew your subscription on your birthdate each year, you don't stand the chance of forgetting to renew later on and thus miss some important forthcoming issue. If your birthdate comes this month, act right now and you can keep your Sentinel coming without an annoying interruption.

**THE BIBLE SABBATH ASSOCIATION**

**Fairview, Oklahoma 73737**