

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

— Isaiah 21:6 —

**THE  
SABBATH  
SENTINEL**

JUNE 1976



# THE SABBATH SENTINEL

**EDITOR:** Eugene Lincoln; **Contributing editors:** Dr. Allen Babcock, R. D. Bradshaw, Mrs. Ruth Thomas, K. H. Freeman.

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Many others have unknowingly broken the Sabbath.

# You're Not Alone, Rabbi Asher

THE EDITOR

**Y**EARS ago, before the advent of the boob tube, the Jewish Theological Seminary used to present a delightful weekly radio dramatization, "The Eternal Light." One episode related the experience of Rabbi Asher of Yanov, who—after getting lost in a forest—completely lost track of the days of the week.

The people of the town revered their rabbi so much that no one had the heart to tell him he was completely mixed up—that after his rescue, he was a day early keeping the Sabbath, beginning it at sundown on Thursday.

The reason no one wanted to break the news to him is that he had kept one "Sabbath" (on Friday) before being rescued. If he found out that he had transgressed the Fourth Commandment, after eighty years of faithfully keeping it, the shock might be too great for him.

So the logical thing to do, his followers felt, was to go along with him—at least until they could think of something better. After several weeks of confusion with the congregation "keeping" Fridays, the problem was finally solved when someone put sleeping powder in his usual beverage at the end of his "Sabbath." He slept until the end of the true Sabbath, twenty-four hours later, not knowing

but that his nap had been just a few moments long.

One of his friends then spoke softly to him: "Wake up, the Sabbath of Rabbi Asher is over." The rabbi remarked that that was a peculiar way to put it, since the Sabbath is the Lord's. And the friend said with a knowing smile, "It's the same thing, Rabbi."

A delightful story, we thought as we heard it over thirty years ago. Since then it has often come to our mind.

Rabbi Asher was a devout and godly man, feeling that he was faithfully keeping the day the Lord had made holy. But, though sincere, he was mistaken. *Thinking* that the period from sundown Thursday to sundown Friday was holy did not make it so, though no doubt—as one of the characters felt—"God will forgive him."

The Lord does not punish us for not living up to something of which we are through no fault of our own unaware. Perhaps in his case his friends' solution to the perplexity was the best that could be done, to avoid disturbing him unduly.

It is hard not to compare the forgetful rabbi to many of our Sunday-observing Christian friends, who also suffer a case of spiritual amnesia when it comes to remembering God's sev-

(Continued on page 22)

# Sunday in Colonial America

JOHN KIESZ

**A**BOUT the beginning of the seventeenth century, because of their plight in England, certain dissenters fled from England to Holland, and for various reasons returned to England, and from there to the New World. They reached America in 1620 and settled at New Plymouth. Others followed later and joined them. That was the establishment of New England and of Puritanism in America. The laws for the new colony were an outgrowth of their religion, apparently very much based on the theocracy of the Hebrews. The result was a sort of union of church and state.

In a former article on Sabbath Observance in America, we pointed out from historical data that among the Pilgrims were Sabbath keepers. How they fared with their belief under strict Sunday laws is not known by this writer. Another thing, Sunday was generally referred to as the Sabbath and sometimes as the Lord's Day. At that time they seemed to have transferred strict Sabbath-keeping rules onto Sunday. A short sketch of history concerning Sunday of the early colonists follows:

In 1650 the court enacted that "whosoever shall profane the Lord's day by doing any servile work, or any such like abuse, shall forfeit for every such default ten shillings, or be whipped." In 1658 the court decided that travelers were to be apprehended by the constable and be fined twenty

shillings or else set in the stocks four hours, unless they gave sufficient reason for their so doing. Similar laws were enacted in regard to non-attendance at the meeting house on "the Lord's-day," for smoking on that day, and for jesting, sleeping, and the like (Plymouth Colony Records, Vol. XI, pp. 57, 58; 100; 122; 137; 140; 214; 224; 225).

The Massachusetts Colony also had its own regulations after Plymouth Colony became united to Massachusetts under a new charter. The first "general letter" from the governor and deputy of the company in England (1629) contained the following instructions:

"And to the end the Sabbath may be celebrated in a religious manner, we appoint that all that inhabit the plantation, both for the general and particular employments, may surcease their labor every Saturday throughout the year, at three of the clock in the afternoon, and that they spent the rest of that day in catechising, and preparations for the Sabbath, as the ministers may direct" (Massachusetts Colony Records, Vol. 1, p. 395).

Among the "Answers of the Reverend Elders" to certain questions propounded to them, 1644, we find how strict they were: "The striking of a neighbor may be punished with some pecuniary mulct, when the striking of a father may be punished with death. So any sin committed with an high



hand, as the gathering of sticks on the Sabbath-day, may be punished with death, when a lesser punishment might serve for gathering sticks privily, and in some need" (Massachusetts Colony Records, Vol. 2, p. 93).

The history of Sunday laws in Connecticut shows that they were similar to those of Massachusetts. The penalties for the profanation of "the Lord's day" were all the way from the cutting off of the offenders' ears to their being put to death, "that all others may fear and shun such provoking, rebellious courses."

One would expect no law enforcing Sunday observance in the land of Roger Williams, yet all work or play was prohibited. Rhode Island's General Assembly, sitting at Newport (1673), enacted that although no one can be forced to worship God, or to keep holy or not to keep holy any day, yet to prevent "debaistness" they should be required not to do what is debasing, with penalties attached for disobedience (Rhode Island Colonial Records, Vol. 2, pp. 503, 504).

The early settlers in what is now the state of New York—the colony of the New Netherlands, as it was called—had no representative government, for it was administered by officers appointed in Holland. In 1647 Peter Stuyvesant was made leader of the colony. He was supposed to have been credited with making some rulings, as the following shows:

"Proclamations were immediately issued with a zeal and rapidity which promised to make a 'thorough reformation.' Sabbath-breaking, brawling, and drunkenness were forbidden. Publicans were restrained from selling liquors, except to travelers, before two o'clock in the evening" (*History of New Netherlands*, by Mr. Broadhead,

first period, p. 466).

The early Sunday laws of Pennsylvania were less strict than those in the New England states. In 1700-1701 a general law was passed prohibiting servile work on Sunday, on pain of twenty shillings fine, but there were numerous exceptions under this provision. Various changes and modifications followed up to 1786, when the old laws were repealed and a new one enacted (Laws of Pennsylvania, Vol. 2, Chap. 297, folio edition, 1792).

The early laws of Virginia had resemblances to those of the New England colonies. In 1614 the Cavaliers enacted a statute which provided that he who did not attend church on Sunday should pay a fine of two pounds of tobacco. This was the first law ever enacted in America, six years before the Puritans landed at Plymouth Rock (Sabbath Doc. No. 45, p. 15, New York).

### Current Sunday Observances

Biblical history reveals that originally the first day of the week was a work day and the seventh day a Sabbath (Genesis 2:1-3; Exodus 20:8-11). It was still so considered while the Messiah lived here on earth (Luke 4:16-19; 23:54-56). The apostles and the early church were all Sabbath keepers (Luke 4:31-40; Acts 13:14, 42-44; 15:19-21; 16:11-13; 17:1-4, 18:1-4, 11).

The departure from the Sabbath commandment appears about the middle of the second century, beginning with the so-called Church Fathers. The most ardent exponents of first-day festivities were converts from Grecian philosophy and paganism. The Sun's day had been a leading weekly pagan festival for many cen-

(Continued on page 21)

# SUNDAY LAWS FROM ALABAMA STATUTE BOOKS

## CHAPTER 76.

### SUNDAY VIOLATIONS.

- |   |  |
|---|--|
| Sec.  | Sec.   |
| 420. Certain acts prohibited on Sunday; punishment. | 422. Holding public markets and trading therein on Sunday. |
| 421. Sunday baseball, moving pictures, etc.         |  |

§ 420. (5539) (7814) (5542) (4045) (4443) (3614) (73) **Certain acts prohibited on Sunday; punishment.**—Any person who compels his child, apprentice, or servant to perform any labor on Sunday, except the customary domestic duties of daily necessity or comfort, or works of charity or who engages in shooting, hunting, gaming, card playing, or racing on that day, or who, being a merchant or shopkeeper, druggist excepted, keeps open store on Sunday, shall be fined not less than ten nor more than one hundred dollars, and may also be imprisoned in the county jail, or sentenced to hard labor for the county, for not more than three months. However, the provisions of this section shall not apply to the operation of railroads, stages, communications, public utilities or steamboats, or other vessels navigating the waters of this state, or to any manufacturing establishment which is required to be kept in constant operation, or to the sale of gasoline or other motor fuels or motor oils. Nor shall this section prohibit the sale of newspapers, or the operation of newsstands, or automobile repair shops, florist shops, fruit stands, ice cream shops or parlors, lunch stands or restaurants, delicatessen or plants engaged in the manufacture or sale of ice, provided such business establishments are not operated in conjunction with some other kind or type of business which is prohibited by this section. It shall also be lawful to engage in motorcycle and automobile racing on Sunday, whether admission is charged or not, except that this proviso shall not be construed to prevent any municipality from passing ordinances prohibiting such racing on Sunday. (1923, p. 559; 1951, p. 783, § 1, appvd. Aug. 17, 1951; 1953, p. 297, appvd. July 24, 1953.)

**Cross references.**—As to legal holidays and their effect on negotiable paper, see Tit. 39, § 184. As to probate judge keeping office open on Sunday, see Tit. 13, § 276. For form of indictment under this section, see Tit. 15, § 259, Form 106.

**Note.**—The 1951 amendment added the last sentence.

The 1953 amendment, in addition to making minor changes in phraseology, added the words "communications, public utilities" in the second sentence and added the third sentence.

Playing dominoes formerly appeared in the list of Sunday offenses enumerated in this section, but the words "domino playing" were deleted in this Code.

**This section was held valid in** *Hudgins v. State*, 22 Ala. App. 403, 116 So. 306.

This section restricting activity on

Sunday has been upheld on the theory that the legislature has the right to pass laws for the preservation of health and the promotion of public welfare. And such regulation enacted under the police power does not interfere with religious freedom or liberty of conscience. *Lane v. McFadyen*, 259 Ala. 205, 66 So. (2d) 83.

The Sunday closing provisions of this section are not violative of the equal protection clause of the Fourteenth Amendment to the federal constitution and of the provisions of § 22 of the constitution of this state. *Lane v. McFadyen*, 259 Ala. 205, 66 So. (2d) 83; *Reynolds v. McFadyen*, 259 Ala. 235, 66 So. (2d) 89.

**It is strictly construed.**—The provisions of this section, being penal in character, must receive a strict construction. *Flanagan v. Meyer & Co.*, 41 Ala. 132; *Rep. Atty. Gen., Quar.*



Rep., Apr.-June 1939, p. 263; Rep. Atty. Gen., Jan.-Mar., 1940, p. 102.

**Keeping "open store"** means keeping open for business.—The keeping of "open store" implies something more than opening the door of a shop or store or keeping the door open. It involves the keeping open of the store as such, the opening up of the business carried on in the house, and the exposition to sale of the wares stored there for sale. *Jebeles v. State*, 131 Ala. 41, 31 So. 377; *Lane v. McFadyen*, 259 Ala. 205, 66 So. (2d) 83.

**And applies only to merchants or shopkeepers.**—The prohibition of this section against carrying on business on Sunday affects only "merchants or shopkeepers" who keep "open store." The prohibition does not apply to such places of business as a blacksmith's shop, a carpenter's shop, or a shoemaker's shop, where goods and merchandise are not bought and sold, nor to a restaurant where the operator confines his operations within the limits usually followed in such business, the serving of meals. *Lane v. McFadyen*, 259 Ala. 205, 66 So. (2d) 83.

**However, a sale is not essential.**—Where this is done, it need not be shown that any sale was actually made. *Jebeles v. State*, 131 Ala. 41, 31 So. 377. On the other hand, a sale with closed doors would be as invalid as a sale with open doors. *Wadsworth v. Dunnam*, 117 Ala. 661, 23 So. 699.

**A sale being merely evidence of the crime.**—The offense prohibited by this section is the keeping open of the store on Sunday for the purpose of traffic, and not the sales of merchandise made on that day. "Such sales on that day are merely evidences of the crime." *Whittaker v. State*, 17 Ala. App. 624, 625, 88 So. 188; *Ex parte Stollenwerck*, 201 Ala. 392, 78 So. 454.

**The section does not apply to restaurants or lunch stands.**—"It has never been considered by the officers of the law, or the courts, or by the public generally, to be a violation of the law to keep a restaurant or lunch stand open on Sunday for the purpose of serving meals." *Whittaker v. State*, 17 Ala. App. 624, 625, 88 So. 188.

**And it does not apply to drug stores.**—It is a matter of common knowledge that drug stores are not limited in their stock in trade to drugs, but that they carry tobacco, cigars, candies, soaps, toilet articles, and the like, as well as medicines and drugs, and that, in the absence of local laws, they are

kept open on Sunday to sell the articles they carry. *Ex parte Stollenwerck*, 201 Ala. 392, 78 So. 454.

**If such stores are kept open by a bona fide druggist.**—This section, like all others, cannot be evaded by a mere pretense or subterfuge; one cannot pretend to be a druggist and keep an open drug store on Sunday, when in fact and truth he is not a druggist and is not keeping an open drug store, but is keeping open store for the purpose of selling other goods or merchandise. The person to be within the exceptions must be a bona fide druggist and be bona fide engaged in keeping open a drug store. *Ex parte Stollenwerck*, 201 Ala. 392, 394, 78 So. 454, reversing *Stollenwerck v. State*, 16 Ala. App. 214, 77 So. 52.

**Gaming on Sunday.**—In order to constitute the offense of gaming on Sunday, as denounced by this section, there must be more than the mere "rolling of dice." *Jackson v. State*, 30 Ala. App. 114, 1 So. (2d) 601.

In prosecution for gaming on Sunday, instruction that "if two or more persons play a game of shooting dice on Sunday, that constitutes gaming within meaning of statute whether they bet money on the game or not", was prejudicial error requiring reversal of conviction. *Jackson v. State*, 30 Ala. App. 114, 1 So. (2d) 601.

**Operating restaurant with dance floor and victrola.**—Person operating on Sunday a restaurant in which there is a victrola and floor space on which to dance does not violate this section. *Rep. Atty. Gen., Jan.-Mar., 1940, p. 102.*

**Retailing beer or whiskey.**—There is nothing in the beverage control act or other law of Alabama which prohibits the retailing of beer or whiskey on Sunday by cafes and hotels who have a license to sell such beverages. *Rep. Atty. Gen., Jan.-Mar., 1940, p. 192.*

**Goods sold from vacant building.**—Where, in prosecution under this section, for keeping open store on Sunday, testimony showed that goods were sold from vacant building, the question of guilt held for jury, and it was error to give general affirmative charge for state. *Everett v. State*, 22 Ala. App. 30, 111 So. 759.

**Accused must be in control of the business.**—While this section does not apply to a mere clerk in a store, one who is in control or management of the place of business, whether he is in fact the owner or part owner or not, and in this capacity keeps open store



on Sunday, is guilty of a violation of this section. *Cusimano v. State*, 20 Ala. App. 502, 103 So. 241. See also, *Ledbetter v. State*, 20 Ala. App. 626, 104 So. 777.

**"Being a merchant or shopkeeper."**—This section providing that any person, who, "being a merchant or shopkeeper," keeps open store on Sunday be fined, held applicable to all who do prohibited acts regardless of occupation. *Everett v. State*, 22 Ala. App. 30, 111 So. 759.

**Defendant belonging to religion which keeps Saturday as Sabbath.**—Defendant, giving option of working on farm on Sunday or Saturday to children, who chose to work on Sunday and keep Saturday as Sabbath, was guilty of violating this section, though defendant belonged to religious organization that believed in keeping Saturday as Sabbath and not Sunday. *Hudgins v. State*, 22 Ala. App. 403, 116 So. 306.

**Hunting foxes on Sunday, although with dogs only, is prohibited by this section.** *Rep. Atty. Gen., Quar. Rep., Oct.-Dec., 1935*, p. 75.

**Ordinances inconsistent with section are void.**—A municipal ordinance, providing for the closing of places of business on Sunday, except drug stores for the sale of drugs and medicines, is void, as inconsistent with this section, which makes it a crime to keep open stores other than drug stores for purposes of traffic on Sunday. *Livingston v. Scruggs*, 18 Ala. App. 527, 93 So. 224.

**Where convictions for gaming on Sunday were void for errors in affidavits and statute of limitations barred further prosecution, defendants were discharged from custody.** *Roberson v. State*, 28 Ala. App. 579, 190 So. 109.

**Question for jury.**—The question as to whether or not the operator of a restaurant is engaging in acts prohibited by this section is a question of fact to

be determined by the jury. *Rep. Atty. Gen., Jan.-Mar., 1940*, p. 102.

**Applied in** *Jemison v. Howell*, 230 Ala. 423, 161 So. 806, 99 A. L. R. 1511; *Winn v. State*, 38 Ala. App. 156, 79 So. (2d) 75.

**Cited in** *Sanders v. Ochiltree*, 5 Port. 73, 74; *O'Donnell v. Sweeney*, 5 Ala. 467, 468, 39 Am. Dec. 336; *Sorrelle v. Craig*, 9 Ala. 534, 541; *Matthews v. Ansley*, 31 Ala. 20; *Sparrenberger v. State*, 53 Ala. 481, 493, 25 Am. Rep. 643; *Smith v. State*, 50 Ala. 159; *Cunningham v. State*, 76 Ala. 88, 89; *Snider v. State*, 59 Ala. 64, 67; *Comer v. Jackson*, 50 Ala. 384; *Rep. Atty. Gen., 1934-36*, p. 100; *Birmingham v. Fairview Home Owners Ass'n*, 259 Ala. 500, 66 So. (2d) 775.

**Am. Jur. and ALR references.**—50 Am. Jur., *Sundays and Holidays*, § 1 et seq.

**Work, labor, avocation, business, or the like, sports, games, or amusements as within Sunday laws.** 4 ALR 352, 50 ALR 1050, 56 ALR 813.

**Violation of Sunday statute which prescribes a fine without other punishment as a criminal offense.** 39 ALR 1397.

**Sale in violation of Sunday law as affecting recovery for personal injuries or other collateral consequence of breach of warranty by seller or manufacturer.** 44 ALR 128.

**Sale of gasoline or oil as necessity within Sunday laws.** 47 ALR 1106, 60 ALR 763.

**Sunday laws in application to publication, sale, and distribution of newspapers or magazines.** 82 ALR 495.

**Constitutionality of discrimination by Sunday law or ordinance as between different kinds of business.** 119 ALR 752.

**Enforceability of contract made on Sunday for purchase of home.** 172 ALR 411.

**Construction of statute or ordinance prohibiting or regulating sports and games on Sunday.** 24 ALR2d 513.

§ 421. (5540) (7818) **Sunday baseball, moving pictures, etc.**—Any person or persons who play or engage in the playing of any baseball, football, tennis, or golf on Sunday, in any public place or places where people resort for such purpose, shall be guilty of a misdemeanor, and shall be fined not less than twenty-five dollars nor more fifty dollars. Provided, that it shall be lawful in cities whose population is not less than fifteen thousand inhabitants nor more than sixty thousand inhabitants, according to the last or any subsequent federal census, and within the police jurisdiction thereof, to engage in the playing of tennis, golf, and in operating moving picture shows on Sunday whether admission is charged or not. In any such city, the acts or any of them herein referred to may be



prohibited by an ordinance passed by the governing body of such city. The governing body of such city must as a part of such ordinance provide that there shall be submitted to the qualified electors of such city at the next election held for any purpose, primary, special, or general, on a special ballot, separate questions as to whether or not the act or acts so prohibited shall be permitted or prohibited. If a majority of the qualified electors participating in such election shall vote in favor of permitting any one or all of the acts prohibited by such ordinance, such ordinance as to such act or acts shall thereafter be of no force or effect and such acts shall be lawful in such city and within the police jurisdiction thereof. After any election held under the preceding provisions of this section, the governing body of any such city may by ordinance provide at the next election held in such city for any purpose, or for a special election for the submission on a special ballot to the qualified electors of such city the question or questions as to whether any act or acts which a majority of the qualified electors of such city, participating therein at any election had voted in favor of prohibiting, may by ordinance be declared to be lawful. If a majority of the qualified electors participating in such election shall vote in favor of permitting any of the acts, herein referred to, on Sunday, the governing body of such city must so provide by ordinance. The cost of ballots, and of all special elections held hereunder must be paid by the city. Provided further, that it shall be lawful in cities of sixty thousand population, or more, according to the last, or any subsequent federal census, to play or engage in playing football, tennis, golf, and to operate moving picture shows and vaudeville on Sunday, whether admission is charged or not. In any such city the acts herein permitted may be prohibited by an ordinance passed by the governing body of such city on the written petition therefor of not less than one-fourth of the qualified electors of such city, if, at an election, held on the day on which the next general election for governor is held, a majority of the qualified electors participating in such election shall vote in favor of the ratification of such ordinance. Such ordinance shall not be effective unless and until it is ratified by such vote at such election. Provided still further, that it shall be lawful to engage in motorcycle and automobile racing on Sunday, whether admission is charged or not, except that nothing herein shall be construed to prevent any municipality from passage of ordinances prohibiting such racing on Sunday. And provided further, it shall be lawful to engage in the playing of baseball on Sunday, whether admission is charged or not, but nothing herein shall be construed to prevent any municipality from the passage of ordinances prohibiting the playing of baseball on Sunday. (1932, Ex. Sess., p. 98; 1935, pp. 755, 1095; 1947, p. 215, appvd. Aug. 15, 1947; 1949, p. 979, appvd. Sept. 19, 1949; 1951, p. 784, § 2, appvd. Aug. 17, 1951.)

**Note.**—Prior to the 1932 and 1935 amendments it was the opinion of the attorney general that the section did not apply to moving picture shows and miniature golf, but that it was applicable to golf. Rep. Atty. Gen., 1928-30, pp. 950, 960. The 1932 and 1935 amendments added the provisos to the section.

The 1947 amendment added the next to last sentence and the 1949 amendment added the last sentence, in addi-

tion to eliminating the word "baseball" from the second and eighth sentences.

The 1951 amendment inserted the words "and automobile" in the next to the last sentence and deleted the words "within the police jurisdiction of municipalities" after the word "Sunday" where it first appears in the last sentence.

**Operation of moving picture shows in cities whose population is less than**

fifteen thousand inhabitants is not prohibited by this section. Rep. Atty. Gen., Apr.-June, 1942, p. 66.

Applied in *Bessemer Theatres v. Bessemer*, 247 Ala. 50, 22 So. (2d) 508.

Cited in *Birmingham v. Fairview Home Owners Ass'n*, 259 Ala. 500, 66 So. (2d) 775.

Am. Jur. and ALR references.—50 Am. Jur., Sundays and Holidays, §§ 24-26.

Work, labor, avocation, business, or the like, sports, games, or amusements as within Sunday laws. 4 ALR 382, 50 ALR 1050, 56 ALR 813.

Sunday laws with respect to dance halls and dancing. 48 ALR 177, 60 ALR 173.

Construction of statute or ordinance prohibiting or regulating sports and games on Sunday. 24 ALR2d 813.

§ 422. (5541) (7819) (5543) (4046) (4444) (3615) **Holding public markets and trading therein on Sunday.**—Any person who opens, or causes to be opened, for the purpose of selling or trading, any public market or place on Sunday, or opens, or causes to be opened, any stall or shop therein, or connected therewith, or brings anything for sale or barter to such market or place, or offers the same for sale therein on that day, or buys or sells therein on that day (including livestock or cattle), shall, on conviction, be punished as prescribed in section 420 of this title. Any place where people assemble for the purchase and sale of goods, wares, and merchandise, provisions, cattle, or other articles is a market house or place, within the meaning of this section.

Cited in *Boyd v. State*, 53 Ala. 601.

## CHAPTER 76.

### SUNDAY VIOLATIONS.

#### § 420. Certain acts prohibited on Sunday; punishment.

##### Cross references.

As to Sunday law in counties of not less than 76,000 nor more than 96,000, see Appx., § 205(6v). For local exception permitting the sale of groceries on Sunday, see Appx., § 1015(16). As to validity of local exception permitting the sale of groceries on Sunday, see note to Appx., § 1015(16).

##### Additional exception in certain counties.

—As to additional exception of certain food stores in counties of not

less than 76,000 nor more than 96,000 inhabitants, see Appx., § 205(6v).

**Inclusion of grocery stores valid.**—The legislative classification which includes grocery stores within its provisions is a valid classification and is not arbitrary even though it may result in some inequalities. *Langan v. Mobile Winn-Dixie, Inc.*, 277 Ala. 553, 173 So. 2d 573 (1965).

Stated in *Caiola v. City of Birmingham*, 288 Ala. 486, 262 So. 2d 602 (1972).

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### BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737



## Who's Who In the Sabbath World



Rev. James McGeachy was born near Glasgow, Scotland, April 6, 1897, the son of a Baptist deacon. He accepted the Seventh-day Adventist faith at age sixteen. In order to keep the Sabbath he left a job in industry and sold and repaired electrical appliances. One year was spent in an Adventist college before the outbreak of World War I, and when drafted into the army he asked to be assigned to a noncombatant unit.

The British Army could accept a conscientious objector, but not a Sabbathkeeper. After a short time of being excused from duties on the Sabbath, Adventist young men were treated harshly in military prisons. During the later months of the war McGeachy worked on a farm and did college studies during the evening.

After some months of quite good success in selling Bibles and religious

literature in his home land following the war, the young man was commissioned a Seventh-day Adventist missionary to Egypt in 1920. In Cairo he was married March 9, 1922 to Miss Florence Edwards, and at Tetaliah, Upper Egypt, he was ordained to the ministry February 2, 1924. During this four-year period of service he learned Arabic and worked in various parts of Egypt.

He joined the Seventh Day Baptist Church in 1926, and was named as pastor of the Mill Yard Church in London, England.

In 1928, he was accredited by the Seventh Day Baptist General Conference in the U.S.A. in 1930.

Mrs. McGeachy, known as Florrie, was much loved by the Mill Yard congregation with their daughter Ruth, now Mrs. L. P. Anderson. A son Alan died in childhood and twins born in Upper Egypt died soon after birth. During the World War II bombing of London, the family moved to the country, which proved fortunate as the front of their former home was blown out by an explosion. Mr. McGeachy took a part-time clerical position in a manufacturing plant during the war in addition to his pastoral duties.

Pastor McGeachy organized the Evangelical Sabbatarian Mission, which published a series of paperback books written by him, *Tales from the East*, *Tales from the West*. These dealt in readable style with missions and church life in various lands. Nearly 300,000 copies were sold besides other publications, profits from which were used to supplement the pastor's salary and to aid Seventh Day Baptist missions in Guyana and elsewhere.

McGeachy was also agent for

*(Continued on page 22)*

Featuring . . .

# the DAUGHTERS of AM



Rachel Oakes Preston

Seventh Day Baptist

(1809-1868)

**B**ORN and reared in a Methodist home in Vermont, she joined the Seventh Day Baptist Church in Verona, New York, in 1843. In January, 1844, she attended an Adventist prayer meeting and publicly shared her Sabbath convictions, asking the congregation the pointed question, "Why do you keep Sunday for the Sabbath?" When someone asked her, "Isn't Sunday the Sabbath?" she replied, "No, indeed," and gave them a Bible study.

Her testimony made such a profound impact upon this Adventist congregation in Washington, New Hampshire, that the entire church became committed to the Sabbath truth.

Among those who were influenced by Mrs. Preston's witness was a sea captain, Joseph Bates, who wrote a forty-seven-page pamphlet, *The Seventh Day Sabbath*, setting forth the Scriptural evidence for the sacredness of the seventh day. This tract was widely circulated in New England, helping to promote the Sabbath truth and greatly strengthening the cause of Sabbatharians in the world.



# AMERICAN SABBATHISM

Ellen G. White  
Seventh-day Adventist  
(1827-1915)



**B**ORN and reared in a Methodist home in Maine, she joined the Methodist Church in 1840. In 1842-44 she attended Adventist meetings in Portland, Maine, fully accepting the views presented by William Miller and confidently looking for the Savior's return in 1843 and then in 1844.

She became active in heralding the Advent message at the age of seventeen. After her marriage to a young Adventist minister, James White, in 1846, the well-circulated tract by Joseph Bates fell into their hands, and they saw clearly the correctness of the views presented, accepting the new light on the Sabbath.

Six months later she had a vision of the Ten Commandments in heaven, with a halo of light around the fourth one. Her subsequent visions and admonitions caused the new Seventh-day Adventist denomination, which she helped to found, to acclaim her as "the servant of the Lord." Her writings today help guide the largest Christian Sabbath-keeping church in the world.

# News From Sabbath-Keeping Groups

Conducted by R. D. Bradshaw

## Assembly of Yahvah

The March, 1976, *World Today Analyzed in Prophecy's Spotlight* announced that the Assembly of Yahvah of Tulsa, Okla., had purchased a ten-acre tract of land near Bristow, Okla., for use as a holiness campground, publishing center, and training ground. The campground will be used for meetings three times a year—Passover, Pentecost, and Tabernacles. For more information about this campground, contact Elder L. D. Snow, 120 North Zunis Ave., Tulsa, Okla. 74110.

## Assembly of Yahweh (Jackson's Gap, Al.)

The Jackson's Gap, Ala., Assembly of Yahweh is publishing a new periodical, *the Restorer*. Frequency of issue is not certain yet, but the first issue dated for April is out. *The Restorer* is intended to be the voice of the Jackson's Gap Assembly with like-minded contributors and not the work of any one person. For more information on this new paper, write Elder Bob McBride, R. 1, Jackson's Gap, Ala. 36861.

## Church of God (Seventh Day) Denver, Colo.

The Church of God (Seventh Day) of Denver, Colo., will conduct its international ministerial council October 5 through 9 at the Glorieta Baptist Assembly, Glorieta, N. Mex. For more information about these meetings,

contact Church of God (Seventh Day), P. O. Box 2370, Denver, Colo. 80201.

## David Terrill Ministries

Luke Boyd of Faith Home at Dadeville, Ala., recently sent us some information about the David Terrill Ministries.

Brother Terrill seems to have started keeping the Sabbath back in 1967. However, it has only been since 1973 that he has actively taught it to his various affiliated church groups. These groups now keep the seventh-day Sabbath.

Many *Sentinel* readers may be familiar with the David Terrill evangelistic work, as he has had some publicity particularly in the charismatic movement now taking place in the United States and elsewhere. Several thousand people in various locations seem to be affiliated with him or at least identify themselves with his ministry.

In December 1975, *Sentinel* previously mentioned Outreach for Christ, located at Ft. Payne, Ala. This group under Pastor Don Clowers meets on Sabbath and has in attendance about 1000 people. Outreach for Christ identifies with the teachings of David Terrill.

Reportedly there are Sabbath-observing churches at Piedmont, Ala., and Cleveland, Tenn., which also identify with Brother Terrill.

BSA wishes each of these groups the best in their efforts to spread the Sabbath truth.



## Congregation of God

Bishop George E. Brummett of the Congregation of God provided the following report recently.

"The Congregation of God filed for incorporation on January 20, and has received recognition as a non-profit corporation under the laws of Pennsylvania.

"The Congregation of God has been holding weekly meetings at 10:30 a.m. Saturdays, in the Wellsville Fire Hall for over a year. The group was formerly known as the Church of God at York Springs. The public is invited to attend the meetings.

"The main purpose set forth for incorporating was to proclaim the Word of God and educate people in the Word of God through weekly Sabbath services and whatever other means become available.

"The initial trustees of the Congregation of God are George Brummett, R. 1, Wellsville; Robert Duttera, R. 6, York; Charles and Vivian Lighty, R. 1, East Berlin; Lonnie and Helen Shultz, R. 1, York Springs; Elizabeth Nell, R. 2, East Berlin; Charles Beard, 1853 Powder Mill Road, York.

"The address of the Congregation of God is P.O. Box 1, Wellsville, Pa. 17365.

## Deliverance Temple

BSA is delighted this month to report the change of *Deliverance Temple*, 620 N. 2nd St., Stilwell, Okla., from the observing of Sunday to the seventh-day Sabbath as a day of worship.

*Deliverance Temple* was organized as a Full Gospel Sunday-observing church in July, 1975. However, its pastor, Elder John Davis of Stilwell, has been a Sabbath-keeper since 1969. Soon after organization Elder Davis



*Elder John Davis, his wife Mary, and their children Larry, Rosemary, and Sean (left to right).*



*Elders Donald Troutman and David Ayers*

commenced to teach the seventh-day Sabbath as the Biblical day of rest. Progressively church members began to keep the Sabbath as a rest day, although the church continued to meet on Sundays.

In January the assembly elders decided to change the day of worship from Sunday to the Sabbath. The change was made officially on Sabbath, February 21. Attendance for this first Sabbath service consisted of 30 people.

Weekly services are now conducted as follows: Tuesdays at 7:30 p.m., discipleship training; Fridays at 7:30 p.m., youth night; and Sabbaths at 2:00 p.m., regular worship services.

Visitors are welcome at any of these services.

Besides Elder Davis other Assembly elders are David Ayers, Adrian Fulcher, and Donald Troutman.

*Deliverance Temple* is actually an affiliated worship organization of *Exodus Evangelistic Association* of Stilwell. Besides the assembly worship services, the association has tape, literature, correspondence, and counseling ministries. Brother Davis is presiding elder of the association. He has indicated that he will be distributing BSA Sabbath tracts from time to time.

Elder Davis is retired from the U.S. Merchant Marine Services, where he served in various capacities. He was a safety officer for the Pacific Fleet at the time of his retirement.

He and his wife Mary started a ministry among alcoholics, drug addicts, and other needy people in January, 1969, in the Santa Cruz mountains near San Jose, Cal. It was shortly after commencing this ministry that Elder Davis and his wife first learned of the Sabbath truth.

Feeling a deep personal commitment to minister to the Cherokee Indians of Oklahoma, the Davis family moved to Stilwell in October, 1973. There are five children in the family: John, Larry, Rosemary, Sean, and daughter Linn, wife of Elder David Ayers of the Assembly.

BSA expresses best wishes to this new group of Sabbath keepers in Stilwell. For more information about this new group, you may write to Elder John Davis, R. 1, Stilwell, Okla. 74960 or telephone (918) 774-2142.

### Fact and Faith Publications

Elder Edward A. Elstone announces that he has commenced publishing

some literature on Bible subjects under the name of *Fact and Faith Publications*. For more information on these items, write to Elder Edward A. Elstone, R. 2, Sundridge, Ontario, Canada POA 1Z0. During the winter months, correspondents are asked to write to him at R. 1, Jackson's Gap, Ala. 36861.

### Seventh Day Baptists

The *Sabbath Recorder* of February, 1976, reported several items of interest.

First, the church will conduct a 1976 Summer Institute June 14 to July 2 on the subject, "Seventh Day Baptist Polity." For more information, write to Seventh Day Baptist Center on Ministry, Box 868, Plainfield, NJ 07061.

The 1975 SDB Yearbooks are available now. The price is \$4.00. You can order your copy from SDB Publishing House, Box 868, Plainfield, NJ 07061.

The *Recorder* also mentioned that a representative of the World Council of Churches recently visited the SDB headquarters in Plainfield. The SDB church is presently addressing the question of whether or not it will remain a member of the World Council. It was pointed out that the SDB Church is the only fully participating Sabbath-keeping church in the council.

The Mill Yard SDB Church in London, England, has started a new Sabbath School at Wolverhampton, England. BSA wishes the best to this new group of Sabbath keepers.

The church has recently published a five-paper SDB Historical Series. The subjects are "One People Bound Together," "Sam Ward: Founding Father," "The Times of Stephen

(Continued on page 18)



## THE PRESIDENT'S MESSAGE



### The Myth and the Reality of the BSA

**T**HE BIBLE SABBATH ASSOCIATION has been misunderstood by some people, and as a result several myths abound.

In some churches and groups it is rejected even before trial or evaluation. Some claim it is a split of the Seventh-day Adventist denomination. Others believe it is a branch of the Church of God (Seventh Day). And still others claim that it favors Seventh Day Baptists.

Now some of this may seem true to some people. But the fact remains, and cannot be denied, that the BSA serves all Sabbath-keeping people regardless of church affiliation.

You are right if you believe that the BSA is not a denomination. Instead, it is a valuable and proven instructional institution which opens new doors of evangelism when given a chance and utilized to its fullest potential.

#### Reality May Surprise You

To some the principles upon which the BSA is founded present a challenge. They quickly overcome sectarian obstacles that seem to stop others.

Branch chapters are beginning to be formed which are composed of Seventh-day Adventists, Seventh Day

Baptists, the Churches of God, and independent Sabbath keepers who meet together for fellowship once a month.

Isolated examples you say? Perhaps! But proof that the BSA can be used and appreciated by Sabbath keepers of different historical backgrounds working together for a common cause can hardly be overlooked. Proof also that working in small groups in the form of BSA branch chapters with proper leadership and supervision can be a valuable learning experience.

#### Not a Monster

There is a prevailing notion among most of us that if things religious are not done our way—through our church—they aren't done right. And it seems no matter how much anyone tells us how much it works, we just cannot believe that it is anything but a two-headed monster, to be avoided at any cost. So here I go telling you that the BSA really works—that you can become a member of this non-denominational association simply by believing in the observance of Saturday, the seventh day of the week, as Sabbath and by filing for membership with our secretary.

#### Disprove the Myth

Sure, it's easier to set back and believe the myths about the BSA, but here is your chance to disprove it. If you still are not sure you need the BSA, and you don't feel that you have the money to spare for the membership contribution anyway, you will do us a favor by filling out the coupon on page 15 telling us why you don't believe the BSA is for you. IF we cannot convince you that it can be a blessing to you, that will be that! There is no obligation, and we will not pressure you to join. OK?

Respectfully Yours,

A handwritten signature in cursive script that reads "Terrell Littell". The signature is written in dark ink and is positioned below the typed name.

(Continued from page 16)

Mumford," "SDB's in New England," and "Ephrata Cloisters." They are priced to sell at 75 cents each or \$3.50 for all five issues. You may order from the SDB Publishing House, address above.

### Hour of Prophecy

The *Hour of Prophecy*, an educational subsidiary of the Texas Conference Association of the Seventh-day Adventists, announced recently that it is now producing a new 30-minute radio broadcast over two new radio stations. These broadcasts can be heard over WWL, 870 KHz, New

Orleans, La., each Sunday at 10:30 p.m. CST and WCKY, 1530 KHz, Cincinnati, Ohio, each Sunday at 11:00 p.m. EST.

For more information about this broadcast and literature, you may write to Hour of Prophecy, Box 1417, Fort Worth, Texas 76101.

### Now Available

The entire Bible (King James Version) is available on cassette tape from the BSA circulating library. You may borrow one tape at a time for a period of 30 days when you pay the postage both ways.

OK, I'll be objective about the BSA . . . I am willing to hear objective arguments. Right now, this is how I feel about the Bible Sabbath Association,

- Membership is too expensive for me.
- Your total objectives are not clear enough.
- Our church is very small, and our free will offerings go for its support.
- I would like to become a member for a six-month trial period. Enclosed is \$5.00.
- Other than the above, BSA membership would not benefit me because: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Name of church \_\_\_\_\_

Position \_\_\_\_\_



## Mississippi "Vacation" Offered Sabbatarians

The Seventh Day Baptist Church, 409 Papworth St., Metairie, La., recently purchased land for the Sunshine Mountain Children's Home. The place is at Chatawa, Miss., about forty miles north of Hammond, La.

For some who may not be aware of the total scope of this project, let's lay it out for your consideration and inspection. First, it will be a home for unloved and unwanted children, where we want to provide love and shelter. Second, it is to be a retirement community for couples who can and will devote a little time to the children. The retired person will derive satisfaction and the child will return love.

The retired couples will have gardens and be able to buy meat at reduced prices. There will be a summer camp and swimming pool, baseball diamond, outdoor chapel, park fishing hole, and pastureland for cattle.

If there are any Sabbath keepers who want to donate a summer to children and retired citizens, write a letter today to Linda Hays, 2901 Kenwood Dr., Gretna, La. 70053. We offer you no pay, long hours, hard work, good food, and plenty of prayer and Bible study. Please let us hear from you before you come, as we have limited space and want to be sure we have a place for you to stay.

You will need a willing heart, work gloves, and clothes, some tools, Bible, and a good singing voice. Young ladies, if you can make a stew, write us. We can offer no rebate on transportation, as the funding is very limited. The Lord will provide.

There are buildings to be constructed, slabs to be poured, roads to build, wells to drill, and land to be cleared. Consider this in prayer, and if the answer is "yes," we would like to hear from you. This is no lark and Mississippi in summer is hot. The marines say they want a few good men; we demand the very best Sabbath-keeping Christians.

If any of you can, then throw in a hundred pounds of beans and rice. We may really need them before the summer is over. —Linda B. Hays

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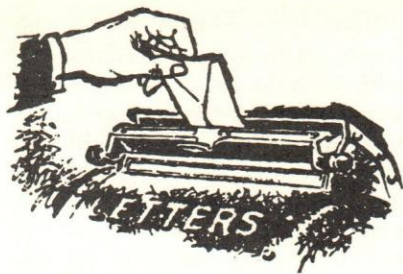
## *Right Face* will Be Available Later This Year

Several people have requested news about when the book *Right Face*, by the editor of this magazine, will be published.

The manuscript has been read by book editors and copy editors, the proofs have been read, and it will soon be worked on by the art editor. After that it will be paged, blueprints made and checked, offset plates made, and then it will be printed and bound. We are hoping that it will be ready by autumn.

The book, a 32-page paperback, will be sold by Adventist Book Centers for 60 cents per copy. Perhaps arrangements can be made for it to be sold in other Sabbatarian bookstores, also.

It is described in the 1976 *Catalog of Seventh-day Adventist Publications* as a book that "shares the experiences of Sabbath keepers in various walks of life who have, with the Lord's help, coped successfully with difficulties encountered because of their new-found belief."



Conducted by Ruth Thomas

We love THE SABBATH SENTINEL. It leaves us feeling refreshed after we have read it.

Thank you for doing a good work. THE SABBATH SENTINEL is getting better.  
—Susan Barnes

I am pleased to read of so much interest concerning the forming of branch chapters of the BSA in various parts of the country. Slowly the fire seems to be creeping forward into the forest, and the flame is heightening and generating more heat for the cause.

—Albert G. Gearhart  
Former president of BSA

We enjoy every issue of THE SABBATH SENTINEL. Enclosed is \$— for subscription and an offering for the calendar.

May God bless you in the work of circulating the Sabbath message around the world.

—Mrs. D. B. S., New York

I am a Seventh-day Adventist, and I want to try to promote the keeping of the seventh day as much as I can. I know there are a lot of Adventists who do not know of the Bible Sabbath Association. I am sure they would be glad to know about you and to try to help to promote the seventh day

through your good work. It is a blessing to know there are other Sabbath-observing groups besides us who are trying to promote the Fourth Commandment. That is the one Commandment which has been mostly abused.

—Mrs. E. S., Minnesota

I enjoy THE SABBATH SENTINEL very much. I learned of it through the Church of God, Jerusalem Acres, Cleveland, Tennessee.

Please send me a *Directory of Sabbath Observing Groups* and one calendar. Enclosed is my check.

—Mr. D. W. A., Florida

I continue to receive THE SABBATH SENTINEL and enjoy the informative articles and interesting bits of news about believers. The work you are promoting and the basis of fellowshiping around God's holy Sabbath deserves encouragement.

Enclosed is \$— to help with expenses, and I do encourage you to move forward with the Bible Sabbath Association objectives. I will be praying that our Father in heaven will direct you in the ways you should go.

May the grace and love of our Savior be with you always.

—Paul Schlenker, Washington

I wish to thank you for the fine packet of materials that I received in the mail today from the Bible Sabbath Association and for the membership card that was enclosed therein.

I have been very much impressed with the overall effort of the association and especially with your fine director, Terril Littrell, and his efforts at bringing together those who share the Sabbath truth. I assure you that



your fine efforts and sacrifices are much appreciated by us here at Jerusalem Acres.

—Bishop John D. Garr  
general manager, publishing  
The Church of God,  
Jerusalem Acres

Our local chapter goal for this next year is to double our membership. We must be about our Father's business. A winner never quits, and a quitter never wins. Let's be a winner!

—Betty Cook, vice-president  
Birmingham, Ala. 35209

Thank you very much for the Sabbath calendar you sent several days ago. It continues to generate thought and comment over which is God's designated day of rest—the seventh day or the day of the sun.

THE SABBATH SENTINEL continues to be more interesting and meaningful each year with information that is not available to us from any other source. We appreciate it.

—V. L., California

I am deeply encouraged by Mr. Lincoln's concerned letters and prayers. . . . I am thankful that God has allowed us to become friends.

May I thank you belatedly for sending the earlier copy of THE SABBATH SENTINEL to the Terre Haute institution. This publication carries great messages of faith and permits many of us to find greater rewards through faith in Christ.

—Lloyd Pyland No. 31480-138  
P.O. Box 33  
Terre Haute, Indiana 47808

## SUNDAY IN COLONIAL AMERICA

*(Continued from page 5)*

turies, and it naturally formed a common ground for paganism and apostatizing Christianity to meet.

The gradual elevation of Sunday in place of the Sabbath was further enhanced by opposition to Judaism. The Emperor Constantine, who made his famous civil edict in A.D. 321 that men refrain from working on the first day of the week, the "venerable day of the Sun," declared at the Council of Nice (in A.D. 325): "Let us, then, have nothing in common with the Jews, who are our adversaries . . . Therefore this irregularity must be corrected, in order that we may no more have anything in common with the parricides and murderers of our Lord."

Adding to this, the Roman Catholic Church at the 29th Canon of the Council of Laodicea (in A.D. 364) anathematized those who kept the Sabbath and urged all persons to labor on the seventh day of the week under penalty of a curse. No wonder most of Christendom fell into the error of forsaking the Commandments of the Most High and accepting the traditions of men. Although there are several million Sabbatarians (besides the Jews) currently in the world, the fact remains that almost the entire world of professed Christians are either first-day or no-day religionists.

Some Sunday laws or blue laws, which in recent years have not been well enforced, are still on the statute books in England and in America. Because of the laxness of Sunday observance in general, some movements have endeavored to bring about stricter legislation to force the public to observe Sunday as a day of rest and worship.

## WHO'S WHO

(Continued from page 11)

publications of the Jewish Christian Community, in which he was interested. The quarterly magazine of the Mill Yard Church, *The Sabbath Observer*, became his responsibility upon the death of Deacon Morris, its former editor.

In 1964 he wrote a historical study, "The Times of Stephen Mumford," one of the first British Sabbathkeepers to emigrate to Newport, R. I. McGeachy also represented his congregation at Salem, W. Va. that year in the organization of the Seventh Day Baptist World Federation.

Rev. McGeachy is now 79 years old and is pastor emeritus of the Mill Yard, London, Seventh Day Baptist Church. Since his retirement Mr. and Mrs. McGeachy have been living at Hessle, some miles north of London in Yorkshire. He has continued to act as trustee of the Davis Charity in London, a board of trust which benefits Seventh Day Baptist work in part. He visits the Mill Yard congregation occasionally, now led by Pastor Albourne L. Peat, but preaches more frequently for the Birmingham Fellowship which is much nearer his home. Through his efforts the third record book of the Mill Yard Church was sent to Plainfield for safekeeping in the Historical Society vaults. His correspondence reflects his continued interest in the current work of the denomination.

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In regard to the Great Book, I have only to say that it is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this Book. But for this Book we could not know right from wrong. —*Abraham Lincoln*

## YOU'RE NOT ALONE, RABBI ASHER

(Continued from page 3)

enth day. It is easy to look down our pharasaic noses at them and to think that somehow they are loved less by the Lord than are we who know better.

But many—perhaps most—of them are sincere in observing what they term "the Lord's Day." Who knows how many of them would join us as Sabbathkeepers if they only knew?

Here is where our "holier than thou" attitude stands to condemn us in the courts of heaven. *How shall they know if they are not told?* And who is going to tell them? The obvious answer is that we are, if they are ever going to hear the Sabbath truth. We must distribute literature—tracts, books, and magazines such as this—to let them know. We must tell them in words of love of the blessings in keeping the true Sabbath. We must show them by our lives that the Holy Spirit is changing us into something immeasurably better than we were before we became Christians.

The solution is the opposite from that in Rabbi Asher's case. We must not put them to sleep; we must wake them up! Let the message be heard! "Proclaim liberty throughout all the land" (Leviticus 25:10). "Whoso looketh into the perfect law of liberty, and continueth therein, he not being a forgetful hearer, but a doer of the work, this man shall be blessed. . . ." (James 1:25).

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*The Greek word for "idiot" meant one who takes no part in the affairs of his society.*



# 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.

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SCHOOL OF MINISTRY begins August 20, 1976, with a two-year college curriculum, offering an associate of science degree. The college is transdenominational, coeducational, interracial, and fundamental. There are four Sabbath-keeping churches that students may attend in the city of Cleveland.

All prospective students should write immediately for free catalog to Director Terril D. Littrell, School of Ministry, Jerusalem Acres, Cleveland, Tennessee 37311.

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WANTED: Books or magazine articles by Mrs. Ellen G. White—also any Sabbath information tracts. Earl H. Long, 1226 Winchester Dr., Charleston, S.C. 29407.

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I need a summer job and a part-time job in the Denver area to enable me to study for the ministry of the Church of God. I have been a carpenter, teacher, counselor, odd jobber, and professional musician. I pray that the Lord will open the doors for my wife and me to record our contemporary gospel music and perform for free-will offerings to meet our financial needs. Eric Smith, 1625 S. Washburn, Corona, Cal. 91720.

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A member of the Worldwide Church of God is interested in starting a local BSA chapter in the northern Indiana-southern Michigan area.

If you are interested, please write to Ernest R. Davis, 1205 W. Clinton St., Goshen, In. 46526.

## 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)

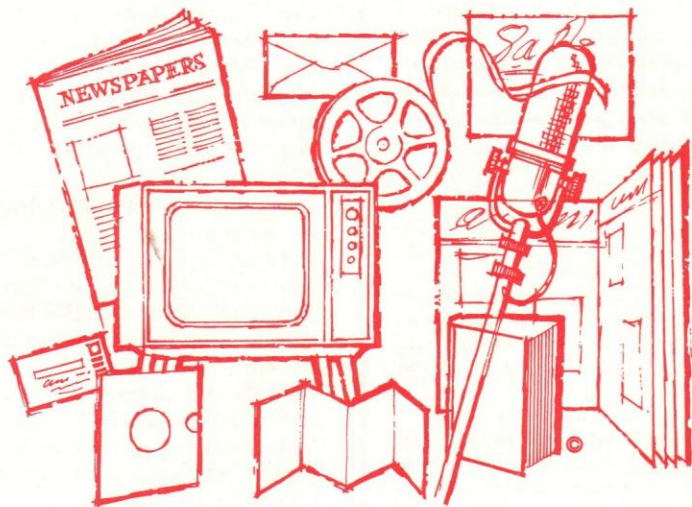
Sample copies . . . . .	Free
Bumper Stickers, Reading: "The Seventh Day is the Sabbath" (Ex. 20:8) . . . .	.50
Sabbath Stamps . . . . .	.25
Decals . . . . .	.35
Ball Point Pens Reading: "The Seventh Day is the Sabbath" . . . . .	.50
Non-retractable Pens . . . .	.25
Echoes from Eden 45 r.p.m. Record with Music and Scripture Reading . . . . .	\$1.00

Send all orders to

**THE BIBLE SABBATH  
ASSOCIATION**

**Fairview, Oklahoma 73737**

# Opportunities Unlimited



Unlimited opportunities await the Bible Sabbath Association as we enter a new era of growth and progress. Will you remember the ministry of the Bible Sabbath Association with your tax deductible gift of love? Send your gift TODAY to:

**The Bible Sabbath Association**

Fairview, Oklahoma 73737