

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

# THE SABBATH SENTINEL

SEPTEMBER 1978



**"In the beginning God created . . ."**

# It's Yours—Use It



Eugene Lincoln

**T**HE Bible Sabbath Association can be a tool in your hands to use to make the Sabbath area your evangelistic outreach more effective. Please note in our ads some of the items which are available for you to use—tracts, books, this magazine, calendars, Sabbath stamps, and bumper stickers, to name a few.

But these things are powerless without devoted and consecrated believers who will distribute them to others who need to know this Sabbath truth for our time.

We especially urge you to send subscriptions of **THE SABBATH SENTINEL** as gifts to your friends. Sabbath keepers will appreciate the broadened vision this magazine will give them of the Sabbatarian world,

## IN THIS ISSUE . . .

Sabbath Restoration Urged . . . .	3
A Memorial of Redemption . . . .	4
Prayer for Love . . . . .	11
Sabbatarian Leader Once a Convict . . . . .	12
Our Readers Respond . . . . .	14
The President's Column . . . . .	15
Witnessing at the SB Convention . . . . .	17
Questions and Answers Concerning the Sabbath . . .	19

and those who do not know of the Sabbath may begin to keep it because of your subscription.

A carpenter who never opened his toolbox would be strange indeed. This association is your toolbox of effective methods of telling others that "the seventh day is the sabbath of the Lord." Open it and see what is available to you.

## THE SABBATH SENTINEL

Vol. 3, No. 8; Issue No. 258      50¢ Per Copy, \$5.00 Per Year

Official Monthly Publication of The Bible Sabbath Association  
Fairview, OK 73737

**EDITOR** . . . . . Eugene Lincoln  
**CONTRIBUTING EDITOR:** Dr. Allen Babcock, Ron Bramlett, Gilbert Sanford.

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

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members, \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

**WRITERS:** Please type manuscripts double spaced and leave wide margin on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Dr., Old Hickory, TN 37138. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

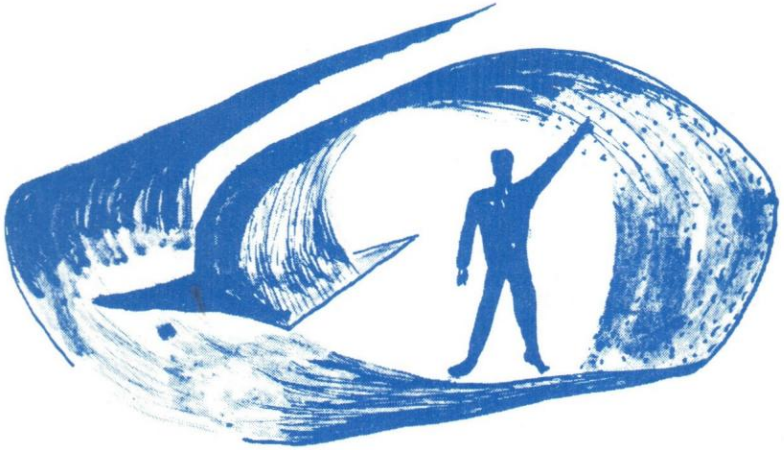
Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

Second Class Postage paid at Cleveland, TN.

**Postal Employees:** Please send forms 3579 to Box 1207, Cleveland, TN 37311.

# Sabbath Restoration Urged by Famous Psychoanalyst

(Excerpts by David S. Clarke)



Erich Fromm in *To Have or to Be* (Harper & Row, Publishers, New York: pp. 45-48) interprets the Israelites' wandering in the desert as the school for expressing the "being mode" of life where "having" possessions and security is limited to real personal and communal needs. Moving from interpretation of Exodus 16:17-21, he continues:

"In connection with the collection of food the concept of the observation of the *Shabbat* ('Sabbath') is introduced. Moses tells the Hebrews to collect twice the usual amount of food on Friday: 'Six days you shall gather it; but on the seventh day, which is a Sabbath, there will be none' (Genesis 16:26).

"The Shabbat is the most important of the Biblical concepts, and later of Judaism. It is the only strictly religious command in the Ten Commandments: its fulfillment is insisted upon by the otherwise antiritualistic prophets: it was a

most strictly observed commandment throughout 2000 years of Diaspora life, wherein its observation often was hard and difficult. It can hardly be doubted that the Shabbat was the fountain of life for the Jews, who—scattered, powerless, and often despised and persecuted—renewed their pride and dignity when, like kings, they celebrated the Shabbat.

"Is the Shabbat nothing but a day of rest in the mundane sense of freeing people, at least on one day, from the burden of work? To be sure it is that, and this function gives it the dignity of one of the great innovations in human evolution. Yet if this were all that it was, the Shabbat would hardly have played the central role I have just described.

"In order to understand this role we must penetrate to the core of the Shabbat institution. It is not rest *per*

(Continued On Page 22)

# A Memorial of Redemption

SAMUELE BACCHIOCCHI

IN THE Scripture, the history of redemption begins with God creating this planet and its creatures to enjoy eternal fellowship with Him and closes with the assurance that ultimately this original plan will be fulfilled when God Himself "will dwell with them and they shall be his people" (Revelation 21:3).

What role does the Sabbath play in this divine plan? Being the day when God first ceased from His creative activity in order to establish a special relationship with His creatures by entering into human time and history, the Sabbath not only inaugurates the history of mankind, but also epitomizes its ultimate consummation. The decisive divine acts of creation, redemption and the final restoration are all effectively symbolized and commemorated by this first divinely established institution, the Sabbath. In this study, we will focus our attention specifically on the redemptive meaning and function of the Sabbath.

Although the account of creation presents the Sabbath basically as a *cosmological* institution designed to express God's concern for, and satisfaction over, His complete and perfect creation, the Sabbath's *soteriological* function can already be detected there in an embryonic form. Some of the verbs used to describe its institution foreshadow the redeeming work of Christ: "And on the seventh day God finished his work which he had done, and he *rested* on the seventh day from all his work which he had done. So God

*blessed* the seventh day and *hallowed* it" (Genesis 2:2, 3).

What is the meaning of the divine Sabbath rest? Its first apparent function is to explain that God's original creation was "finished" and "done" (Genesis 2:2, 3). There was no need of an evolutionary process to improve God's workmanship. There is, however, also a deeper meaning, although perhaps less apparent. By entering through the Sabbath into human time to give to His creatures not only things but also Himself, God revealed His willingness to enter into human flesh in order to become Emmanuel, which means "God with us" (Matthew 1:23).

Another redemptive implication can be seen in the assurance of divine blessings: "God *blessed* the seventh day" (Genesis 2:3; cf. Exodus 20:11). In the Old Testament, the notion of "blessing" is concrete, expressing the promise of full and abundant life (Genesis 1:22, 28; 9:1; 49:22-26; Psalm 133:3). In the creation account, the blessing of the Sabbath follows the blessing of the living creatures (Genesis 1:22) and of man (verse 1:28). Being the final blessing, it expresses God's ultimate and total blessing over His complete and perfect creation. By blessing the Sabbath, God promised to be mankind's benefactor, reassuring all His creatures of full and abundant life. This sabbatical promise after the fall became the token of the coming salvation of the Lord.

Similarly, God's "hallowing" (Genesis 2:3) of the Sabbath contains redemptive implications.

Since the holiness of the Sabbath is determined by the special manifestation of God's mysterious and majestic presence on this day (Exodus 31:13; Ezekiel 20:20; cf. Isaiah 1:12-15), through the Sabbath, God promises to bless His people with His holy presence. It is noteworthy that Adam's first

---

**"By blessing the Sabbath, God promised to be mankind's benefactor, reassuring His creatures of full and abundant life. This sabbatical promise after the fall became the token of the coming salvation of the Lord."**

---

full day of life was a Sabbath day which he spent not admiring God *doing* creative marvels, but *being* in fellowship with Him. Since through the Sabbath God promised not only *products* but also His *presence*, the day could adequately become after the fall the fundamental base and background of all His subsequent saving activities.

After creation, the manna is the next significant example of the redemptive function of the Sabbath. In this instance the Sabbath is presented not as a cosmic structure expressing the completion and perfection of God's creation, but rather as a historic institution given to the new nation that God had miraculously *delivered* from Egyptian bondage: "See! the Lord has given *you* the sabbath" (Exodus 16:29).

During the week, God revealed Himself through the prodigy of the manna, but on the Sabbath, through His invisible, yet most direct, voice. In order to hear

without interferences the Word of God on the Sabbath, it is necessary to look up and not down, to recede from the world of things and not to move, except on the plane of faith. By teaching the people to make adequate preparation to listen to, and to trust, the Word of God, the Sabbath in the manna event becomes the medium to restore that divine-human trust-relationship broken by the fall and by the Egyptian bondage.

The manna experience was the prelude to God's greater revelation of Himself and of the meaning of the Sabbath at Mount Sinai. At this mountain, God provided to the people a fuller manifestation of His glorious presence and of His precepts. The Sabbath's role in this event of salvation history is evident in the septenary structure now used to describe the permanence of God's glory of Sinai: "The glory of the Lord settled on Mount Sinai and the cloud covered it six days; and on the *seventh day* he called to Moses out of the midst of the cloud" (Exodus 24:16).

Why was Moses invited to enter into the glorious presence of God on the Sabbath day? Does God's invitation perhaps unveil the essence of the divine Sabbath rest (which in the creation narrative hides a certain mystery), namely, the day when God especially blesses His creatures with His holy presence? Several elements of the Sinai revelation suggest that the Sabbath is now used to personalize the holy presence of God. Not only does God invite Moses into His presence on a Sabbath, but also through the Sabbath commandment He urges all the people to cultivate His holy presence by making adequate preparation for the day (Exodus 20:8-10).

Moreover, from Sinai the Lord explicitly declares the Sabbath to be a perpetual covenant sign designed to remind "that I, the Lord, sanctify you" (Exodus 31:13).

These blessings of the Sabbath were designed to constantly remind the Israelites of God's past, present, and future saving activities. The Exodus version of the Sabbath commandment, for instance, emphatically enjoins that rest be granted to all, including the animals (Exodus 20:10), in order to guarantee to all the members of the Hebrew society the freedom from bondage newly granted by Yahweh (Exodus 20:2). This redemption motif is stated even more explicitly in the Deuteronomic version of the commandment: "You shall remember that you were a servant in the land of Egypt and the Lord your God brought you out thence with a mighty hand and an outstretched arm: therefore the Lord your God commanded you to keep the sabbath day" (Deuteronomy 5:15).

Hans Walter Wolff well remarks that "on every Sabbath Israel is to remember that her God is a liberator."<sup>1</sup> The liberation from the hardship of work and from social inequalities, which both the weekly and annual Sabbaths granted to all the members of the Hebrew society, not only recalled the past historical exodus deliverance, but also foreshadowed the fuller redemption the Messiah would one day bring to His people. The Messianic age of the ingathering of all the nations is in fact described in Isaiah as the time when "from sabbath to sabbath all flesh shall come to worship before me" (66:23). The experience of the Sabbath *rest-menuhah*, which A. J. Heschel defines "as

happiness and stillness, as peace and harmony,"<sup>2</sup> is frequently identified both in the writings of the prophets and in the Talmudic literature with the Messianic age, commonly known as the end of days or the world to come.

This prevailing Messianic-redemptive understanding of the Sabbath explains why Christ, in His inaugural address delivered on a Sabbath at the synagogue of Nazareth, announced His mission by quoting the sabbatical message of Isaiah 61:1-2 (cf. 58:6) which says: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19). Christ's brief comment on this passage is most pertinent: "Today this scripture has been fulfilled in your hearing" (verse 21).

Christ's initial announcement of His Messiahship (verses 16:21) is followed in Luke by two healing episodes. The first occurred in the synagogue of Capernaum during a Sabbath service and resulted in the *spiritual healing* of a demon-possessed man (verses 31-17). The second was accomplished immediately after the Sabbath service in Simon's house and brought about the *physical restoration* of Simon's mother-in-law (verses 38-39). The healing made the Sabbath a day of *rejoicing* for the whole family and resulted in *service*: "immediately she rose and served them" (verse 39).

In the healing of the man with the withered hand (Matthew 12:9-21; Mark 6:6-11), Christ further exemplifies the redemptive value and function of the Sabbath. A

deputation of scribes and Pharisees, who had brought the invalid before Jesus, posed the testing question: "Is it lawful to heal on the sabbath?" (verse 12). Christ replied first by enunciating a principle, then by illustrating it. "Is it lawful on the sabbath to do good or to do harm, to *save* life or to *kill*? (Mark 3:4). To illustrate this principle, according to Matthew, Christ added a second question containing a concrete example: "What man of you, if he has one sheep and it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more *value* is a man than a sheep!" (Matthew 12:11-12).

Both by the question of principle and by its illustration, Christ reveals the *original value* of the Sabbath, a day to honor God by showing concern and compassion for others. The believer who on the Sabbath experiences the blessings of salvation will automatically be moved "*to save*" and not "*to kill*" others. Christ's accusers, by failing to show concern for the physical and spiritual well-being of others on the Sabbath, revealed their defective understanding and experience of God's holy day. Rather than spending the Sabbath involved in a saving ministry, they were engaged in destructive efforts, *looking for faults* and thinking out methods *to kill* Christ (Mark 3:2, 6).

The redemptive significance of the Sabbath is brought out even more explicitly in the healing of the crippled woman (Luke 13:10-17). Three times, in fact, the Savior uses the verb "*to free—luein*." To the woman who for 18 years had been "*bent over*," Christ said: "Woman, you are *freed* from your infirmity." The ruler of the synagogue became indignant over Christ's healing act. For him, the

Sabbath meant rules to obey rather than people to love and save. To clarify the latter meaning of the Sabbath, the Lord addressed the ruler first by referring to a rabbinical concession: "You hypocrites! Does not each of you on the sabbath *untie* his ox or his ass from the manger, and lead it away to water it?" (Luke 13:15). Then, building upon the concept of untying an animal, Christ draws the obvious conclusion in the form of a rhetorical question: "And ought not this woman, a daughter of Abraham whom Satan *bound* for eighteen years, be *loosed* from this bond on the sabbath day?" (verse 16).

Arguing from a minor to a greater case, Christ shows how the Sabbath had been paradoxically distorted. It was legitimate to *untie* an ox or an ass from his manger (possibly because a day without water may have resulted in loss of weight and consequently in less marketing value), yet a suffering woman could not be released on such a day from her physical and spiritual infirmity. What a perversion of the Sabbath! It was necessary, therefore, for Christ to act deliberately on the Sabbath against prevailing misconceptions in order to restore the day to God's intended purpose.

Two Sabbath miracles reported by John (5:1-18; 9:1-41) further exemplify the relationship between the Sabbath and Christ's redemptive ministry. Both healed men had been chronically ill: one invalid for 38 years and the other blind from birth. In both cases, the Pharisees formally accused Christ of Sabbathbreaking for instructing the invalid to carry his pallet and for preparing clay for the blind man. To defend Himself against the accusation of Sabbathbreaking, Christ made a

memorable statement: "My Father is working still, and I am working" (John 5:17; cf. 9:4).

Some critics use this passage to discredit the Genesis notion of God's observing the Sabbath. They argue that Christ, by saying that His Father has been "working until now" in creative activities, implicitly denies that God has ever experienced the creation Sabbath rest. Is this interpretation correct? Is Christ referring to creative or redemptive activity when speaking of the "working until now" of the Father? The notion of a continuous divine creation, though present in Hellenistic Judaism, is foreign to the teaching of the Gospel of John. For the latter "all things were made" (1:3) by Christ at an indefinite distant past known as "beginning" (verse 1).

In the Gospel of John the works of God are identified with, and manifested in, the saving ministry of Christ: "This is the work of God, that you *believe* in him whom he has sent" (John 6:29; cf. 5:36; 10:37, 38; 14:11; 15:24). The redemptive nature of the works of God is absolutely clear in the healing of the blind man, since this act is explicitly described as the manifestation of "the works of God" (John 9:3). To understand the force of Christ's defense, we need to remember that the Sabbath is linked both to the *cosmos* through *creation* (Genesis 2:2-3) and to *redemption* through the *exodus* (Deuteronomy 5:15; Exodus 20:8-10). While, by interrupting all secular activities, the Israelite was remembering the Creator-God, by acting mercifully toward fellow-beings he was imitating the Redeemer-God. On the basis of this theology of the Sabbath admitted by the Jews, Christ defends the legality of the "working" that He and His Father perform on the Sabbath, since their works consist in raising

the dead and in conducting a saving judgment.

To silence the echo of the controversy, Christ wisely adds the example of the circumcision (John 7:22-24). The Lord argues that if it is legitimate on the Sabbath for the priests to mutilate one of the 248 parts of the human body (that was the Jewish reckoning) in order to mediate through the rite of the circumcision the salvation of the covenant, there is no reason to be "angry" with Him for restoring on that day the "*whole body of man.*" The Sabbath is for Christ the day to work for the redemption of the *whole* man. In fact, in both healings, Christ looked for the healed men later on the same day to minister to their spiritual needs (John 5:14; 9:35-38).

We can conclude, therefore, that the expressions "the Father is *working still*" (John 5:17) and "*we must work . . . while it is day*" (John 9:4), which were spoken by Jesus to defend His saving Sabbath ministry, refer not to the works of creation but to those of redemption, God rested at the completion of creation, but because of sin, He is "working still" to accomplish its restoration.

This redemptive function of the Sabbath is further clarified in the episode of the plucking of the ears of corn by the disciples on a Sabbath day (Mark 2:23-28; Matthew 12:1-8; Luke 6:1-5). To defend the conduct of His disciples from the charge of Sabbathbreaking, Christ advances two arguments. First, He reasons that if it was right for David to allay his hunger by eating of the *holy bread*, then it is legitimate also for the disciples to provide for their needs by plucking ears of grain during the *holy time* of the Sabbath. Holy bread and holy time can be used exceptionally to meet human needs, because the purpose of the Sabbath commandment is not to



deprive, but to ensure, life (Mark 2:27). The second argument is drawn from the example of the priests. On the Sabbath, Christ points out, the priests work even more intensively in the temple (Numbers 28:9-10), performing a host of activities illegal for the ordinary person. Yet, they are "guiltless" (Matthew 12:5) because

---

"For Christ, the Sabbath is mercy and not sacrifice . . . The order of true Sabbath service which Jesus sets up requires first a living-loving service to human needs and then the fulfillment of cultic prescriptions."

---

of the redemptive nature of their Sabbath work, designed to provide forgiveness and salvation to needy sinners. Since Christ is "something greater than the temple" (Matthew 12:6), having come to fulfill its function and services, He also can legitimately intensify on the Sabbath His ministry of salvation on behalf of needy sinners; and what He does, His followers must do likewise.

For Christ, the Sabbath is "mercy and not sacrifice" (Matthew 12:7), the memorial of the divine redemption from both the bondage of Egypt (Deuteronomy 5:15) and the bonds of sin (Luke 5:18-19; 13-16; John 5:17). The order of true Sabbath service which Jesus sets up requires first a living, loving service to human needs and then the fulfillment of cultic prescriptions.

In the light of this fundamental redemptive value of the Sabbath, we should consider the meaning of

Christ's summons recorded in Matthew as a preface to the episode we have just mentioned. The Savior says:

Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light (Matthew 11:28-30).

What is the *rest* that Christ promises to those who come to Him and learn from Him? Several commentators have noted that Christ's pronouncement was apparently made on a Sabbath since it is connected with the following verse ("At that time," 12:1) which begins the above-mentioned Sabbath episode. The possibility exists, therefore, that the rest promised by Jesus is, as stated by J. Danielou, "the *anapausis* rest of the true Sabbath."<sup>2</sup> In this case, Christ's Sabbath rest is viewed as an "easy yoke" and a "light burden," possibly by contrast with the yoke of rabbinical Sabbath requirements which weighed heavily upon the people.

What is, then, the new Sabbath rest that Christ offers to those who labor in vain to procure rest for themselves by fulfilling burdensome obligations? Since we noticed earlier that Jesus made the Sabbath the fitting symbol of His redemptive mission. His Sabbath rest granted to burdened souls must be not a newer or simpler set of rules on how to keep the day, but a fuller experience on that day of the blessing of salvation. Through the Sabbath rest, Christ offers not merely physical relaxation, but the peace and joy of His forgiveness and redemption.

This redemptive meaning of the Sabbath is reflected in Hebrews (4:2-11), where God's people are reassured of the permanence of the blessings of the "Sabbath rest" and are exhorted to accept them. The author rejects the temporal notion of the Sabbath rest understood as entrance into the land of Canaan (Deuteronomy 12:9; 25:19), since he argues that the land which Joshua gave to the Israelites is not the Sabbath rest which God has made available to His people since creation. The latter can be experienced by believing, obeying and accepting "today" the "good news" of salvation. The Sabbath rest that remains for the people of God is, for the author of Hebrews, not a material experience reserved exclusively for the Jewish nation, but rather a permanent spiritual blessing available to all who enter by faith into *God's rest* (Hebrews 4:2, 3, 11).

This brief survey of the redemptive meaning and function of the Sabbath has shown that the day is the first and most revealing symbol of God's gracious concern for His creature. It originated as the fitting expression of a perfect divine-human relationship where God blessed His creatures not merely with things, but also with His holy presence. After the fall of man, the Sabbath was reiterated at various moments of the history of salvation to provide to God's people the assurance of the final redemption.

The supreme revelation of the redemptive meaning of the Sabbath is found in the Messianic claims and Sabbath ministry of Christ. Not only did Jesus announce His mission as the fulfillment of the sabbatical promises of redemption (Luke 4:18-19), but also on the Sabbath He intensified His works of salvation (John 5:17; 9:4) on behalf of needy sinners so that souls

whom Satan bound (Luke 13:16) might experience and remember the Sabbath as the day of their liberation. Moreover, Christ completed His redemptive mission on this earth on a Friday afternoon, and having said, "It is finished" (John 19:30), He hallowed the Sabbath by resting in the tomb (Luke 23:53-54; Matthew 27:57-60; Mark 15:42, 46). As the Sabbath rest at the end of creation (Genesis 2:2-3) expressed the satisfaction and joy of the Godhead over a complete and perfect creation, so the Sabbath rest now at the end of Christ's earthly mission expresses the rejoicing of the Godhead over the complete and perfect redemption restored to man. In the light of Christ's teaching and ministry, the Sabbath rest epitomizes the blessings of salvation which the Savior provides to sin-burdened souls. The believer who on the Sabbath stops his *doing* to experience his *being saved* by divine grace, renounces human efforts to work out his own salvation and acknowledges God as the author and finisher of his salvation.

#### NOTES AND REFERENCES

<sup>1</sup>Hans W. Wolff, *Concordia Theological Monthly*, 43 (1971), 500.

<sup>2</sup>Abraham Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Straus and Young, 1951), p. 10.

<sup>3</sup>Jean Damelou, *Bible and Liturgy* (Notre Dame, Ind.: University of Notre Dame, 1956), p. 226.

## HELP SPREAD THE SENTINEL

We have many back numbers of this magazine to send as sample copies to possible members and subscribers. Why not send us names? For 25 names we'll send you a ballpoint pen; for 50 names we'll send a Sabbath bumper sticker, and for 100 names a radio lesson book. Send names and addresses (with zip code) to Bible Sabbath Association, Fairview, Oklahoma 73737. An offering is appreciated but not necessary.

# Prayer for the Love That Keeps the Law—Exodus 20:3-17

(from my Great-Grandmother's Prayer Book)

I. Remove, O God, all irreligion and profaneness, superstition and hypocrisy, false and unworthy conceits of Thee. And, of Thy goodness, give us grace constantly to serve and please Thee, irreverence and godly fear, in worthy apprehensions of, and a rational obedience to, Thee.

II. Keep us from all image worship and idolatry. May all bodily adoration and all spiritual worship be confined to Thee.

III. Keep us from perjury and vanity, curses and bitter imprecations. May we swear not at all. May our yea be yea and our nay, nay. Keep us in truth, and cautious conversation, in blessings, intercessions and good wishes.

IV. Keep us from neglect of public worship, irreverence in Thy house, abuse of the times set apart for Thy service. May we be diligent in attendance at religious assemblies, in devotion and decency, and exemplary zeal, through every part of Thy service; and conscientious in improving the time set apart for religious exercises.

V. Keep us from pride and disobedience, faction and schism, unnatural coldness to relations and inordinate love of self. May be we dutiful in demeanor and submission to superiors. May we live in peace and unity, with regard to Church and State; in tender affection to kindred and allies.

VI. May we never know fierceness and contention, malice and cruelty, anger or revenge. But may we be gentle, meek, patient, and forgiving.

VII. Keep us from lust and uncleanness in deed, word, or thought. Keep us in chastity and sobriety, in modest behavior and irreproachable discourse, and in moderate use of pleasures, even those that are innocent and lawful.

VIII. Keep us from idleness and extravagance, dishonesty and fraud. May we be frugal, industrious, just, conscientious, contented, and compassionate to the poor.

IX. Keep us from false testimony and lying, reviling and slandering, censuring and causeless suspicion. Keep us in truth and integrity, good nature and candor, and a charity that believes and hopes and always speaks the best.

X. Keep us from all corrupt and impure imaginations, all ungoverned and unbecoming desires. Keep us in moderate and virtuous affections, holy and clean imaginations, and perseverance in good works.

May we remember Christ's new commandment: "Love one another ... as I have loved you" (John 13:34).

—Contributed by Kleetis Wirth

# Sabbatarian Leader Was Once a Convict—

## But Now World Evangelist

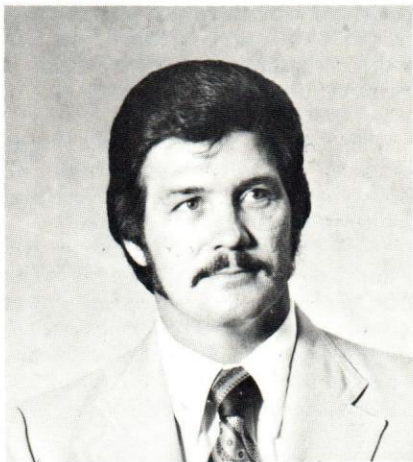
JOSEPH H. MIZELL

Twenty years ago, as one of the ringleaders of the Ferndale Gang of Charleston, S.C. my only concern was to get something for nothing and to get what I wanted to gratify my personal desires and ambitions. Then, I met the Master, and my desires and ambitions were completely changed.

I was called into the ministry, conducting revivals throughout the United States. In all my years in the ministry, preaching to large and small crowds, I have never had a revival, no matter how short, in which someone has not been born again.

Around three years ago, I felt a definite call into the field of missionary evangelism. Experts in various denominations have concluded that what is most needed in the mission fields today is missionary evangelists, and we have found this to be very true. We have made numerous trips to various foreign countries and have found thousands of people starving to hear the Word of God.

We have organized efforts to provide food, clothing, and education for hundreds of people in Haiti. During the past year, we built a building to house a school and church in Haiti, and we are continuing our efforts to help feed and clothe the hungry and naked in



**Evangelist Joseph H. Mizell**  
**Director**  
**World-Wide Evangelism**

this island nation.

Just recently, we journeyed to the poorest nation in the world, India. There we ministered the Word of God to thousands of people and witnessed as scores of former Hindus were converted by the Gospel of Christ. We also witnessed miraculous healings and deliverance.

We are making every effort to expand our worldwide outreach for Christ. I have committed my entire life to *reaching the unreached* with the Gospel of salvation and the Kingdom of God.



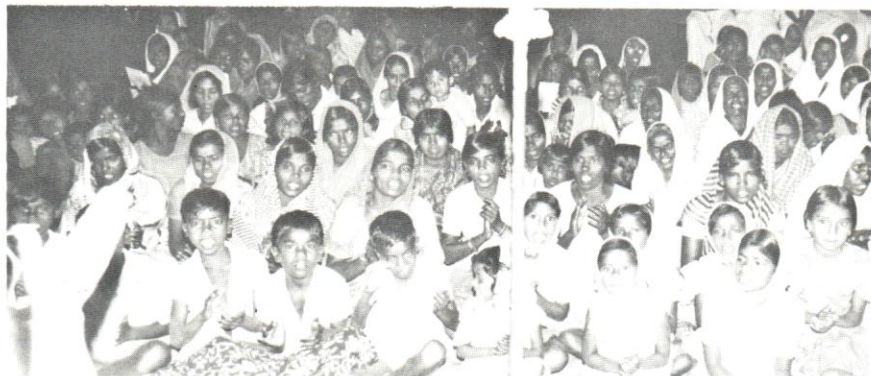
**Breaking ground for Church School in Haiti.**



**Helping to feed starving children in Haiti.**



**Teaching native workers in India.**



**Scores of Hindus born again in India campaign.**

# OUR READERS RESPOND



I have just finished reading the June issue of *THE SABBATH SENTINEL*. It was wonderful as usual, especially the article, "Defending the Truth in Love."

I was raised to think that Sunday was the Sabbath. Dad did not allow us even to drive a nail on that day. So until I was a married man with children attending a Sunday church regularly, I thought I was obeying the Sabbath command.

Upon learning through a sermon by the Sunday minister that Saturday, not Sunday, is the Sabbath, we started the very next Sabbath to study at home and abstain from work upon that holy day. We had no acquaintance with any Sabbath-observing people, not even knowing of Seventh-day Adventists, Seventh Day Baptists, or even knowing that Jews observed the day.

—E.W.B., Delphos, Kansas

It is a great joy to receive the first copy of *THE SABBATH SENTINEL*. I loved this little nice booklet when I first saw it in the offices of The Church of God's NTJ headquarters at Jerusalem Acres during my visit there. I came back with two copies because I saw the truth about the Sabbath which I was searching for. I want to know more about the Sabbath truth. The blind cannot lead the blind.

—M.S.A., Africa

I keep the Sabbath day because Jesus kept the Sabbath and I am against denominations.

—J.P., Appleton, Wisconsin

It's time to send in dues again, and I would like six issues of the *SENTINEL* July issue. I just received mine and gave it away before I had finished reading it. I think the *SENTINEL* is improving.

—Mrs. I. J. Gillett, Wisconsin

I felt my heart warmed during the meetings in Atlanta. What unites us all as Christians is this: "By this all men will know that you are my disciples, if you have love one for another." This theme of love is throughout Jesus' gospel as well as John's epistles. It is a major theme that is not even mentioned in the Apostles' Creed or the Nicene Creed, which we recite in our Presbyterian churches.

—W.W.W., Waltham, Maine

We are glad your little paper fell into your hands. We have about 115,000 subscribers, and by the end of the year we hope to have 200,000.

You have a fine little magazine. Thanks for the sample.

—J.L.T., *The Quiet Hour*  
Redlands, California

*from the*  
**PRESIDENT'S**  
**DESK**



## PAST MISTAKES AND FUTURE HOPES

**T**O GROW is a fundamental principle of life. The way we do not grow in a healthy way is by repeating our same mistakes over and over again. We must recognize where we started from, where we are today, and what our final destination is to be. Measured by our own standards the fact remains that we Sabbatharians fall short of recognition as a powerful united force in a pluralistic society.

We have had many outstanding leaders in the Sabbatharian community, but one of our biggest mistakes has been that instead of producing a united effort, we have worked separately and even conflicted with each other's efforts. One group decided that blue was "right," the other that red was "right." Each gathered everything possible to prove that its color was "right." Each believed that they were the only ones "right," and all others were wrong.

Once sectarian strife sets in, it is most difficult to overcome. Each group gets sidetracked in its own principles, its own views, its own conclusions; it gets trapped in them and isn't able to listen objectively and to properly evaluate the other group's

position, making it hard to have trust and confidence in another's views. The result—opposition and division!

The ideal situation would be for both groups to sit down, humbly listen to the other, and say, "What you have done, the effort you have made to determine your position, that your color is "right" is really a worthy achievement. I admire your effort. You have made a great contribution in helping to interpret the facts. Once this is done, the door of communication could be opened for future dialogue, and the knowledge of the "blue and the red" could be combined to make a new color. Only when each one sees any value in the other's viewpoint can progress be made.

Another mistake of the past that we have made is the matter of proselytism. This grave mistake has disquieted and saddened me profoundly. I believe that every measure of proselytism on the part of one Sabbatharian group at the expense of another comprises a deterioration of relations amongst the various churches and denominations and a deterioration generally of the tranquil state of relations among humanity. For this reason I am extremely

sensitive in regard to this matter and discourage believers of one group asking believers of another group to join theirs.

## WE ARE NOT COMPETITORS

Sabbatarians in general have made the past mistake of competing for numbers, while leaving areas of personal evangelism virtually untouched, thus weakening our warfare against a united kingdom of darkness and adding to the religious confusion by presenting an ugly fragmented picture of Christ. We must learn sooner or later that we are not called to be competitors, but rather as collaborators in a united kingdom of God.

The following story illustrates our condition:

Recently a young girl wandered into an expansive Midwest wheat field and very soon was lost because the wheat was taller than the child. As nightfall approached, the parents became distraught and called the townspeople together. They all searched through the night. They combed the fields with flashlights, calling out as they walked through the wheat, but they didn't find the child. They searched all the next day to no avail. That night the father prayed all night, and the next morning he called the people together and said, "I believe the Lord has shown me that we must join hands and go through the field in a line." So they tried that and found the child's body within fifteen minutes; but it was too late.

The point that I am trying to make is this: How long will it be before we stop beating the same bushes over and over competing with each other in the same territory, leaving other parts of the field untouched? It is time to join

hands and go out together into the world *united* to win in the war against darkness. My desire is that it will not be said of us as historian Will Durant once said of the nations: "It seems that the only lesson that we have learned from history is that we have learned no lesson at all."

The Bible Sabbath Association International has for almost 35 years been encouraging dialogue, open forum, striving for greater personal candor and a receptive attitude. We desire not to be "too abstract," but to give direction in time of need, placing all Sabbatarians firmly on the path to greater understanding and communication. We are encouraged by the number of people around the world who have responded favorably to our approach to a united effort. They realize that there is a better way than in the past. They want to avoid repeating the same mistakes of the past, and to grow and develop in a normal way. They are willing to listen to what someone else has to say. They are thrilled to believe that it is possible for all Sabbatarians to work together for one common cause.

The BSA is gradually educating the collective conscience of the Sabbatarian community to accept other people in the spirit of tolerance and goodwill. We are instilling a new sense of value in people for other people. Some are already realizing that they were mistaken in their judgments of others who are not of their particular persuasion. If we open a quarrel between the past and the present, we shall find that we have lost the future.

In the past Sabbatarians have had a light which only flickered; in the present we have a light

(Continued On Page 21)



# Witnessing at the 1978 Southern Baptist Convention

JOSEPH M. MCGUIRE (with DOUG WILLIAMS)

"What shall we say then? Shall we continue in sin [transgressing God's law. 1 John 3:4; James 2:10-12]? . . . God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1, 2).

"All scripture is given by inspiration of God, and is profitable for *doctrine, for reproof, for correction, for instruction in righteousness*" (2 Timothy 3:16. Italics supplied).

President Carter and Anita Bryant were not the only ones to speak with Southern Baptist conventioners in Atlanta's World Congress Center the week of June 11. One Wednesday there were two others. We two were there also to speak out against sin—the sin of breaking God's Ten Commandment Law, especially the breaking of God's Fourth Commandment, His "seventh-day Sabbath law," which so many today are trampling underfoot.

No, we two were not able even to approach addressing the entire multitude of some 30,000 Baptist delegates and others who attended the daily meetings. Nor were we given the speaker's platform for so many minutes to speak; nor were we given any honors nor thunderous ovation by this vast throng—but by God's grace we were there with our particular message from Him.

We "two witnesses" for Christ were there with literature on the seventh-day Sabbath commandment—both handing out this

printed matter and talking about God's law with anyone who would listen. We were there to obey our Lord's other commandment to be "teaching them to observe *all things* whatsoever . . . [He] commanded" (Matthew 28:20). We were there to help "edify" ("build up, instruct") these brethren in Christ, to help strengthen the universal Church of God (all Christians) unto *all righteousness* (1 Thessalonians 5:11; Ephesians 5:26, 27; Matthew 3:15).

We felt good being there because we too, like our Lord and Elder Brother, were about our Father's business (Luke 8:21).

Brother Doug Williams (of Atlanta) and I (of Birmingham) went to this Southern Baptist Convention location in Atlanta well supplied with enlightening literature, including Bible Sabbath Association tracts, to hand out and to place on parked vehicles. On the backs of some of this literature I had stamped the address of a free Bible course—lessons which correctly explain the relationship of God's saving grace to His divine law for His people today. On other tracts was already printed the address of the Seventh Day Baptist headquarters (both Doug and I are Seventh Day Baptist Christians we well as members of BSA).

When I go out witnessing for Christ, either to the church or to the lost, there is always special spiritual blessing from God, and this particular evening was no exception. Being there like a good soldier on duty for Christ was

truly a Spirit-filling experience. I believe Brother Doug would testify to this also.

Brother Doug had asked and found out the approximate time these Baptist brethren would be leaving their meeting that evening. We two agreed, in the meantime, to distribute our literature to the parked vehicles around the Center. When time came for these brethren to be let out, we dutifully stood with our literature at various points on the sidewalk, ready for this more personal phase of our duty: to meet the people directly.

---

## “I felt a great peace and the presence of the Holy Spirit.”

---

Brother Doug found his spot and I found a spot which I thought was ideal—on a corner where dozens of people would be stopping briefly for a traffic light. Providentially, this spot proved just the place to hand out our material to this hurrying crowd.

It was at this particular time I

felt a great peace and the special presence of the Holy Spirit—that special spiritual blessing I mentioned earlier (it is my belief that *all* Christians who are active for Christ in such work feel His Presence at times like these).

There was practically no competition for the attention of the rushing crowd that night—only a man and a boy selling balloons. But what Brother Doug and I had could not be bought at any price; it was priceless—and it was *free!* Praise God for this opportunity of service!

We felt good about our efforts there even though, had we had more time and help, we could have doubtless accomplished far more work for Christ. I needed to travel back to Birmingham the next day, but Brother Doug told me he planned to go back again to these Baptist meetings next evening.

*How our Lord needs more laborers*, I thought (Matthew 9:37, 38). Surely Jesus was pleased with our work in Atlanta that pleasant night!

“We are labourers together with God.” “God gave the increase” (1 Corinthians 3:9, 6).

## BIBLE SABBATH ASSOCIATION BOARD OF DIRECTORS

Terril D. Littrell, President  
1840 Falcon Drive  
Cleveland, Tenn. 37311

Dr. Allen Babcock  
Rt. 3 Box 367  
El Dorado Springs, Mo. 64744

Mrs. Ruth Thomas  
1439 Park Avenue  
Baxter Springs, Kan. 66713

Lawrence Burrell, Secy.-treas.  
Rt. 1 Box 197  
Fairview, Okla. 73737

Joseph McGuire  
4642 R Avenue  
Birmingham, Ala. 35208

Calvin A. Burrell  
Rt. 5 Box 127  
Shawnee, Okla. 74801

Eugene Lincoln, editor  
*The Sabbath Sentinel*  
106 Hiller Drive  
Old Hickory, Tenn. 37138

R. D. Bradshaw  
Box 7  
Pine Ridge, Ark. 71966

Elder Archie Craig  
2237 No. Toledo  
Tulsa, Okla. 74115

Elder Frank M. Walker  
2205 Ora Avenue  
St. Maries, Idaho 83861

Pastor Duane L. Davis  
755 So. Homer St.  
Seattle, Wash. 98108

Mrs. Frank Murphy  
Star Route 9, Box 174  
Bucyrus, Mo. 65444

# Questions and Answers Concerning the Sabbath

L. L. CHRISTENSON

**Why do some folk lay extra stress on the fourth commandment of the ten? Is it all that important? After all the Sabbath can't save anyone.**

Those who uphold all the Ten Commandments, with possibly a few exceptions, teach and emphasize many things that pertain to obedience to God. However, it appears that almost the entire religious world has risen up and taken a stand against the Sabbath. This includes a few who claim that all of the Decalogue was abolished (but they hardly practice what they preach on this score).

It is evident that the Lord thought the Sabbath was of great importance, for He used more words in detailing and explaining it than in any of the other nine.

Furthermore there is added evidence backing the above statement in Jeremiah 17. Through this great prophet He said that if His people observed the Sabbath—"hallowed the Sabbath days to do no work therein; . . . this city [Jerusalem] shall remain for ever." What a promise involving the Sabbath!

The Sabbath should be an easy commandment to observe, since it requires prescribed allegiance to God only one day of the week.

It is true that the Sabbath in itself cannot save anyone from his sins. It was not established for that purpose. The same may be said of the other nine commandments—nor can baptism

or Communion. Shall we dispose of them as valueless because they are not of an atoning nature?

Consider Titus 2:11-12: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Our living a righteous and godly life commendably well cannot, without Christ, save us. Shall we, therefore, refuse to so live, and cast off the matter of godly living? It is impossible to live a godly life and ignore the Ten Commandments by practice. They were all written by the very finger of God!

I do not maintain that any or all of the Ten Commandments can "save" sinners, but it is affirmed that deliberately living contrary to them will bring condemnation to the transgressor.

**Isn't it true that Sunday is the seventh day? By counting Monday the first day of the week, that makes Sunday the seventh day.**

Dictionaries and encyclopedias harmonize on the fact that the day commonly called Saturday is the last or seventh day of the week and that Sunday is the *first* day of the week. Some folks strongly affirm and earnestly contend that Sunday is indeed the first day of the week, and they are right. One reason they maintain this stand is considered in the next question.

It may be said that

dictionaries and encyclopedias could be wrong on this point. We do not claim they are infallible, but on the point under consideration they are in harmony with the Bible. Proof is found in Matthew 28:1: "In the end of the sabbath, as it began to dawn toward the first day of the week . . ." This unmistakably identifies the Sabbath as preceding the first day of the week. No well-informed person will deny the fact that Sunday follows on the heels of the Bible Sabbath.

Reading the Fourth Commandment carefully, one discovers that it says, "But the seventh day is the sabbath of the Lord thy God." Putting "the" before "seventh day" has a specifying or particularizing effect, as opposed to the indefinite, for that is what "the" means according to the dictionary at hand.

If man can make any day of the week the seventh day, then it would be totally meaningless for God to specify one day out of seven as the seventh day. Man has neither the right nor the authority to tamper with the Ten Commandments or to change any of them to be out of harmony with the rest of Holy Writ.

### **Shouldn't we honor Sunday because of Christ's resurrection?**

While there is a question with some as to the very day Christ arose from the grave, since He was to be in the heart of the earth three days and three nights (Matthew 12:40) and this puts a time shortage in the commonly held Friday crucifixion and Sunday morning resurrection, we are not discussing the time element here. The fact is that the Bible simply gives no command, hint, or suggestion that Christ's

resurrection (wonderful as it was) made a day holy or that anyone should keep that day for resurrection reasons. The Bible is totally silent on that point so far as supporting such a stand.

### **The Sabbath was given to the Jews, so why should Gentiles observe a Jewish Sabbath?**

The Bible does not use the expression "Jewish Sabbath." Man has come up with that idea in stigmatizing this day God blessed and sanctified, because (sad to say) the world looks down on the Jews. Our Saviour was from the tribe of Judah. Shall we reject Him because He was a Jew? He said, "Salvation is of the Jews."

When the Decalogue was given, and years later, so far as the record goes, no one was called a Jew. Be that as it may, God simply gave His laws to *His people*. The fact is, His laws are for all people or all who wanted to join in and become part of His people. This has to include Gentiles (see Exodua 12:48-49; Numbers 15:15).

Isaiah 56 makes it undeniably clear that Gentiles (also called "the stranger") who desired to "join themselves to the Lord, to serve him," were obligated to observe the Sabbath. They could come into covenant relations with the Lord. Then they were expected to serve and obey God as were the Israelites.

### **Some folks affirm that Sunday is now the Lord's Day. What do you say to that?**

If that statement were correct and the Bible harmonized therewith, it seems that would settle the whole question.

But there isn't one jot or tittle in the Bible that says the first day of the week is the Lord's Day.

"The Lord's Day" is found once in the Bible—Revelation 1:10—but there is no hint that this is the first day of the week. This verse doesn't say which day of the week may be had in reference. We must go to other portions of Scripture.

The Fourth Commandment says, "But the seventh day is the sabbath of the Lord thy God. Isaiah 58:13 calls the Sabbath (God speaking), "my holy day." It is to be considered "the holy day of the Lord." Our Saviour said He is Lord of the Sabbath. Statements like these or any of equal force concerning the first day of the week are not to be found in the Bible.

**What about the Sabbath of the Ten Commandments being a shadow of things to come, and therefore being abolished at the Cross?**

The Sabbath is found almost in the heart of the Ten Commandments, which are not a law of types and shadows. There were several holy days or sabbaths that came at certain times of the year and which were part of the law of types. They are not found in the Decalogue, which was written by the finger of God, kept in the holy ark in the Most Holy place in the Temple, the center of worship. The Decalogue was a distinct, complete, and special law by itself. It was complete, because God "added no more"—it contained just ten precepts (Deuteronomy 5:22).

Hebrews 4 tells us that "God did rest the seventh day from all His works," and farther in the chapter we read, "For he that is entered into His rest, he also hath ceased from his own works, as God did from his." This is not difficult to understand.

The Master said, "If ye love me, keep my commandments."

## PRESIDENT'S COLUMN . . .

(Continued From Page 16)

which flames; in the future there will be a light which will shine sevenfold all over the earth. I cannot predict just how total unity in the kingdom of God will come about. It is indeed a riddle wrapped in a mystery inside an enigma. All things are possible with God, who is unselfish in His love. The future rests in His hands.

## ANNOUNCEMENTS

The Feast of Tabernacles will be held from October 16 to October 23 at the House of Yahweh, 3rd and Amburgey Streets, in Odessa, Texas. Meals will be served in the House of Yahweh kitchen during the eight days of the feast. Camping is provided, with spaces for tents, trailer houses, etc. There are motels close by also. For more information and reservations, phone (915) 337-4267 or write to House of Yahweh, P. O. Box 4938, Odessa, Texas 79760.

The Seventh Day Church of God will be celebrating the Festival of Tabernacles September 17-24 at Camp Berachah near Auburn, Wash. For more information (map and schedule of meetings) write to The Seventh Day Church of God, P. O. Box 804, Caldwell, Idaho 83605.

"I am a 30-year-old radio announcer for a Christian station seeking a young lady who keeps the Sabbath and believes in holiness. Please write or call (412) 221-1378. Robert Pascoe, 342 Terrace St., Bridgeville, Pa. 15017.

## SABBATH RESTORATION . . .

(Continued From Page 3)

se, in the sense of not making an effort, physically or mentally. It is rest in the sense of the reestablishment of complete harmony between human beings and between them and nature. Nothing must be destroyed and nothing be built: the Shabbat is a day of truce in the human battle with the world. On the Shabbat one lives as if one *has* nothing, pursuing no aim except *being*, that is, expressing one's essential powers: praying, studying, eating, drinking, singing.

"The Shabbat is a day of joy because on that day one is fully oneself. This is the reason the Talmud calls a Shabbat the anticipation of the Messianic Time, and the Messianic Time the unending Shabbat: the day on which property and money as well as mourning and sadness are taboo; a day on which time is defeated and pure being rules. The historical predecessor, the Babylonian Shapatu, was a day of sadness and

fear. The modern Sunday is a day of fun, consumption, and running away from oneself. One might ask if it is not time to reestablish the Shabbat as a universal day of harmony and peace, as the human day that anticipates the human future.

"The vision of the Messianic Time is the other specifically Jewish contribution to world culture, and one essentially identical with that of the Shabbat. This vision, like the Shabbat, was the life-sustaining hope of the Jews, never given up in spite of the severe disappointments that came with the false messiahs, from Bar Kochba in the second century to our days. Like the Shabbat, it was a vision of a historical period in which possession will have become meaningless, fear and war will have ended, and the expression of our essential powers will have become the aim of living. (I have analyzed the concept of Messianic Time in *You Shall Be as Gods*. The Shabbat, too, is discussed in that earlier book, as well as in the chapter on 'The Sabbath Ritual' in *The Forgotten Language*.)"

## Sabbath Promotional Aids

Tracts and Leaflets (some 25 titles) . . . . .	sample copies free
Membership Application Cards . . . . .	Free
Sabbath Stamps . . . . .	.25
Directory of Sabbath-keeping Groups . . . . .	3.50
Ball Point Pens with imprint:	
"The Seventh Day is the Sabbath of the Lord"	
1. (best) retractable point . . . . .	.50
	\$4.50 per dozen
2. non-retractable . . . . .	.25
	\$2.50 per dozen
13 Lesson Radio Booklet . . . . .	1.25
Bible on Cassette for loan . . . . .	payment of postage
Library books to loan for payment of postage both ways. List of titles sent on request.	
"Right Face: A Handbook for Sabbathkeepers" (30 Pages) . . . .	.60
	(plus postage and handling)
You can help keep expenses down by including an extra amount in orders for literature to provide for postage.	

**THE BIBLE SABBATH ASSOCIATION**

Fairview, Oklahoma 73737



EQUAL EMPLOYMENT OPPORTUNITY COMMISSION  
WASHINGTON, D. C. 20506

OFFICE OF THE CHAIR

August 14, 1978

Dr. T. D. Littrell  
President  
Bible Sabbath Ass'n of America  
Route 1 Box 197  
Fairview, Okla. 73737

Dear Dr. Littrell:

I thought you would be interested in the enclosed letter in which I recommend that the Senate Committee on Governmental Affairs amend the flexi-time bill to provide for accommodation of employee religious needs. I suggested inclusion of language such as that in H.R. 7814 in which the House of Representatives provides for compensatory time off for religious observances by permitting observant employees to work overtime in lieu of the time taken off for religious purposes.

The language in the House Act reads as follows:

TITLE IV - ADJUSTMENT OF WORK SCHEDULES FOR RELIGIOUS OBSERVANCES

Compensatory Time Off for Religious Observances

"(a) Not later than 30 days after the date of the enactment of this section, the Civil Service Commission shall prescribe regulations providing for work schedules under which an employee whose personal religious beliefs require the abstention from work during certain periods of time, may elect to engage in overtime work for time lost for meeting those religious requirements. Any employee who so elects such overtime work shall be granted equal compensatory time off from his scheduled tour of duty (in lieu of overtime pay) for such religious reasons, notwithstanding any other provision of law."

I am very pleased to advise you that the Senate Committee has responded favorably. Hopefully, this will be a major step in making accommodation to religious needs a commonplace occurrence in both public and private employment.

Sincerely,

*Eleanor H. Norton*  
Eleanor Holmes Norton  
Chair

Enclosure

**BSA President Receives Letter**

# *The Seventh Day is the Sabbath*

Exodus 20:8-11



## **There IS a Difference**

What kind of calendar hangs on your wall? Does the color of the last column of figures on each page agree with your belief?

### **SABBATH CALENDARS**

are again available from the Bible Sabbath Association.

**\$1.00 each (discounts on quantity orders)**

Despite steadily increasing costs in both printing and postage, we are able to hold down prices—so these calendars are still a bargain: \$1.00 each. Wallet-size Sabbath calendars are also available at 60 cents each or \$4.00 a dozen.

In order to help reduce mailing costs it may be advisable to hold small calendar orders (especially those for one or two calendars) until enough have accumulated for bulk mailing, thus allowing us to take advantage of a lower postal rate.

**The Bible Sabbath Association  
Fairview, Oklahoma 73737**