

The Sabbath Sentinel

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

DECEMBER 1984



B. Wagner

Evolution, Bricklaying, And the Sabbath

By Voy Wilks

THERE is a worldwide view, indeed a world religion, that is diametrically opposed to the religion of faith in a Supreme Being and in special Creation. This religion is commonly called the evolutionary theory. The evolutionary faith calls for creation without a Creator, life without a Lifegiver, and design without a Designer.

Redding, Pasteur, and other scientists long ago proved that life comes only from previous life, not from nonliving matter. Each year farmers again prove that this is true. Nevertheless, the faith of the evolutionist is so great that he professes to believe that particles of nonliving matter arranged themselves, by chance, in such a way as to create life, thus providing living organisms from which all life, both vegetable and animal, sprang. If evolution* is really a fact, as we have been told, we should expect nonliving matter to arrange itself into even more useful entities for the benefit of mankind. After all, its proponents say, one of the strongest laws of "nature" is that everything

is constantly improving itself, arranging itself into better, more useful forms, etc. Adaptation is going on constantly. A more ordered arrangement of matter is a natural and continuing process. If there is a *need*, that need is supplied by chance, natural selection, mutation, and environment. This is evolution in action.

We need brick buildings. Lots of them! If evolution is really true, we should expect bricks to form, gather themselves together with mortar, and arrange themselves into nice, beautiful, new buildings. It does not happen, of course.

In one way of speaking, making a brick wall is very simple: just stack one brick on top of another, with mortar between them. Simple, isn't it? There is nothing complicated about it, as there is in creating a human being or even a one-celled animal. Brick walls are so simple that nothing can go wrong. Right? Wrong! It has been my experience that if anything can go wrong, it will go wrong—sooner or later! Even though the construction of a brick wall is basically very simple, let me,

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as an experienced bricklayer, take you to the construction site for a few days. Brick, sand, and masonry cement have already been delivered. Water is there too. Here is a composite of only a few of the things that can go wrong.

Day One—Monday

Three bricklayers, myself included, show up for work. We need two or three helpers, but only one shows up. The other two had to bury their grandmothers—for the second time! Since we have only one helper, it is an easy choice to pick the mud man, so he sets to work making mortar. Soon he delivers it to the mudstands in the work area. Oops! A bit too much water in the mortar. It is so wet that it will not stay on the boards, so back to the mixer for adjustment. Work proceeds rapidly, once good mortar is delivered. At three o'clock the inspector views the work.

"See those dark bricks in the wall? I don't want them. Take them out! And here. What is this? The plan calls for stainless steel wall ties. These are not stainless steel! Tear down the wall and replace these wall ties with stainless steel ties."

"But, sir," John, our foreman, says, "The architect specified these bricks. We are building with his choice of brick. As for the wall ties, we were unable to find any that were 100 percent stainless steel. These are 50 percent, the best we can find."

"Not good enough! Tear down the wall today, and be ready to start again tomorrow morning. I'll locate pure stainless steel ties for you."

Tuesday

All hands show up for work today. Mortar is ready at 8:00 a.m. The bricklayers are here, but where is the inspector with the special wall ties? John calls him. We must wait. At ten o'clock the inspector arrives

with an embarrassed look on his face and a very unusual admission. He was mistaken. He had checked with the architect, and no stainless steel wall ties are available. Go ahead with the type that we started with yesterday. Will the architect pay for rebuilding this wall? Sorry, no!

So we lay the same brick—again! The wall soon rises to shoulder high. The electrician arrives. He has boxes that are to be placed twelve inches above the bottom of the wall. The plumber too arrives with pipes and valves that are to be placed 24 inches up. So we set to work making holes in our brickwork so as to accommodate these laggard craftsmen. Our foreman requests that the superintendent put his men to waterproofing, as we are about to cover him up.

Wednesday

The waterproofing has not been applied, so our foreman once again sees the superintendent. Finally his men act. Our forklift operator is absent today, so a beginner tries his skill as operator. The mixer breaks a paddle, so we run out of mortar for about 30 minutes while the mud man and John make repairs. We are now working from the scaffold, which, one the weight of the brick is on it, has leaned toward the wall so that the laborers cannot raise our walk boards. On a job this size we do not usually have screw jacks in the scaffold legs. There is not room to get the fork lift between the scaffold and an existing building, so the scaffold has to be unloaded so that it can be leveled up again. Now the walk boards can be raised.

Thursday

All hands are here. The work is going well. A few more courses and we will top out the first section of wall on the south side. We are laying

the brick on a scale of three courses to eight inches. Long ago, Charlie, at the other end, had measured with his spacing rule and found that his end* coursed out perfectly. I must pick up three quarters of an inch at my end, so that the last course of brick will reach the proper height. Now John discovers that we have a hog* in the wall. He measures carefully in an effort to determine what has gone wrong. Finally, we determine that the roof is not parallel to the brick ledge. The roof has a great sag in it. There are two inches less space at Charlie's end than at my end. John talks with the superintendent, explaining everything, but to no avail. He will accept no responsibility for this imperfection. It is there, so we must live with it.

John gives the order. Tear down a number of courses, clean the brick, then re-lay them. Charlie is to crack down his work with a tight joint so that the extra course can be gained, and by this means make the last course fit nicely at the roof. A half day's work for six men—lost!

More trouble! The forklift hits a nail, so we have a flat tire. Two hours later it is fixed, but in the meantime we have had to come down from the scaffold and work on the ground on the other side of the building. John orders more masonry sand for next week, to be delivered next day.

Friday

The sand does not arrive. We assume that it will be delivered on Saturday. As it later turned out, it wasn't. It was delivered to a different address. A thief took our screw gun last night, so John has to borrow one in order to put on more wall ties. Except for that, we make good time today. Finally 4:30 comes, and we reach home one and one half hours later.

The sun goes down, and the

Sabbath arrives. Ah! The Sabbath of rest! A real blessing! Praise the Mighty Creator for His thoughtfulness!

Conclusion

This shows that there is a struggle in order to have a simple brick building. It cannot happen by chance. Every day has its problems to be overcome. To create a one-celled animal is, perhaps, one billion times tougher. To create a human being is many times tougher than that, no doubt!

We, as creationists, are obliged to observe the seventh-day Sabbath as a memorial of special Creation, of which we are a part. Faith in special Creation and the Sabbath separates the Bible believers from the evolutionary faith.

To which team do you belong?

**From Reader's Digest Encyclopedia Dictionary: "Evolve: To develop . . . to a more highly organized condition."*

**Hog: a slang expression meaning fewer number of brick courses at one end of the building than at the other.*

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Death Takes Two BSA Members

William Calvin Ball passed from this life on August 29 at the V.A. Hospital in Memphis, Tenn., at age 58. He served as a minister and elder at the Tower of Prayer Seventh Day Assembly, Dyersburg, Tenn.

He served his country in the Korean conflict and worked at Dyersburg Cotton Fabric Mill upon his return home from service. At his death he owned and operated a jewelry store and watch repair shop in Dyersburg.

Funeral services were conducted on September 1 at the chapel of the J.W. Curry and Son Funeral Home, Dyersburg, with burial in Fairview cemetery.

He is survived by his wife, Mrs. Mildred Ketchum Ball; one daughter; and four sons. He will be

sadly missed by all who knew him.

Brother Ball believed in the Bible and had kept the Sabbath for a number of years.

* * * *

Floyd L. Soden, 73, died at Des Moines, Iowa, on August 19. His funeral was held August 23 at the Grandview Funeral Home chapel, with Pastor Greg Wahlen, of the Ankeny Seventh-day Adventist church, officiating. Burial was in Jordan Cemetery, in West Des Moines.

Brother Soden, a faithful member of the Bible Sabbath Association, let his light show in his associations with others. We shall miss him.

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We now have a full-time paid public relations director/coordinator to help the Bible Sabbath Association grow. But we need your regular help to provide the funds.

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Twenty-five Years

IT'S hard to believe, but twenty-five years have gone by since I first became editor of this magazine. Those years have been filled with memories—mostly pleasant—of wonderful folks I have met, corresponded with, or chatted with on the phone.

But all good things must end sometime, and I have submitted my resignation as editor, to take place on April 1 at the latest with the suggestion that the editor to be chosen take increasing responsibility beginning with the next issue.

Several factors prompted this decision. One is that twenty-five years is too long for anyone to have charge of anything. One runs out of new ideas long before that length of time has passed. The Sabbath Sentinel has a great future ahead of it, but it needs a shot in the arm to achieve this.

I hope to remain on the editorial staff (if the board sees fit), and I wish the future editor the Lord's guidance and a continuation of the many blessings that I have received from it.

And I wish His blessing also on each reader.



Eugene Lincoln

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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, \$20.00; family membership, \$25.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); life members \$500.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to editor, 1228 Wayne Avenue, Hagerstown, Md. 21740. 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.

Senator Jennings Randolph Retires After 52 Years In Congress

Amid heartfelt tributes by his colleagues, retiring Senator Jennings Randolph of West Virginia bid an emotional farewell to Congress, ending a career begun 52 years ago.

On the final day of the 98th Congress, the Seventh Day Baptist Senator drew an ovation by his fellow Senators and Senate onlookers as he delivered his 10,753rd vote and gave a final speech on the Senate floor.

It was a poignant moment for Randolph, 84, and one that reminded him how far he had come.

"I thought even as I started speaking, 'You have come a long way, Jennings, coming from a small town named Salem in the hills of West Virginia to making your farewell remarks in the chamber of the Senate of the United States,' " he said after the session.

Randolph said he would never forget the first days when he came to Congress in 1932, when he helped Franklin Roosevelt enact his New Deal programs to fight the Great Depression.

Randolph was elected to seven terms and served 14 years in the House of Representatives. He was defeated in a bid for another term and spent 12 years out of Congress, serving as an airline executive and transportation officer.

In 1958 he was elected to fill an unexpired term in the U.S. Senate, ending in January, 1961. His 26-year-stay in the Senate included



I often say in speaking of church, "I sought to hear the voice of God, and I climbed the topmost steeple. But God declared, 'Go down again; I dwell among the people.' "

four full terms.

Among his many accomplishments, Randolph takes great pleasure in those that were people-oriented. He sponsored legislation to protect Sabbathkeepers from

employment discrimination.

As the founder of the National Air and Space Museum in Washington, he said, "I still like to go there and hear the families—father, mother, and the kids—as they look at the exhibits.

The one word not mentioned in Randolph's office is "retire."

"I can't even spell the word *retirement*," he said with a laugh.

I wouldn't understand retirement. I'll just change jobs. I'll be very busy," he said. "It will be a change, naturally, but I won't retire."

He noted that Salem College in his hometown was establishing the Jennings Randolph Center for Public Service for governmental studies, and observed, "I guess I'll be doing a considerable amount of lecturing."

He said he planned to write a book or two as well, and said he already had an idea for one title—"Recollections of a Happy Life on Capitol Hill."

Louisiana Blue Law

Louisiana's so-called blue law requiring most stores to close on Sundays has been struck down as "manifestly unconstitutional" in a suit brought by the state attorney general's office.

The law struck down Monday by State District Judge Clarence E. McManus was enacted in 1886 and required most stores to close on Sunday and limited what others may sell.

The state Supreme Court had upheld the law in 1982.

The attorney general's office filed lawsuit last December, seeking an order forbidding four Jefferson

Parish K-Mart stores from opening on Sundays. A temporary court order against the stores was issued at the time the suit was filed.

But McManus ruled Monday that the law breeds unfair business competition and is only selectively enforced around the state, in violation of K-Mart's rights under the Fourteenth Amendment to the U.S. Constitution.

"The fact that the law is selectively enforced can be seen any Sunday in advertisements in the newspaper," McManus said. "Walgreen and Eckerd drugstores offer for sale many of the prohibited items on Sundays in direct violation of the law."

McManus also said the law failed to achieve its "day of rest" goal because wage and hour laws and unions already serve the same purpose of protecting workers on Sunday.

And, he said, the law's "multitude of exemptions" seem to promote, rather than prevent unfair competition.

Vernon Ewing, director of the area Chamber of Commerce Retail Merchants' Bureau, said McManus' ruling was important but that merchants seemed more interested in a federal court ruling.



Fall Love Feast Is Held at Ephrata

By Brother Freund

German Seventh Day Baptists held their fall love feast at Ephrata Cloister, Ephrata, Penn., on Saturday evening, October 27, from 5:00 to 9:00 p.m.

The fellowship meal was served in the Saal soon after five o'clock when the cloister is closed to the public. Pastor Edward Rosenberry had charge of the service and preached the love feast sermon. Following the ordinance of feetwashing and partaking of the bread and cup, a hymn was sung, and participants adjourned, much the same as was done almost two thousand years ago when Jesus set an example for us.

Spring and Fall love feasts were

special times in the lives of devoted ones at Ephrata, Snow Hill, and Salemville, with hundreds, even as high as a thousand, attending in those earlier years.

When the eleven remaining members of the Ephrata Church turned the property over to the Pennsylvania Historical and Museum Commission in 1934, provision was made for them to have use of the Saal on the fourth Friday evening of each month.

Little use was made of this privilege until 1980. At a baptismal service at Snow Hill on July 12, 1980, Daniel S. Kachel, one of the remaining members at Ephrata, suggested that use should be made



The saal at Ephrata Cloister

of the Saal. The following October prayer meeting was held in the Saal, with seven present. Again on Friday evening, March 27, 1981, prayer meeting was held, with Pastor Edward Rosenberry attending. During these meetings plans were formulated for love feasts.

Permission was granted by the Historical Commission for use of the Saal on Saturday evenings instead of Friday for the months of April and October. So, for the first time since 1915, a love feast was held in the Saal on Saturday evening, April 25, 1981. At this love feast thirteen brothers and eight sisters took part, with five children present.

Liebesmahl

Love feast has always been an important part of the life of the German Seventh Day Baptists. Love feast is but one of the three basic parts of their communion service. Several years ago the meal was made up of lamb, lamb broth, and bread (followed by the common practice of breaking bread and drinking the fruit of the vine). More recently the meal was changed to one of bread, butter, apple butter, cucumber pickles, and coffee (before partaking of the bread and the cup). Currently the meal is a potluck supper, in which each participant or group of participants brings a dish that they have prepared, to share with others.

I would like to focus on the second type of meal mentioned above in this article. As I think of the various items that made up that meal, I feel that each one symbolizes part of the pilgrimage of the "Beisselites" (as they were once called).

Bread was not only the major portion of the Ephrata community's frugal meals; it was one of the "fruits" that the early community produced that made it well known. It was of superior quality.

Butter symbolizes to me the churning, the internal restlessness, of the Ephrata community as it went through various growing pains. The result of the churning was a result sweeter than butter; the endless giving of that community, best seen in the accounts of the benevolence towards the wounded and ill soldiers from the battle of Brandywine in 1777.

The apple butter represents to me the various times when persons predicted the end of the denomination. The apples used to make it are often ones that have fallen off the trees. Cider (pressed apples) and apples are used to make it. To me the cider represents Ephrata, which was "pressed" nearly to death by the world around it. But, like the adding of apples, persons were added to the denomination at awakenings near Snow Hill.

Pickles are not made to be gazed at; rather, they are preserved to be enjoyed for years to come, like many traditions of the German SDB's.

Coffee represents the brewing that made the denomination what it is. Although there have been times as bitter as black coffee, God has added "sugar and cream" to sweeten and smooth them out. Participation in love feast is not only a present celebration but a sharing of a special tradition with others.

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Mystery of the Missing Verse

By Stefan Kube

I BELIEVE that our Bibles *should contain one more verse*, whose right placing is Luke, chapter 6, between verses 4 and 5. In fact, some of the Greek New Testaments quote it on the margin, but to me it is a mystery why this important verse has not been included into our modern Bible versions. I believe it is authentic and unique, and it's important for understanding of true Sabbath-keeping in our modern times.

Here is the fascinating story:

In the year 1581 Theodore Beza, a friend of the reformer Calvin, presented a very ancient manuscript of the Bible to the University of Cambridge, England, where it has been kept to this day.

This manuscript was accompanied by Beza's statement that he got it in 1562 from the monastery of St. Ireneus at Lyons, France, which had just been overrun and plundered in a local war. It was written in Greek and Latin on opposite pages.

For us, Sabbath observing Christians, this ancient document is of paramount importance. Not because of its obvious antiquity (it is an "uncial" manuscript, which means it is entirely written in capital letters and also there is no division between words), but because it contains *two happenings* in the life of our Lord Jesus, *not found in any other manuscript.* One

has been accepted into our standard Bible versions, the other verse however *still awaits to be "discovered" and included into our modern Bibles.*

Whoever would want to miss from our Bibles the story "of Jesus and the woman caught in the act of adultery" in John 8:1-11? Well, that's the precious story number one. No true Christian would ever question its authenticity, because it so wonderfully reflects all what Christ stood for "to save sinners." But what about the story number two?

The interpolation in Luke 6, between verses 4 and 5, as translated from Greek and Latin reads:

"THE SAME DAY [JESUS] SEEING A CERTAIN MAN WORKING ON THE SABBATH AND HE SAID TO HIM: MAN IF INDEED THOU KNOWEST WHAT THOU ART DOING, HAPPY [BLESSED] ART THOU. BUT IF THOU KNOWEST [CAREST] NOT, THOU ART ACCURSED AND A TRANSGRESSOR OF THE LAW."

Again, any Spirit-filled Christian will have no difficulty in discerning that this story describes an authentic occurrence in the earthly ministry of our Lord. Even so, a very cautious Biblical scholar as Dr. Westcott says: "It is evident

that it rests on some real incident."

As I see it, our Lord Jesus wishes to convey the following message: If you, as a Christian, are confronted on a Sabbath with an emergency situation, and your response to this situation could be classified as "work," yet your motivation is of a higher level of "showing mercy, love, and responsibility," then the Lord declares you as "blessed." However if one would work on a Sabbath, disregarding God's commandment "to keep it holy" (Exodus 20:8-11) and wouldn't care about it, then Jesus declares such a one "accursed and a transgressor of the law."

Do you remember the Old Testament incident of Numbers 15:32-36, when a man was brought before Moses, accused of gathering sticks on a Sabbath day? The unfortunate victim faced then the full punishment of the law—death by stoning. We can only assume that he "worked" in callous disobedience and rebellion against

God and His commandments.

How differently does Jesus deal with someone "working" on a Sabbath who is motivated by Christian love or urgency of the particular situation! In fact, much of Christ's healing ministry was performed on Sabbath days. Accused of breaking God's commandment, Jesus replies:

"What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days" (Matthew 12:11,12).

"The Son of man is Lord also of the sabbath" (Mark 2:28).

What can we Sabbathkeeping Christians do about this obvious omission? My suggestion is that you should copy this verse and write it on the margin of your Bible for reference. In fact, I believe no Bible is fully complete without it!

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The *Sabbath Sentinel*, the official magazine of The Bible Sabbath Association, is devoted solely to serving Sabbathkeepers around the world. This monthly publication contains articles about the Sabbath truth, experiences of believers, news of seventh-day churches and individuals, reports on legislation and court decisions affecting Sabbathkeepers, book reviews, want ads, and much more.

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