

# THE SABBATH SENTINEL

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

JUNE, 1980





A Note From the Editor . . .

# Sabbatarians: Active Voices



THE associate editor of *These Times* recently handed me back a manuscript that the magazine purchased for a later issue.

"See if you can rework this," he advised. "On page two alone you've used the passive voice eight times. That doesn't make very forceful writing."

I redid the article and was shocked how many times the passive voice—in which the subject of the sentence is acted upon rather than doing the acting—had "slipped up on me."

I wonder how often the idea of being "passive" rather than "active" affects Sabbatarians. We often assume a defensive posture in respect to our belief.

But we're wrong. We need to take an active stance, showing by

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our very lifestyle what Sabbath keeping means to us—how it can help us live more effective Christian lives. We need to let others who do not share our ideas know that we are concerned with them.

Then we will make a mark that will jar the Christian world!

## THE SABBATH SENTINEL

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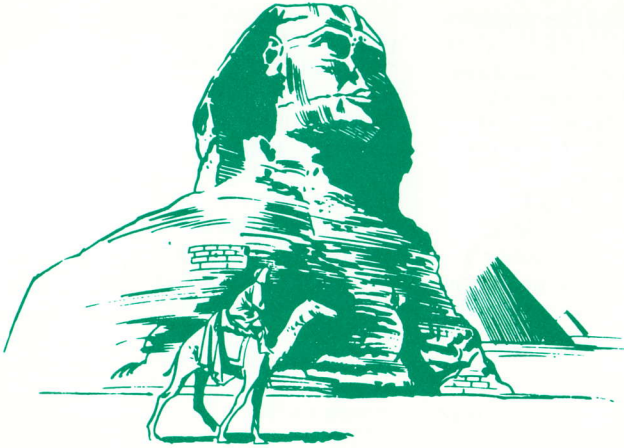
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# Has Time Been Lost Since Ancient Days?

*How can we be sure that the seventh day of our modern week is the original seventh day of Bible times?*

It is commonly believed that many changes of the calendar have taken place since the time of Christ, but this is not true. There has been only one change. This change, from the Julian Calendar to the Gregorian Calendar, had no effect whatsoever upon the order of the days of the week.

The Gregorian Calendar, the one we use today, came to us by way of Babylonia, Palestine, and Rome. The old Roman calendar was not based accurately on the movements of the heavenly bodies. The result was a continuous shifting of the seasons. By the time of Julius Caesar, reform was imperative. Julius Caesar called an Alexandrian astronomer and mathematician, Sosigines, to analyze the Roman calendar and recommend necessary changes. As a result, the calendar was changed in the year 46 B.C. (46 years before Christ). The

order of the days of the week was not changed. The new calendar was called the Julian Calendar, in honor of Julius Caesar. The month of July was named in honor of Julius also.

When Augustus Caesar succeeded Julius, he also wanted a month named after himself, so he gave the name "August" to the month formerly called "Sextilis." July had thirty-one days and Augustus considered himself as important as Julius, so he took one day from February, leaving it only twenty-eight days, and lengthened August by one day, giving it thirty-one. The changes made by Augustus did not affect the order of the days of the week.

The Julian Calendar stood unchanged for 1,600 years. It made provision for a year of 365.25 mean solar days. But the year actually consists of 365.242195 days. Because of this slight discrepancy,



as the centuries passed the seasons shifted. By A.D. 1582, this discrepancy had grown to ten days. Pope Gregory XIII undertook to make the correction. He established our present calendar the Gregorian, which has been named in his honor.

He omitted ten days following October 4, 1582. What would have been October 5 became October 15. The calendar below will help you visualize the change. You will see that it did not change the order of the days of the week.

1582	OCTOBER						1582
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	
	1	2	3	4	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

Spain, Portugal, and Italy adopted the new Gregorian Calendar at once. France waited until December of the same year, 1582, and it adopted the change in the calendar by calling the 10th of December the 20th of December. The Catholic states of Germany adopted the new calendar in the year 1583. The Protestant states of Germany did not adopt the new calendar until 1700. About the same time the Netherlands, Sweden, and Denmark adopted the new calendar.

Because all the countries of Europe did not change their calendars at the same time, there were times when there was a difference of ten days between the date of the month in one country and the country right next to it. In spite of this, the days of the week were always the same. Although England did not adopt the new calendar until the year 1752, when it was Saturday in Spain it was Saturday in England. By 1752, the old Julian Calendar was eleven days behind, so Thursday, September 14, followed Wednesday, September 2.

The *Encyclopedia Britannica*, (11th ed., Vol. 4, article on "Calendar," p. 988) tells us, "The week is a period of seven days, having no reference whatever to the celestial motions—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all Eastern countries."

Astronomer Hinckley says: "By calculating the eclipses, it can be proven that no time has been lost and that the creation days were seven, divided into twenty-four hours each," (*The Watchman*, July 1926).

Professor Totten, of Yale, tells us: "In spite of all of our dickerings with the calendar, it is patent that the human race never lost the septenary sequence of week days and that the Sabbath of these latter times comes down to us from Adam, through the ages, without a single lapse. . . ."

The Hebrew people spoke of the days of the week by number rather than by name. The only day that had a name was the seventh day, which was called the Sabbath, or rest day. The day before the Sabbath was designated as preparation day. On this day preparations were made so that the Sabbath might truly be a day of rest for all the family. All the days were numbered and spoken of in reference to the Sabbath. The first day was "first toward the Sabbath." The second day was "second toward the Sabbath," and so on. This was also the practice among such nations as the Syrians and Arabians.

The ancient Egyptians named the days of the week in honor of the sun, moon, and five of the planets. The Romans adopted this system of naming the days of the week.

In at least 108 different languages of earth the name for seventh day corresponding with our "Saturday" is a word meaning "rest



day." The chart at the bottom of this page should prove interesting.

We have recorded history covering the period from the time of Christ to our day. History clearly reveals the changes in the calendar during this time, but it also clearly shows that the order of the seven days of the week has never been changed.

If there had been any loss of time, or change of time, affecting the order of the days of the week between the time of creation and the time of Christ, our Lord would have made it right. He is our example. He knew which day was the Sabbath. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read, (Luke 4:16).

Even after his death, the followers of Jesus "rested the sabbath day according to the commandment" (Luke 23:56). Notice that the day kept by the followers of Jesus was the Sabbath day of the commandment. This takes us right back to the commandments in Exodus, chapter 20. According to the commandment, which day is the Sabbath? "But the seventh day is the sabbath of the Lord thy God" (Exodus 20:10). How did the seventh day become the

Sabbath? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:11).

To keep the Sabbath of the Bible, then, takes us right back to Creation, when God created all things "by Jesus Christ," (Ephesians 3:9). Three acts went into the making of the Sabbath: God "rested on the seventh day," "God blessed the seventh day," and "God sanctified it," (Genesis 2:1-3).

In the beginning, before there were clocks, the setting of the sun marked the end of one day and the beginning of another. Genesis 1:31 tells us that a day was made up of an evening and a morning, or the dark part—night—followed by the daylight hours. Naturally, the Sabbath was to be kept from sundown to sundown, because this was the portion of time originally blessed by God. Leviticus 23:32 says, "From even unto even, shall ye celebrate your sabbath." That the Sabbath of the commandment was a 24 hour period is clear from the fact that it was so kept by Jesus, our example, and by His followers. The Hebrew people have kept the original Bible Sabbath for some four thousand years.

Language	1	2	3	4	5	6	7
English	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Latin	Dies Solis (Day of Sun)	Lunae (Moon)	Martis (Mars)	Mercurii (Mercury)	Jovis (Jupiter)	Veneris (Venus)	Saturni (Saturn)
Spanish	Domingo	Lunes	Martes	Miercoles	Jueves	Viernes	Sabado
Italian	Domenica	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì	Sabato
Maba (Central Africa)	ahad (one)	ettenin (the two)	ettelet (three)	araba (fourth)	xamis (fifth)	dzumma (assembly)	sab (Sabbath)
Russian	Voskresenje	Ponedjelnik	Vtornik	Sereda	Cetvertok	Pjatinica	Subbota



*This is the second of three installments. Joe Crews is speaker on the "Amazing Facts" broadcast, which is heard over forty radio stations in the United States.*

# Did Grace Blot Out the Law?

BY JOE CREWS

AT THIS POINT we must be very careful to designate also what the law cannot do. Even though it points out sin, it has no power to save from sin. There is no justifying, cleansing grace in it. All the works of all the laws would not be sufficient to save a single soul. Why? For the simple reason that we are saved by grace through faith. As a free gift. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Romans 3:20.

Do not stumble over this crucial point. We cannot earn forgiveness by working hard to obey. No sinner can gain favor and acceptance with God because he obeys the law. The law was not made for the purpose of saving or justifying. It was made to show us our need of cleansing, and to point us to the great source of cleansing, Jesus Christ, our Lord. The Bible speaks of the law as a mirror to show us what kind of persons we really are. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his



natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

It is obvious to all that a mirror cannot remove a spot from the face. Looking into the mirror all day, and even rubbing it over the face, will not provide any cleansing. Its work is to reveal the spot and to point the dirty one to the sink for actual cleansing: The law, in like manner, can only condemn the sinner by giving him a knowledge of his condition, and then pointing him to the cross for true cleansing. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8, 9. Paul further emphasizes this point in Galatians 2:16; "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified."

Right here we must consider one of the most fallacious propositions ever set forth relating to the law. Countless sincere Christians have accepted the idea that the Old Testament encompasses the dispensation of works, and that the New Testament provides for a dispensation of grace. Under this garbled plan people were saved by works in the Old Testament and by grace in the New Testament. This is simply not true. The Bible holds forth only one beautiful, perfect plan for anybody to be saved, and that is by grace through faith. Heaven will not be divided between those who got there by works and those who got there by faith. Every single soul among the redeemed will be a sinner saved by grace. Those who entered into salvation in the Old Testament were those who

trusted the merits of the blood of Jesus Christ, and they demonstrated their faith by bringing a lamb and slaying it. They looked forward in faith to the atoning death of Jesus. We look back in faith to the same death, and are saved in exactly the same way. Be very certain that all the redeemed host throughout eternity will be singing the same song of deliverance, exalting the Lamb slain from the foundations of the world.

Some try to dispose of the Ten Commandments on the basis of the "new" commandments of love which Christ introduced. It is certainly true that Jesus laid down two great laws of love as a summary of all the law, but did He give the idea that these were "new" in point of time? The fact is that He was quoting directly from the Old Testament when He gave those "new" commandments. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. "Thou shalt love thy neighbor as thyself." Lev. 19:18. Certainly those penetrating spiritual principles had been forgotten by the legalists of Christ's day, and they were new to them in relation to their life and practice. But they were not intended by Jesus to take the place of the Ten Commandments.

When the lawyer asked Jesus which was the great commandment in the law, he received the answer: "Thou shalt love the lord Thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40.

Notice that these two love commandments simply summed up "all the law and prophets." They all hang upon these two principles of love. Christ was saying that love is



the fulfilling of the law just as Paul repeated it later in Romans 13:10. If one loves Christ supremely, with heart, soul, and mind, he will obey the first four commandments that have to do with our duty to God. He will not take God's name in vain, worship other gods, etc. If one loves his neighbor as himself he will obey the last six commandments which relate to our duty to our fellow man. He will not be able to steal from his neighbor, lie about him, etc. Love will lead to obeying or fulfilling all the law.

Often we hear this argument in an effort to belittle the law of God "Well, since we are not under the law but under grace, we do not need to keep the Ten Commandments any longer." Is this a valid point? The Bible certainly does say that we are not under the law, but does imply that we are free from the obligation to obey it? The text is found in Romans 6:14, 15. "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

How easily we could prevent confusion if we accepted exactly what the Bible says. Paul gives his own explanation of his statement. After stating that we are not under the law, but under grace, he asks, "What then?" This means simply, "How are we to understand this?" Then notice his answer. In anticipation that some will construe his words to mean that you can break the law because you are under grace, he says, "Shall we sin (break the law) because we are not under the law but under grace? God forbid." In the strongest possible language Paul states that being under grace does not give a license to break the law. Yet this is exactly what millions believe today, and they totally ignore Paul's specific warning.   
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and they totally ignore Paul's specific warning.

If being under grace does not exempt us from keeping the law, then what does Paul mean by saying that Christians are not under the law? He gives that answer in Romans 3:19. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Here Paul equates being "under the law" with "being guilty before God." In other words those who are under the law are guilty of breaking it, and are under the condemnation of it. This is why Christians are not under it. They are not breaking it—not guilty and condemned by it. Therefore they are not under it, but are under the power of grace instead. Later in his argument Paul points out that the power of grace is greater than the power of sin. This is why he states so emphatically, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Grace overrules the authority of sin, giving power to obey God's law. This is the effective reason that we are not under the law's guilt and condemnation, and also why Paul states that we will not continue to sin.

Suppose a murderer has been sentenced to death in the electric chair. Waiting for the execution the man would truly be under the law in every sense of the word—under the guilt, under the condemnation, under the sentence of death, etc. Just before the execution date the governor reviews the condemned man's case and decides to pardon him. In the light of extenuating circumstances the governor exercises his prerogative and sends a full pardon to the prisoner. Now he is no longer under the law, but under grace. The law no longer condemns him. He is considered totally justified as far as the charges of the



law are concerned. He is free to walk out of the prison and not a policeman can lay hands upon him. But now that he is under grace and no longer under the law, can we say that he is free to break the law? Indeed not! In fact, that pardoned man will be doubly obligated to obey the law **because he has found grace** from the governor. In gratitude and love he will be very careful to honor the law of that state which granted him grace. Is that what the Bible says about pardoned sinners? "Do we then make void the law through faith? God forbid: Yea, we establish the law." Romans 3:31. Here is the most explicit answer to the entire problem. Paul asks if the law is nullified for us just because we have had faith in Christ's saving grace. His answer is that the law is established and re-enforced in the life of a grace-saved Christian.

The truth of this is so simple and obvious that it should require no repetition, but the devious reasoning of those who try to avoid obedience makes it necessary to press this point a bit further. Have you ever been stopped by a policeman for exceeding the speed limit? It's an embarrassing experience, especially if you know you are guilty. But suppose you really were hurrying to meet a valid emergency, and you pour out your convincing explanation to the policeman as he writes your ticket. Slowly he folds the ticket and tears it up. Then he says, "All right, I'm going to pardon you this time, but..." Now what do you think he means by that word "but?" Surely he means, "but I don't want ever to catch you speeding again." Does this pardon (grace) open the way for you to disobey the law? On the contrary, it adds compelling urgency to your decision not to disobey the law again. Why, then, should any true Christian try to rationalize his way out of obeying the law of God? "If ye love me,"

Jesus said, "keep my commandments." John 14:15.

Someone may bring up the objection that after the law has accomplished its purpose of pointing the sinner to Christ for cleansing, it will no longer be needed in the experience of the believer. Is that true? No indeed. The Christian will always need the watchdog of the law to reveal any deviation from the true path and to point him back to the cleansing cross of Jesus. There will never be a time when that mirror of correction will not be needed in the progressive growth-experience of the Christian.

Law and grace do not work in competition with each other, but in perfect coordination. The law points out sin, and grace saves from sin. The law is the will of God, and grace is the power to do the will of God. We do not obey the law in order to be saved, but because we are saved. A beautiful text which combines the two in their true relationship is Revelation 14:12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." What a perfect description of faith and works! And the combination is found in those who are "saints."

The works of obedience are the real test of love. This is why they are so necessary in the experience of a true believer. "Faith without works is dead." James 2:20. No man ever won a fair maiden's heart by words alone. Had there been no flowers, no acts of devotion, no gifts of love, most men would still be searching for a companion. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

Words and profession are not enough. The true evidence is obedience. Today's bumper stickers reflect a shallow concept of love. They say "Smile if you love Jesus,"



“Honk if you love Jesus;” but what did the Master Himself say? He said, “If ye love me, keep my commandments.” John 14:15. And that’s exactly what most people don’t want to do. If love makes no demands beyond a smile or a wave, then it is welcome; but if the lifestyle must be disturbed, the majority will reject it. Unfortunately, most people today are not looking for truth. They are looking for a smooth, easy, comfortable religion which will allow them to love the way they please and still give assurance of salvation. There is indeed no true religion which can do that for them.

One of the strongest tests in the Bible on this subject is found in I John 2:4. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” John could write that with such assurance because it is one of the most deeply established truths in the Bible. Jesus spoke of those who said Lord, Lord but did not do the will of the

Father. Then He described many who would seek entrance to the kingdom, claiming to be workers of miracles in the name of Christ. But He would sorrowfully have to say, “I never knew you: depart from me.” Matthew 7:21-23. You see, to know Christ is to love Him, and to love Him is to obey Him. The valid assumption of the Bible writers is very clear and simple: If one is not obeying Christ, he does not love Christ. And if he doesn’t love the Master, then he doesn’t know Him. John assures us, “and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3. Thus we can see how knowing and loving and obeying are all tied closely together, and are absolutely inseparable in the life of God’s faithful people. The beloved John summed it up in these words: “For this is the love of God, that we keep his commandments: and his commandments are not grievous.” John 5:3.

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## Facts vs. Theories

Referring to the great “discovery” that the Jewish week was movable and that the Sabbath was not, therefore, the seventh day of our week, it is a sufficient reply to say that when the Jewish week came into contact with the fixed week of Rome and other Western nations, the Jewish week was found to be identical with the Roman week, with this simple difference: The Jewish or Bible week began at sunset Saturday night, while the Roman week began at midnight of the same day. The inevitable conclusion is, therefore, the Bible week is a fixed week.

Effort has also been made frequently in time past to mystify the searcher after the true Sabbath by saying that in the change from Old Style to New Style, time was lost, and no one knew the proper order of the week. To this foolish statement it was only necessary to reply that Russia until 1918, reckoned time by Old Style, while other European nations reckoned by New Style, yet the week and the order of the days of the week were the same. The change from Old Style to New Style did not affect the order of the days of the week in the least.

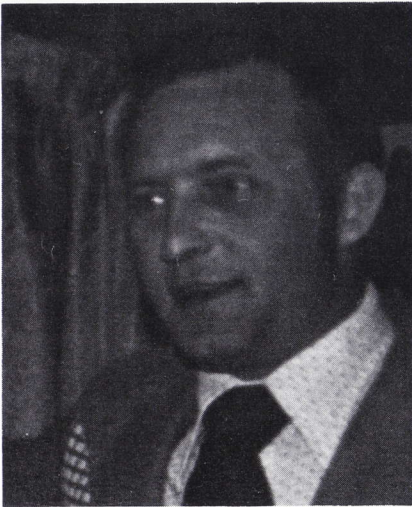
The two theories are parallel. The Bible week is a fixed week and is identical with the week common in all nations. An ounce of fact is worth a pound of theory.



# "The Sabbath Was Made!"

IT IS NOT my aim or purpose to claim any new revelation but to only add more fuel to the fire that is now burning bright in the hearts and lives of many of God's people around the world. For the truth of the Sabbath is as old as Creation itself and as fresh as the new life in one converted by God's Holy Spirit and thirsting for righteousness. Therefore, it is to God's glory and by His Spirit that I offer these simple loaves and fishes.

Mark 2:27 is our text: "He [Jesus] said unto them, The sabbath was made . . ." I know that Jesus went on to say, "for man, and not man for the sabbath." But to overlook the fact of the tremendous statement, "the sabbath was made," would be to overlook a great truth from the lips of our Savior Himself. These are words of



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authority. For Christ was with God in the beginning. "All things were created by him, and for him," "and without him was not anything made that was made," (Colossians 1:16, John 1:3).

Therefore, the One who is saying "the sabbath was made," is the One who made the Sabbath. You will notice that in the King James Version, Mark 2:27, "the" is capitalized. It is here used as the definite article: "THE Sabbath." The one and only, the first and only, Sabbath of The Lord our God, created, brought into being, made by God! This leaves no room for first-day error, or for any other day we choose to worship other than the sabbath of the Lord our God.

In His infinite love, mercy, and grace, God made and gave man a day to rest and worship Him in spirit and truth, in the beauty of holiness and joy: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." (Isaiah 58:13, 14).

God created and made days before he set the sun, moon, and stars in the heavens for a sign to reckon time. Compare Genesis 1:1-5 with Genesis 1:14. The sign, or going down and rising of the sun, is a witness that though dates change, the reckoning of time by a seven-day week is unalterable and unchanging—as immutable as God Himself. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Psalm 19:1, 2). In God's account of Creation the

Continued on page 14



# *If Men Had Always the Se*

*Idolatry would never have arisen to be a curse to men, nor would there have had to be missionaries to be sent at the peril of their lives to tell people of the God of heaven, earth, sea, and sky, because the Sabbath is the birthday of the world and a true memorial of the true God who created it in seven literal days.*

*There need not ever have been the senseless speculation as to where the seven-day week came from, for God knows man and knew he needed that much rest or he would suffer and his life would be shortened. There is not a thing in the stars or in the movements of the heavenly bodies to mark out the week, as we have the years, or even the months, marked out by the moon and sun. The week has continued to wheel past as it has done since God created the heavens and the earth.*

*Then, also, there could never have been an athiest, for the keeping of the Sabbath every week memorializes Him who made it for us and for our happiness and good. Every week as men kept the Sabbath the lies of the athiest would die on his lips. It would be like having a birthday party for someone who had no birthday.*

*And from one Sabbath to another, and from  
go up to worship Him. The Sabbath is  
through the ages, which has linked poor s  
know is life eternal.*

# Kept Seventh-day Sabbath—

JOSEPHINE C. EDWARDS

*There would never have been an evolutionist, for evolution would have no legs to stand on. The Sabbath continually presents God as our Creator, a Creator who formed the earth in one week, and then when His work was finished, He rested, with man, from the work He had done. Man could not possibly believe in blind forces unaided by the Word, which formed all things.*

*If man had always kept the Sabbath, no one would have the nerve to deny the atonement of our Saviour for the Sabbath not only proclaims the truth of Christ as our Creator, but as One who can re-create us like unto Him and make sons of God of us all.*

*If the world had been true to the keeping of the Sabbath, the inspiration of God's holy Book, the Bible, would never have been denied. It is the holy Sabbath of the Lord which witnesses to the undeniable truth of the book of Genesis. And since it is true, we can by keeping the Commandments enter in through the gates of the city, as we are promised in Revelation.*

*From one new moon to another, all flesh shall  
be kept bright  
by the golden link that has been kept bright  
by the faithful man to the throne of Him, whom to*



seventh day is made like the preceding six days; "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made." (Genesis 2:1, 2). It is apparent that God, after making the seventh day, ended His work which He had made. Therefore, we must agree that God made the Sabbath. To deny this truth would be to deny the preceding six days and all other Creation which God created and made and to deny the Word of God also.

Some argue that because the word *sabbath* does not appear in the Genesis account this is not the sabbath of rest contained in the law. The Hebrew word *shabath*, or rested, of Genesis 2:2 is the root word from which the word *shabbath*, or sabbath, is derived, with the latter denoting the specific, *i.e.*, Exodus 20:10, 11: "But the seventh day is the sabbath of the Lord thy God . . . . For in six days the Lord made heaven and earth, . . . wherefore the Lord blessed the sabbath day, and hallowed it." *Sabbath* means rest; it does not mean seventh, seventh day, or Saturday. But the Word of God does say that he made the seventh day for the Sabbath. A comparison of Genesis 2:1-3 with Exodus 20:10, 11 will bear this out.

Jesus did not say, "The Jewish sabbath, or the Mosaic sabbath, was made," but "The sabbath was made." The seventh-day Sabbath is more than Jewish legalism, more than seventh-day doctrine. The seventh day is as much of the divine order as the sun, moon, stars; as much as the grassy meadows, as much as the fowl of the air, the fish of the sea, the beast of the field, and as much as man himself, because the Sabbath was made by God! He not only saw that it was good, but much more, for God blessed, sanctified, and rested on the seventh day. Yes, "the sabbath was made." Made by God! Not made for

God, but made by God for man—for His creation. "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God." (Exodus 20:9, 10).

Thus we can say with delight: "This is the day which the Lord hath made; we will rejoice and be glad in it", (Psalm 118:24).

The Sabbath was made by God for man. "See, for that the Lord hath given you the sabbath. . . . So the people rested on the seventh day" (Exodus 16:29, 30). The sabbath—seventh-day rest—was made for the people of God to cease from their work and enter into God's rest. In doing this we, as the Jews of old, acknowledge God's sovereignty, His right to rule as the one and only true and living God, the only wise God, Creator, and Savior: "Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant" (Isaiah 56:5, 6). The message is all inclusive, to the Jew first and to the Greek—to every born-again child of God. The message is global in scope: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression" (Isaiah 58:1). "The sabbath was made for man."

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deuteronomy 5:15). Egypt is a picture of the bondage of sin. Moses the deliverer and the Passover lamb are pictures of the Lord Jesus Christ, the prophet like

unto Moses and "the Lamb of God, which taketh away the sin of the world." He is our passover and deliverer. By His shed blood at Calvary, the invitation is given, "Whosoever believeth on him should . . . have everlasting life" (John 3:16 and other verses). When we by faith accept the Lord Jesus as our Substitute for sins and are born again by the Spirit of God, we are reconciled to God the Father (whom, by our willful acts of sin, we have offended). The Holy Spirit leads us into all truth and writes the law of God in our hearts and minds, and the law of God is established (John 3:8, 16; 16:13; Romans 3:31; Hebrew 8:10, 10:16, 17). We are saved by the grace of God, not by our works, saved from our sin (Egypt) to serve the true and living God, by keeping and restoring His immutable law, His commandments, all. (Revelation 14:12).

To obey God and observe His Sabbath is to acknowledge The God, Creator of all things, as the only Lord and Savior. Therefore, we see why Jesus said, "The sabbath was made for man." He did not say "made for Jewish man," but "for man." The Greek word *anthropos* (man) means all of God's human creation—both male and female, Jew and Greek, black, white, red, or yellow, every kindred nation and tongue. Hence the Sabbath is for all of God's people, in every generation.

In Hebrews 4:9, 10 we read: "There remaineth . . . a rest to the people of God. [Again, notice here, the writer does not say, "Jewish people."] For he that is entered into his [God's] rest, he also hath ceased from his own works, as God did from his."

We see here that by keeping God's Fourth Commandment, the seventh-day sabbath, that God made, blessed and sanctified, we enter into God's rest. And by faith we are saying we have no works to justify ourselves. This is not

legalism, but faith and obedience in the Word of God. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:4, 5)

Sunday, or first-day worship, is a religion of imaginations, a man-made doctrine. There is no such command or practice in all of God's Word. Hence it is the works of man's hand! It is therefore sin, and neither you nor I can enter into God's rest if we have wherewith to glory! The Sabbath was made for every born again child of God to enter into God's rest, to cease from his own labors of trying to go the way of the robber (John 10:1).

Jesus taught the Sabbath and its observance both by precept and example. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them [all ten], the same shall be called great in the kingdom of heaven" (Matthew 5:19). "And he [Jesus] came to Nazareth, where he had been brought up: *and, as his custom was*, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). To charge Jesus with changing the sabbath to some other day would be to charge God with error. "For if Jesus had given them rest, then would he not afterward have spoken of another day" (Hebrew 4:8). Jesus could not change or give another day of rest. He was not another or a higher God, but by His own words, declared, "I and my Father are one." God had made the seventh day for the sabbath of the Lord our God and the mark for his people. "Moreover also, I gave them my sabbaths, to be a sign between me and them, that



they might know that I am the Lord that sanctify them” (Ezekiel 20:12). The commandment and its observance sanctifies the Lord God in our hearts and lives and is a testimony to the world that we serve the true and living God, Creator of all things. The Fourth Commandment alone tells us which God made all things. Its observance sets God, our Lord and Savior apart from all false gods.

“He that is of God heareth God’s words” (John 8:47).

“THE SABBATH WAS MADE; we cannot take this from God’s Word. All who are saved will rejoice in the truth and come to the light and walk therein (John 3:19-21). The Word of God is our only safeguard from error, vain philosophies, doctrine, and traditions of man and devils (Hebrew 4:12). The Sabbath is not merely one day in seven; the sabbath is the seventh day, which the Lord our God made, blessed, and sanctified as His own. God’s own testimony is bound up in the Fourth Commandment. This is why we are commanded: “Remember the sabbath day, to keep it holy.”

The Bible does not call the Sabbath, “The Lord’s day.” But Jesus did say, “The Son of man is Lord of the Sabbath,” (Mark 2:28). But search the scriptures: you will find no change of the Sabbath. But the seventh-day rest that was made in the beginning is still “the sabbath [that] was made.”

Therefore, out of love for God and His word, his Son, his day, and those of which Christ died—we cry aloud; The Sabbath was made by our God for man.”



## Ruby Babcock Still Attends SDB Church

Mrs. Ruby Babcock, charter member of the Bible Sabbath Association who conducted the SENTINEL letter column during the early 1960’s does not let a little thing like reliance on a wheelchair keep her from attending the Daytona Beach Seventh Day Baptist worship services as often as possible. Above picture (courtesy *The Sabbath Recorder*) shows Alfred Perry pushing her up a new ramp at the church. The ramp was built as a gift from a retiree for those who cannot get up or down the steps.

## ANNOUNCEMENTS

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# KEEPING POSTED

In New Jersey the state supreme court recently upheld the constitutionality of the State's Sunday Laws. Ten of the 21 counties had adopted these laws by referendum. A few days after the court's decision the legislature passed a massive revised criminal code that included the repeal of all Sunday laws. In record time the legislature passed a bill that reinstated the Sunday law. The criminal code did not take effect until last fall. The Lord's Day Alliance addressed a letter to 3,000 churches of the state, urging their members to get letters on the governor's desk asking him to sign this legislation. The bill had the support of the Small Business Dealers, the Automobile Dealers, the Lord's Day Alliance of New Jersey, and the New Jersey Christian Conference on Legislation.

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The Connecticut Supreme Court struck down the state's new law banning Sunday sales in certain stores, which would have affected some 420,000 of the 1.4 million workers in the state.

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The Kentucky State Racing Commission unanimously rejected a request to permit thoroughbred horse racing on Sundays. The Rev. LaVerne Butler, pastor of the Ninth and O Baptist Church of Louisville, took an active role in opposing Sunday racing. The Kentucky General Assembly had passed a Sunday racing bill, but this was one of nine bills that Governor Julian Carroll failed to sign.

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"What Are Americans Doing With Their Sundays?" is the

headline of a story released by the National Catholic Press that says, "Americans have found Jesus Christ, but they haven't found time for Him." The story came from Panama City, Fla., where the co-directors of the Princeton Religion Research Center met with Catholic liturgists and presented their research about American attitudes toward worship and Sunday. George Gallup, Jr., said, "I find from recent surveys that many Americans . . . haven't made time or found time to let Jesus enter their lives, they are so caught up in other frenetic activity.

According to the researchers, Sundays continue to have a special place in the spiritual and religious life of a majority of Americans. Seventy-three percent of Americans say Sunday has a special significance but only 20 percent note that it has a spiritual significance.

Gallup added, "By the same token we are finding that as many as one third of the Americans are taking pleasure trips in their cars on Sundays, not going any place in particular, just driving around. About one fifth of the Americans go shopping on that day. Another one third watch football on television.

At an earlier airport news conference Gallup said that his polls show that about one third of Americans report that they have had a dramatic religious experience; "This does not mean a sudden bolt of lightning kind of experience; it could be a very gradual one. But nonetheless it is a very profound experience."

The researcher added, "There are many people involved in meditation groups today who do not

in any way relate that activity to worship or the church. We need to put the two together."

It may be necessary to have new legislation introduced to correct the damage done by the June 16, 1977, United States Supreme Court decision in the Trans World Airline, Inc., v. Hardison Case.

The Senate Committee on Governmental Affairs responded favorably to the recommendation of the Equal Employment Opportunity Commission to amend Senator Ribicoff's bill (S. 517) to include "Compensatory time off for religious observances."

The Federal Employees Flexible and Compressed Work Schedule Act of 1978 has passed the House of Representatives. This allows Federal employees whose religious obligations require them to miss work from time to time to work overtime under the provisions of this 1978 act. Such practice is not now permitted because the time and half pay rate for overtime would be too expensive. Under the new law the overtime pay for work to make up time lost for religious obligations would be at the normal pay rate. This act was introduced by Rep. Stephen J. Solarz (D. N.Y.) who noted that "members of minority faiths must either choose between reduced incomes or diminished annual leaves if they are to abstain from work during certain periods of time, as they are required to do by their religion."

The Solarz Amendment would allow employers to provide overtime work at a normal pay rate on days when an employee has no religious obligations. The law would not require that such overtime be provided.

Rep. Gladys N. Spellman (D. MD.) in support of the measure, said that many employees have very little vacation time because it is used up a few hours at a time throughout the year. This would be particularly

true of Jews who must get home on Friday before sundown. Currently that time is deducted either from the salary of the employee or annual leave time.

Rep. Robert F. Drinan (D. Mass.) introduced a bill that would provide much more sweeping protection of minority groups' religious rights. His bill would require an employer to respect religious beliefs, practices, and observances of employees unless such accommodations would cause severe pecuniary or other material loss to the employer.

In a five-to-two decision on the Supreme Court of Pennsylvania struck down the state's Sunday laws which had directed the citizens to "abstain from their usual common toil and labor." Dr. William F. Ruschampt, Jr., executive of the Pittsburgh Presbytery, said, "Now we'll really find out who obeys their Sabbath because of their beliefs rather than the law." The Presbyterian executive was further quoted as saying, "Each person will have to decide for himself what is right in the eyes of God."

The executive director of the Pennsylvania Catholic Conference, reacting to the Court's decision, said, "We felt it was good for a state to have one day a week where it wasn't commercial activity as usual. This is another step toward the secularization of society." Both the Catholic Conference and the Pennsylvania Council of Churches are studying possible legislation to reverse the effect of the court's ruling. The Pennsylvania State Liquor Code controls Sunday business in bars, which before the court's ruling could open under certain circumstances. The counsel to the Liquor Control Board had not ruled on the effect of the court decision on the Liquor Code.





## Ten Commandments In The Classroom?

EVERY morning, Wilma Belcourt prays, "God, please protect our Ten Commandments law."

The woman's crusade in Grand Forks, N. Dak., has provoked a constitutional test of an obscure North Dakota law requiring public schools to post copies of the Ten Commandments.

Ms. Belcourt, 62, pressured the Grand Forks School District into complying with a 1927 law requiring state-funded schools to display the Ten Commandments "in a conspicuous place in every schoolroom."

Last spring the school board honored her request. That prompted four Grand Forks residents to sue in July in federal court, asking that the

law be declared unconstitutional.

The suit, under advisement by U.S. District Judge Paul Benson, has involved the state attorney general's office, which defended the Ten Commandments as "a cornerstone of our legal and social system."

Ms. Belcourt, a Roman Catholic and self-described "born-again Christian," believes that posting the Ten Commandments has a "psychological benefit" for children. She is a former teacher.

Although disease has cost her the use of her hands and legs, Ms. Belcourt keeps busy with community projects. "My brain isn't paralyzed," she said.

Her efforts encouraged the 1979 North Dakota Legislature to pass a law requiring students to learn the national anthem before they complete sixth grade.

Ms. Belcourt said she unearthed the forgotten Ten Commandments law "just to fight" the American Civil Liberties Union (ACLU), which she considers "a Marxist organization."

She said the ACLU's attempt last year to prevent students in public schools in Sioux Falls, S.D., from singing religious songs in a Christmas program "made me mad."

Ms. Belcourt got her wish: The ACLU signed legal briefs in the Ten Commandments suit, along with Robert Vogel, a former state Supreme Court justice.

Mr. Vogel, a law professor at the University of North Dakota in Grand Forks, said he took the case without charge "because I believe in the Constitution."

Mr. Vogel contends that the law violates the First Amendment guarantee of religious freedom. "The people who made the Bill of Rights decided church and state should be separate for the good of both," he said.

There are many versions of the Ten Commandments, and if the state selects one of them, that prefers one religion over another and stands to disparage some religions."

Mr. Vogel also said "it is simply not true" that English and American law is based on the Ten Commandments, which the Bible says were delivered by God to Moses on Mount Sinai.

But Assistant Attorney General Murray Sagsveen said that although the Ten Commandments are rooted in religion, the document has a secular impact on "our whole legal and social system."

"The Ten Commandments are the earliest and first expression of the law, and how the people of the world felt toward the Ten Commandments has influenced all of our development since then," he said.

To Mr. Sagsveen's knowledge, only one other state, Kentucky, has a Ten Commandments statute similar to North Dakota's. A Kentucky lower court upheld the law, and the case is under appeal, he said.

Reasons for the law's passage are unclear, but Mr. Sagsveen thinks it probably was intended to improve students' morals. One legislator said in 1927 that the bill may result in "less war and more peace."

The suit's chief plaintiff, Benjamin Ring, said he has no objection to public schools teaching various moral codes. But he said the law "singles out the Ten Commandments for special attention."

Mr. Ring, an associate professor of philosophy at the University of North Dakota, posted a copy of the Ten Commandments in his classroom—written in Hebrew.

"I won't object to that staying on my walls," he said.



# Reader Sends Suggestion

In the disagreement between your "ecumenical" forces and those of the "separatists," a third group of BSA members, the working poor, probably lost the most. While there are only a handful of us in the BSA, I feel the problem needs to be considered for the sake of members, as well as nonmember Sabbatarians, who are quite disadvantaged in the job market.

The following "open letter" rather inadequately describes the situation and its solution, but the circumstances and emotions involved (not to mention the space needed to tactfully and tastefully describe them) preclude a treatise's being presented at this time. In spite of its shortcomings, I hope that you will consider it to be worthy of publication in the THE SABBATH SENTINEL, after prayerful regard, of course.

Please understand that this is not an attack on your person or deeds or, for that matter, an attempt to lay blame on anyone. Rather, it is an effort to determine the BSA's goals relative to the plight of the working poor. I feel that you would be performing a service to the newly-elected officers and directors (including yourself, most likely) by submitting the survey at the end of the "open letter" to the BSA members. Then, you leaders would *know* what our wishes are in this area, and detractors' barbs would lose some sting.

Finally, before beginning the "open letter" portion, I volunteer my services as a "statistician" to organize the results of the survey if the BSA leadership decides to include it with the general election ballot. I can devise a tabulation

method to be used by the appropriate officer(s) if it is preferred that I not handle the ballots myself. From such tabulation, we can determine the percent of members, for example, for political action but *against* cooperation with other groups.

As a working-poor Sabbatarian, I desperately feel we must alleviate the repressive conditions under which some of us work and/or seek work. The most obvious, feasible, and most importantly, Scriptural action (e.g. Leviticus 25:35-43) is that of Sabbatarians' quietly but consciously cooperating in the hiring and patronizing of each other. While there are some legal limits that must be observed (hiring quotas, no discriminatory employment ads, etc.) other groups seem to cooperate fairly successfully in these ways. For example, one of the Catholic groups in Lubbock, Texas, distributes a directory of Mexican-owned businesses. Perhaps a study should be made to determine the degree of overt discrimination legally allowed in our case.

Another action is that of seeking legal protection of an employee's right to choose his/her days of rest. However, since we are such a tiny organization, this would probably necessitate at least some cooperation with groups having related goals, such as the LDA. In doing so, we would no more compromise the truth of the Sabbath than did Abraham betray his Creator when he allied himself with the Amorites to rescue Lot.

If we seek legal protection through a legislative bill, a real problem arises. Our stand

concerning "blue laws" is that they violate the First Amendment of the U.S. Constitution. However, a statute imposing an employee's religious privilege on an employer *also* violates the First Amendment, and in much the same manner.

While much can be said about this dilemma, we need not, since another option exists: we can lobby for a Constitutional amendment. Although its likelihood of success is even less than that of a "choice of days" bill, its advocacy circumvents the appearance of duplicity encountered in the statutory option. Also, less importantly in my view, an amendment could not be ruled unconstitutional.

Since the preceding may not adequately convey my pessimism in this, I now clearly do so: the chances of any statutory or constitutional protection for employees' choice of days of rest are negligible. We Sabbatarians (practicing Messianic and Jewish) constitute less than 10 percent of the U.S. population, and significant cooperation among the various groups is almost nonexistent. Clearly, divine

intervention is necessary for the passage of such legal assurance; but would He not have us do our part?

What is our part? Since each of us needs to *honorably* observe the Sabbath and make a living, our part is to help within our collective and personal limitations. The very unlikelihood of success of a purely human effort in this area *intensifies* our obligation to help each other in accordance with Scriptural precepts. Then, perhaps we will be more nearly worthy of His miraculous defense.

The responsibility for official decisions in this area should not be borne by you alone. Therefore, I propose that you use your official and personal influence to effect a survey to be attached to the general election ballot. This straw vote (rather than a referendum) could then be used by the newly-elected Directors as a valid indication of the BSA's collective sentiment.

Thank you for your time.

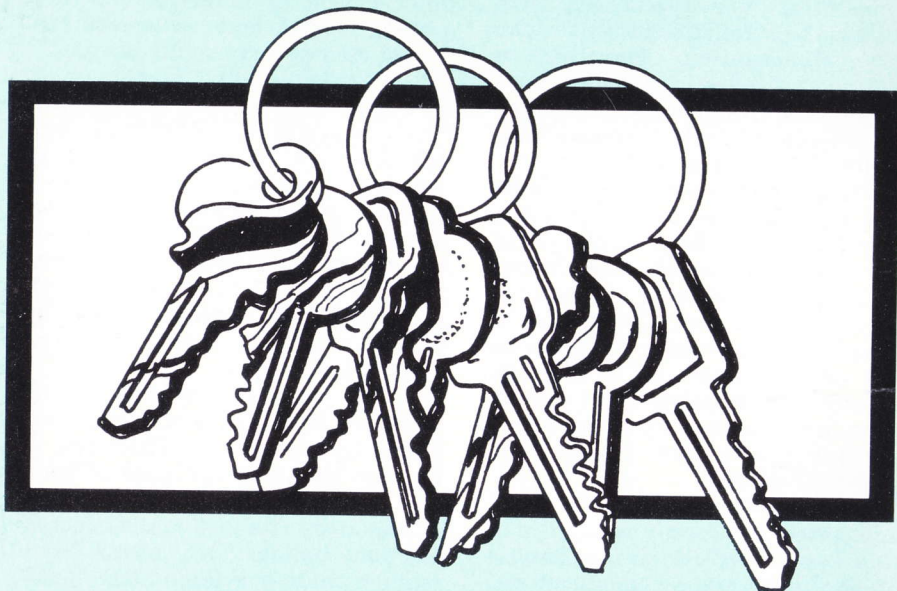
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The following is a suggested format for the survey:

PLEASE CHECK ONE (1) BLOCK FOR EACH STATEMENT.

	AGREE	DISAGREE
1. We should attempt confederation with the LDA, Jewish groups, etc. for the <i>sole</i> purpose of obtaining legal assurance of religious freedom in choosing one's days of rest . . .	<input type="checkbox"/>	<input type="checkbox"/>
2. We should strive for such protection <i>only</i> through a Constitutional amendment.	<input type="checkbox"/>	<input type="checkbox"/>
3. We should <i>not</i> strive for protection, under any circumstances.	<input type="checkbox"/>	<input type="checkbox"/>
4. We should solicit and/or appropriate funds to be used for a study of the legalities of overtly patronizing and hiring Sabbatarians . . .	<input type="checkbox"/>	<input type="checkbox"/>





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