

# *The* SABBATH SENTINEL

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*Serving the Seventh-day Christian Community*

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April, 1989



## EDITORIAL

### The Law Is Good If...



*We pride ourselves in being commandment keepers, upholding the importance of the laws of Yahweh in our Christian walk. But in view of our emphasis on law, we should note Paul's warning to Timothy: "We know that the law is good if a man uses it properly" (1 Tim. 1:8, NIV). Unfortunately, there are a number of improper ways to use the law—ways that come all too easily to those of us who recognize the value of God's commandments.*

*The law can be used as a club. Human nature is such that people love to build themselves up by tearing others down. Children do this all the time—my toys are better than your toys, my daddy is tougher than your daddy, etc. We commandment keepers do it too—using the law as a club to belittle or judge others or to force them into our way of acting or thinking. In so doing, do we not condemn ourselves? For the same law that says "Remember the Sabbath" also says "You shall not covet." Who among us can say he never covets? The same law says "You shall not commit adultery," which Jesus equated with lust. Who among us can say he never lusts? Clearly, if we use the law as a club, we must beat on ourselves as well as on others!*

*The law can be used as a wall—to separate us who are "good" from all others who are "bad." With the commandments as a hedge we can glibly use disparaging terms for those who commit certain sins, we can pride ourselves in not associating with unseemly people, we can flatter ourselves for the purity of our church or assembly, for how wonderful it is that God is using us and how fortunate we are to know His laws. But Jesus said that the weightier matters of the law included justice, mercy, and faithfulness. Who among us can say he perfectly fulfills these laws? Clearly, if we use the law as a wall, we must place ourselves on the outside with the sinners.*

*The proper use of Yahweh's law is as a guide for ordering our own lives, so that we can be blessed and be a blessing to others. This doesn't mean that we can't use His laws as a standard for identifying crime and sin in society at large or in individuals. But we should do so with utmost humility. There is a place for both judgment and mercy; but if we must err, let it be on the side of mercy: "For in the same way you judge others, you will be judged" (Matt. 7:2), "Because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!" (Jas. 2:13).*

*There is one other proper use of the law—the most important one of all. The law convicts us of sin so we can see our need for a Savior, a Savior who offers the only means to perfect obedience—the righteousness by faith that comes as a gift from God.*

*We are blessed to know the importance of God's law; but let us use it properly, with great humility.*

—Richard A. Wiedenheft

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For those who don't know Him—  
Jesus Christ and Him crucified!  
For those who do know Him—  
the liberty of His Sabbath!

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And now abide  
**FAITH,**  
**HOPE, LOVE,**  
these three, but the  
greatest of these is  
**LOVE.**



# Jesus and the Sabbath

by Desmond Ford

Of whom would you like to inquire regarding your duty as to the Sabbath if given the privilege of choosing? Christ, of course, is the answer. To our joy, there is no dearth of material to find out His mind on this subject. Approximately one chapter in every eight of the Gospel record speaks of Christ's attitude to the Sabbath.

Our Lord performed many miracles on the holy day and of these, seven are recorded—seven which are amazing in their scope. These miracles include blessings brought to those of varying age and sex and condition, and from each dominant sector of human life—the *sacred* (in church), the *domestic* (at home), and in *public* (along the way). Note the following:

Healing of the demoniac (man) in the synagogue (Mk. 1—21:28).

Healing of Simon's mother-in-law at home (Mk. 1:29-31).

Healing of man with withered

hand in the synagogue (Mk. 3:1-6).

Healing of bent-over woman in the synagogue (Lk. 13:10-17).

Healing of man with dropsy at home (Lk. 14:1-6).

Healing of impotent man at the pool of Bethesda (Jn. 5:1-20).

Healing of blind man on the road (Jn. 9:1-41).

The range in people, places, and needs is impressive. A young man (the beggar of Jn. 9 declared to be "of age" by his parents), an old man who has been almost forty years paralyzed, an old woman (probably Peter's mother-in-law, advanced in years, and perhaps the woman eighteen years "bent"), others who were probably in middle life—all find blessing beyond compare on the holy day. This blessing is not only bestowed in the holy place of church but in the domestic center of family life, as well as on the busy highway of social and business intercourse.

The arguments invoked by Christ as He defends His reform of the Sabbath institution are similarly wide-ranging. He argues as follows:

From the Edenic account recorded in the Torah (Mk. 2:27,28).

From the Israelite Sabbath laws (Mt. 12:5).

From the story of David recorded in the early prophets (Mt. 12:3-4).

From the words of the later prophets (Mt. 12:7-8).

From God's continuous providential work in nature (Jn. 5:17).

From man's everyday experience (Lu. 13:15; Mt. 12:11).

From human reason (Mk. 3:4; Mt. 12:12; Lu. 13:15,16).

The Messiah's Lordship (Mt. 12:6,8).

The appeal to conscience (Lu. 14:3; Jn. 9:13-16; 37-41).

Thus Christ uses sacred history, sacred law, sacred prophecy, divine example, human custom, reason and conscience. We challenge all to find any other institution that Christ labored so hard to defend and to perpetuate. He is as one chiselling away at an inscription long partly-covered, in order that the writing might stand out clearly. Who cleanses laboriously, and with risk, an old shaky shed, and having cleansed it, burns it down?

Furthermore, Christ's Sabbath reforms were engaged in at the risk of His mission and life. Again and again, we read, "then they took counsel together to destroy Him." Did Christ ever do this for any temporary, merely Jewish ritual form? Note also that none of the infirmities cured were so urgent as to demand immediate attention rather than wait for another day.

It is of great interest for the student of Christ's life to note that the Edenic institutions of the Sabbath and marriage Christ labored untiringly to redeem from human perversion. Thus He condemned Pharisai-

cal Sabbathkeeping and traditions which made light of the family relationships. (See Mt. 12, 15, 19; Mark 2). Our Lord did nothing like this for any of the ceremonial requirements which were soon to vanish away, but He recognized in the Sabbath and marriage the twin legacies of Eden and the foundations of society and morality.

Christ is emphatic that "the Sabbath was made for man" not "for a few men for a little time," but for all men in all time. He rejected only Pharisaic Sabbath-keeping, insisting that His enemies had condemned the "guiltless" and that He had done only what was "lawful"—i.e. in harmony with the original Sabbath law. See Mk. 2:27; Mt. 12:7,12.

It is significant indeed that Christ's last reference to the Sabbath is similar in spirit to the emphasis He had given in Eden and at Sinai regarding *remembering* that holy institution. In His sermon regarding the fall of Jerusalem and the end of the world, Jesus bade His followers to pray regularly concerning their observance of the Sabbath. "Pray ye that your flight be not in the winter, neither on the sabbath day," said Jesus (Mt. 24:20). Winter flight would be arduous for the body, but Sabbath flight would be bitter to the soul, as being contrary to the design of that holy day. This was not because the gates of Jerusalem would be shut, because history records that the Jews of the first century, when threatened by the invading armies, relaxed Sabbath regulations that they might be unhampered in defending themselves in whatever way necessary. Furthermore, the admonition was for all "in Judea" and there were no walls around Judea.

In the same sermon Christ says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day

come upon you unawares" (Lu. 21:34). These statements are complementary. Christ is warning those who live amid the worldliness of time's last hour that in order to be ready for His appearing, in order to avoid the snare of engrossment with earthly matters, they need regularly to pray that their Sabbath-keeping might be all that God intended it should be.

To us who live on the eve of the fulfillment of this great second advent prophecy Christ's words should come home with challenge. Do we now hallow that sacred day which our Creator and Redeemer sanctified for all men for all time? Do we daily experience the blessing of the Sabbath, the rest of spirit through faith in Christ that the physical Sabbath rest symbolizes? Are all our decisions motivated by the knowledge of God's goodness and holiness and our own creaturely dependence upon Him? Can we be numbered among His disciples who "remember" Him and His law of love and His holy memorial, or do we like the Egyptian butler forget the One who has saved us from death?

Let it be carefully noted that while Christ sanctioned Jewish laws apart from the Decalogue, at no time did He expatiate upon them. His teaching as the Saviour of the world was reserved for the matters of enduring importance throughout the Christian age. See, for example, Mt. 23:23,24:

"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You ought to have practiced the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel (NIV).

Observe that it is "the more important matters of the law" with which Christ was concerned—those moral

elements which compared to the rest were as a camel in contrast to a gnat. None of the discourses of Christ recorded in the New Testament apply only to the Jewish age. Not once did He do honor to any ceremonial or judicial enactment by redeeming it from the glosses of the Scribes and Pharisees. Christ remains for all enquirers "the way, the truth, and the life" (Jn. 14:6). Every question, including the Sabbath question, may be settled by recourse to His teachings, Jn. 18:37-38.

Is it by sheer coincidence that our Lord completed His work of recreation on the sixth day by the eve of the Sabbath, once more proclaiming "it is finished" and entering into rest? The only complete day He spent in the tomb was the Sabbath day. Is it sheer coincidence that the second Adam again on the sixth day has His side opened, and falls into a deep sleep that He might procure unto Himself a bride? Does not all this signify that the new era has dawned with the Cross and that it provides the substance pointed to by the old era—yet not by reducing the Sabbath privilege one whit—for the crucified Christ rests through all the hours of that holy day and thus sanctifies it by His rest, as surely as He did at creation. Henceforth, every Sabbath would be a reminder of the finished work of redemption—a memorial of the Creator's love manifested in the re-creation of redemption.

The Sabbath rest taught that because of Christ's finished work, all who believe enter into continual rest of spirit, despite their infirmities (Heb. 4:3). Redemption adds to the Sabbath, but does not subtract. This is clearly taught in Deut. 5:15.

The Sabbath thus becomes an emblem of our peace in Christ through His completed work of atonement, a seal of righteousness by faith, for

the essence of faith is the looking away to Another in acknowledgement of one's creaturely dependence.

Concerning those who had been His intimates, who had heard His teaching by day and by night, in the Mount of Olives, on journeys, and within the shadow of the temple—of those informed ones we read “and they [after the Cross], rested the Sabbath day according to the commandment.” Let us remember, it is Paul's friend Luke writing, and probably writing after the death of the apostle to the Gentiles. He still thinks of the Sabbath law as “the commandment” to Christ's closest friends. Is there any N.T. record of Christ's followers following secular employment on this holy day? Is there any clear word informing us that the word of God from Sinai is now no longer significant for believers? Are we ever told that the blessing of Eden has been removed from each seventh-day and that its sanctification no longer applies? A law must be revoked with as much solemnity as marked its initial proclamation, but there is none such as regards the Sabbath. Had the apostles declared Sabbath-keeping unnecessary, the Epistles would be filled with reverberating echoes, as is the case with circumcision.

Thomas Hamilton stated it well:  
“The very frequency with which

### CHANGE OF ADDRESS????

By all means notify us in advance when you move. If we send a SENTINEL to your old address, the post office charges us 30¢ to return it—and you risk missing that issue.

Jesus sought to explain the true nature of the institution, and to present it before men in its primeval beauty, places it beyond all reasonable doubt that it did not belong to the things which were to be shaken or removed. We may be sure that He would not have taken so much pains with the explanation of an ordinance which was on the point of being cast aside, as belonging to the beggarly elements of the system that had outlived its day. . . He removed the glosses and perversions with which the Pharisees had turned it into the opposite of itself, and beneath the word “creation” which His hand had engraved on it at the beginning of time carved out the words “resurrection and redemption” not abrogating its earlier memorial use, but adding to it a second and greater” (*Our Rest Day - Its Origin, History, and Claims*, Edinburgh, 1886).

Excerpted from the book  
*The Forgotten Day*, † 1981 by  
the author, used by permission

### Fender Bender and Father's Love

I remember my first little “fender bender” at the age of sixteen. My father's first question was, “Honey, are you all right?” I knew immediately that his main concern was for me, not the car. We didn't have much money and I felt really bad at having damaged my dad's car. He immediately sensed my remorse. His next comment was, “We'll get the car fixed. As long as you're all right that's all that matters.” At that moment, my dad to me was ten feet tall. He didn't need to tell me what a stupid thing I had done. I already knew that. The funny thing is, the car has long since faded from my memory, but the memory of my dad's kind and understanding response to me in that difficult situation will be with me for the rest of my life. I never had to wonder if he really loved me.

Patsy Adams, *Worldwatch*, July-Aug., 1988

# Impressions of Africa

by William Johnsson

*Editor's note: the following is excerpted from an article by the editor of Adventist Review following his return last fall from a five-week trip to Africa, where he attended the SDA Annual Council meetings and led a team collecting material for a video. During a portion of the trip he accompanied General Conference President Neal C. Wilson. The information and insights Dr. Johnsson offers from an Adventist perspective are relevant for seventh-day Christians in general.*





I have just returned to the office after five weeks in Africa. What I saw and heard made a profound impression, affecting me as has no other trip for the church. Out of the blur of places, institutions, meetings, and people of the past five weeks, several sharp images emerge.

### **Explosive Growth**

Already one of every four Adventists in the world lives on the continent of Africa; by A.D. 2000, with possibly 5 million or more members there, the proportion may be closer to one out of every two.

Here are some scenes from my Sabbaths in Africa:

The first Sabbath I join the Central church in Nairobi, Kenya, for worship. For the second service, at which General Conference President Neal C. Wilson speaks, the meeting is moved outdoors. More than 2,000 Adventists sit on benches under the jacaranda trees during worship. At the close they form a never-ending line to greet visiting church leaders. The fourth Sabbath finds us in Addis Ababa, Ethiopia. Elder Wilson speaks to packed churches in the city; I go out to our school at Akaki, some 20 miles out, and preach to an audience of eager, alert young people. The school, with 1,160 students, turns away three out of every four applicants.

In some fields the church is experiencing a 25 percent annual growth rate. That means that membership doubles in three years, triples in five years! This explosive growth is making obsolete long-established structures and procedures. When a pastor has 10 to 20 congregations to care for, with a flock of upwards of 1,000, he cannot minister like his counterpart in North America. He has to spend his time traveling from church to church, collecting tithes and offerings, and baptizing people prepared by lay members. Care of

the local churches inevitably falls upon the laity.

To name just one challenge: how is the church to provide meeting places for our believers? In North America, our churches have seating capacity equivalent to 126 percent of membership. In the Africa-Indian Ocean Division, however, the seating capacity is only 55 percent!

### **Vibrant and Spiritual**

The church in Africa is vibrant and spiritual. The population of Africa is young; so is the church population. I sat one Friday evening in Kampala, Uganda, enjoying a dinner and program prepared by KIDAYO-Kampala Interdistrict Adventist Youth Organization. Our people in Uganda have been through the fire; for two years the SDA Church was banned by Idi Amin, and even after his ouster the land was racked by terror for several years. Only during the past two years, under new leadership that includes prime minister Dr. Samson Kisekka, a faithful Seventh-day Adventist, has the country begun to settle down. But during the terror the youth of the church banded together in KIDAYO, holding secret meetings, winning converts (the church actually grew faster during those frightening times), bringing them to baptism. Today KIDAYO continues with choral programs, fund raising, evangelistic activities. Those believers in Uganda—what devotion, what love for the Lord, what eagerness to search the Word, what loyalty to the church! Despite the years of suffering, they can still smile and laugh—and sing.

Here in North America I have occasionally preached to churches packed full. Never, however, can I recall being unable to find a seat at the start of Sabbath school. But in Africa religion means much more to Adventists. Life is built around the

church; religion and life flow together in a wholism that we in the West often lack.

African Adventists are happy, confident Christians. Their faces glow with the love of Jesus; they have found something immensely fulfilling, and they quite naturally share it with others. Religion means *experience* for them. Miracles, dreams, angels—these are part of their everyday spiritual life.

As the members of the *Adventist Review* video team traveled throughout Africa, we were struck by the vitality of spiritual life. What was it we were witnessing? After a while, as we reflected together, we realized what it was—apostolic Christianity, and we began to see Acts 2:42 fulfilled daily before our eyes: "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer" (NIV).

### High Public Profile

In Africa the Seventh-day Adventist Church is well known and favorably regarded, and many Adventists are involved in public life. African Adventists' high public profile distinguishes them from members in Western countries.

Most of our travels in Africa we carried expensive, bulky equipment that might have caused hours or even days of delay at the hands of customs officials. But at every airport two names quickly opened the way: Seventh-day Adventist and ADRA (Adventist Development and Relief Agency). In North America, Europe, and the South Pacific, Adventists still struggle to show the public who we are. Many have never heard of us. This is not so in Africa. From heads of state to villagers, Seventh-day Adventists are known—and viewed positively.

One reason for the church's strong public profile is surely the compara-

tively large number of African Adventists in public life. Across the continent Adventists are serving in government as members of parliament, cabinet ministers, and heads of departments. Others are prominent in society as medical doctors, lawyers, judges, United Nations health representatives, and so on. These leaders make no secret of who they are or what they stand for.

One Adventist government official I met was Steve Omenge. He formerly directed the state housing authority for the government of Kenya. A Princeton MBA, he is managing director of three corporations; he also owns a ranch. Speaking frankly about his faith, he made clear that he will not compromise the Sabbath in his responsibilities. Steve and other highly placed Adventists helped the church greatly at the Annual Council through their contacts, making it possible for all delegates, even those from politically sensitive areas, to obtain visas to enter Kenya.

The church in Africa was planted at huge personal cost to early missionaries. But it has blossomed and grown, fulfilling Ellen White's prediction of a "firmament of chosen ones" from the continent (*Prophets and Kings*, p. 189). Once we taught Africa; now we can learn from Africa.

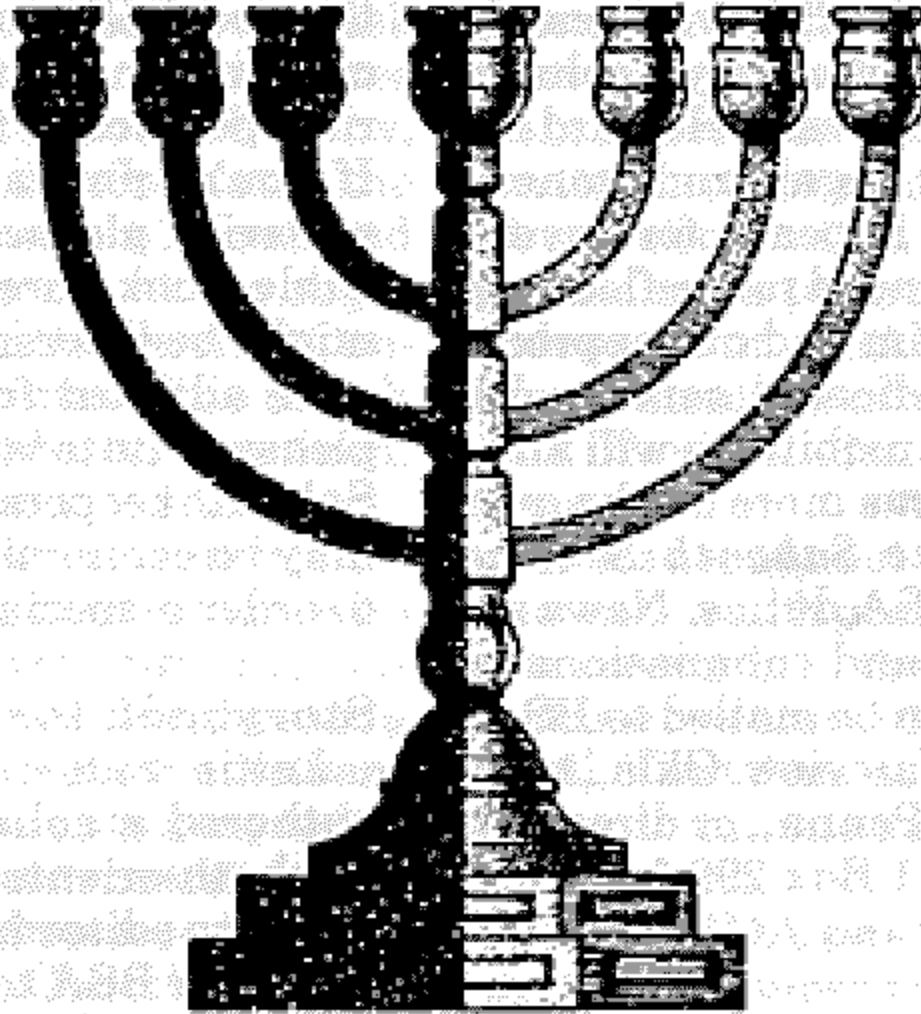
### How to Promote the Sabbath in Your Area

If you are interested in sponsoring ads in your local newspaper that will promote the Sabbath and the aims of The Bible Sabbath Association, we can help you. Write for our information sheet entitled "Reaching Out Through Local Advertising."

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# Jewish Believer Survey

By Rick Chamberlin



In 1982, the Yehudim for Yeshua (usually known as the Jews for Jesus) conducted a survey of Jewish believers nationwide. The information obtained was gathered from a survey sent to about 8000 Jewish believers. The statistics are based on the first 1,014 responses.

Jewish believers tend to be younger and more educated than the general Jewish population. They also tend to have a slightly higher rate of intermarriage with Gentiles. The Jewish believers show a strong Jewish identity to their observance of Jewish Holy Day celebrations, which does not surprise us, since the Holy Days have even more significance for Messianic believers. This is particularly noticeable with the exceptionally high degree of Holy

Day observance among Jewish believers under 30 years old.

There are many different "tags" which Jewish believers use to identify themselves—including "Hebrew Christian," "Messianic Jew," "Jewish believer," "Jewish Christian," "Jew," and "Christian." Over 80% prefer a nomenclature identifying themselves as "Jewish." About 10% wanted no "tag." Less than 10% wanted to be identified as "Christians" only. The degree of assimilation is similar to the general Jewish population, with many having a strong Jewish identity, and many with a relatively weak Jewish identity. When asked what initially attracted them to the Good News of the Messiah, 47% said that it was *believing individuals*.

# BSA

## NEWS FROM THE BSA

### Legal Editor's Role Expands

With this issue, Howard M. Mesick takes over the "News from the Seventh-day Community" column. A resident of Delaware, Howard has been handling legal and general news and "To Repeat" for several years. His expanded role reflects our confidence in him and our appreciation for his dedicated service. His increased responsibilities will allow the editor to focus more on the overall scope of *The Sabbath Sentinel* and on other BSA duties. News stories, clippings, and submissions for "To Repeat" can be mailed to BSA's main office in Fairview, Okla., to the editor in Falls, Penna., or directly to Howard at RD 1 Box 299-1, Hartly, DE 19953.

### Correction and Clarification

In the Feb. issue, the article "Jamaica after Hurricane Gilbert" mentioned that the island may have the highest concentration of SDBs anywhere—it should have read SDAs. The article about Lot mentioned his daughters who stayed behind. The KJV would lead one to believe that Lot had sons-in-law married to daughters other than the two who were still in his home. However, Josephus and newer translations indicate that the sons-in-law were betrothed to the two daughters who escaped.

### Sabbath School Lessons

David C. Cook produces some of the most popular Sunday school material in the country; many Sabbathkeepers have used it in Sabbath school classes. BSA is currently com-

municating with Seventh Day Baptists and with David C. Cook about the possibility of their doing a special printing of their primary material specifically for Sabbathkeepers. If you're not familiar with Cook's material, please look for it at a local Bible bookstore. If you think you might be interested in using it, if it were adapted for Sabbath schools, please write to let us know. If enough Sabbathkeepers are interested, it may be economically feasible for us to order a special printing.

### Storybook for Families

Lettie Siddens of Missouri has authored a collection of wonderful Sabbath-oriented stories for children. The editor is very excited about plans for BSA to cooperate with the Siddens in publishing these stories as a book for families with small children. Not only are the stories interesting to read, but they also offer all kinds of ideas for making the Sabbath day exciting for children. Entitled *Sabbath at Sommerhase*, the book will include lessons for teaching children what the Bible says about the Sabbath. Further details will be announced as the publishing process continues.

### Reminder about Symposium

A scholarly symposium on "The Sabbath in Jewish and Christian Tradition," will be held at the University of Denver, May 24-26. Readers interested in more information may contact Tamara C. Eskenazi, Director, Inst. for Interfaith Studies, Center for Judaic Studies, Univ. of Denver, University Park, Denver, CO 80208.

# COMMENT

## NEWS AND COMMENTARY

The Seventh-day Adventist trademark battle has sent three times more copy across this scribe's desk than any other issue in his three years doing this column. The Nov. '88 "Legal Front" briefly stated the case, while last month's "News and Comment" gave some of the arguments against the SDA General Conference's (GC) position. This month the GC's side is briefly examined, but first some history.

With the important exception of the Seventh Day Baptists, who brought Sabbath-keeping to America, most 7th-dayers belong to a wider group known as the *Advent Movement*. This category also includes first-day adventists, such as Jehovah's Witnesses and the Advent Christian Church. Advent people are generally known for sobriety, good works, devotion to God, moral and physical cleanliness, and great attention to doctrinal detail.

To us, most matters are religious matters and of great importance. Even "small" issues, therefore, become things upon which both sides feel there can be no compromise. Perhaps there are too many things in which we advent people get embroiled, to the neglect of the weightier matters of the law.

The GC points out that trademarking is for non-profit groups as well as businesses (United Way, Boy Scouts, etc.). The GC fears that if it doesn't take steps to make known that certain organizations are not associated with it, it might be held liable for the actions and unpaid

debts of those organizations. To those who bring up I Cor. 6, the GC counters with Matt. 18:15-17, in which Christ says that someone who will listen neither to his aggrieved brother, nor to repeated admonitions of the church is to be treated as a gentile and a publican. What if these independent SDA's were stealing large amounts of money from the GC? Would so many then object to the suit?

In general, suits between and against church groups bring Caesar intrusively into the realm of Christ and narrow the religious freedom of us all. That does not make it always wrong to initiate such action.

Former SDA pastor starves son claimed the news media almost universally in this scribe's locale. The GC Communication Dept. has clarified that Eric Cottam, who starved on Jan. 4th, was actually the son of a former pastoral intern, who was let go four years earlier and who had dropped out of the church in 1987. The whole family apparently has deep mental problems. Partly because of bias and partly because reporters seek unusual background to spice up a story, the public will almost always hear if a criminal or lunatic has had any association with Adventists, Worldwidars, etc.; but they won't be informed that so-and-so never went to church or was a nominal Christian. Seventh-dayers get so much automatic bad publicity, we must all be very circumspect in what we do and say.

## Why the Seventh-day Sabbath?

In clear, direct language, this 12-page booklet gives six compelling Biblical reasons for observing the seventh-day Sabbath. Handy size (3 and 1/2" by 8 and 1/2"); attractive cover.

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Why the  
Seventh-day  
Sabbath?

The Bible Sabbath Association

### Just Like Us

Recently I saw a cartoon depicting a group of church people sitting around a committee table. The caption read: "I move that we commit ourselves to outreach, provided the new people are like us—White, Anglo-Saxon, middle-class, respectable, orthodox, nonsmoking, well-dressed, nicely spoken—and won't want to change anything."

Lawrence T. Geraty, *Adventist Review*, Feb. 9, 1989

Have You Read It Yet?

## A History of the Sabbath & Sunday

By John Kiesz

A concise, but authoritative, study of Sabbatarians

63 pages - \$3.00

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# BSA Brochure

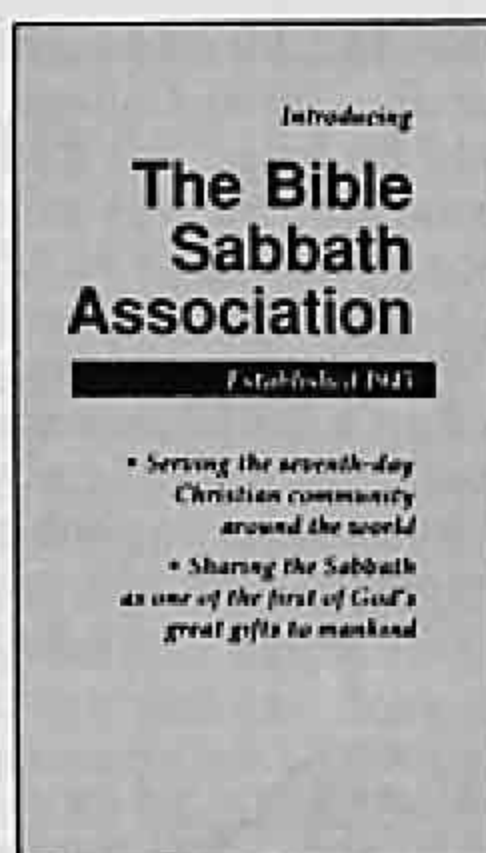
In succinct, easy-to-read paragraphs, this tri-fold brochure explains what BSA is all about. It outlines our mission and history, lists some of our publications and services, and invites readers to become members. A tear-off card is provided for easy reply.

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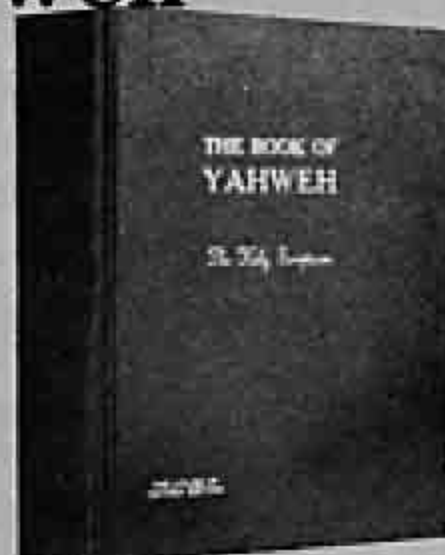
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## Obituaries Lead to Open Heart

In 1984, former U.S. Marines Captain Ken Dennett found his way to the Pacific Union College library where he asked Gary Shearer and Taylor Ruhl for help. "All Ken could tell us," says Taylor, recalling the challenge, "was that he was adopted, but that his natural grandparents—named Jones—had gone to Africa as Adventist missionaries and that his grandfather had been killed there."

With that tiny scrap of information the search began. Eventually a photo of Ken's grandparents in an old *Review*, obituaries, and a reunion with newly discovered family unraveled many mysteries. But a new mystery was at work. It led to changed hearts and the baptismal pool. Ken and his wife decided to fully affirm their Adventist heritage by joining the church.

Kit Watts, on the value of obituaries, *Adventist Review*, Sept. '88

A pastor called on a lady who had signed a visitor's card at the church. When she didn't answer his knock, he wrote on the back of his business card, "Revelation 3:20." The next Sabbath morning a card was handed him signed by the lady and containing only this reference, "Genesis 3:10."

*Afterglow*, Church of God (Seventh Day)

Sabbath is an intentional halt (to the self-feeding drive for more control). It is a time for "useless" poetry and other arts; a time to appreciate a tree, your neighbor, and yourself without doing something to them; a time to praise God as an end in itself. . . . These sabbath ways check the greed and controlling mind. They relax mental reins that would drive us to dominate our neighbor and the world. They free us from such madness so that our appreciative mind can emerge, with its simplicity and sense of God's end-in-itself presence.

Tilden Edwards, *Sabbath Time*

## Setting an Example

Parents can lecture, harangue, browbeat, blather and bellow, but none of it will have a fraction of the effect that setting the right example will have. Children are very impressionable. And up until that heady time when they encounter the all powerful Peer Group, they'll ape you every step of the way. So be conscious of the example you're setting. If you want to see certain behavior in your children, model it for them—and do it consistently.

Brian Knowles, *ACD Newsletter*, April '88

Obeying the Sabbath commandment is no more ceremonial than is honoring one's father or mother, or than obeying any of the other of the Ten Commandments.

Burt L. Emrick, *Remembering the Sabbath*, 1988



# NEWS

## FROM THE SEVENTH DAY COMMUNITY

### Robert H. Pierson Succumbs

Former SDA General Conference President Robert H. Pierson died of a heart attack, Sabbath morning, January 21, 1989, while kneeling in prayer. Elder Pierson was a minister for 46 years, including service as GC President from 1966 to 1979. After his "retirement" on January 3, 1979, he remained active, pastoring the Kailua, Hawaii, church when he passed on. Kenneth H. Wood, former *Adventist Review* editor, said five convictions guided Elder Pierson: the SDAs being the remnant with a special mission, the truths of the three angels' messages, Ellen G. White's prophetic mission, the coming of Jesus soon, and the need for church revival. Elder Pierson was 78.



Robert H. Pierson  
1911 - 1989

### Young Ambassadors Entertain

As a part of the Worldwide Church's stress upon developing natural talents and its outreach to the com-

munity, Ambassador College's Young Ambassadors entertained royalty and masses last year. The singing group appeared in April 1988 at a dinner honoring King Carl XVI Gustaf and Queen Sylvia of Sweden at the Century Plaza Hotel in Los Angeles. On July 4 they performed at the annual Rose Bowl fireworks show before 45,000 people, doing a song by Ross Jutsum, chairman of the Ambassador College Music Department. The music, entitled "Let the Celebration Begin," was also the theme for the 1989 Tournament of Roses Parade.

### Adventists Vex Soviet Union

The Aug. 30, 1988, edition of the Russian newspaper, *Izvestia*, laments that persecution of SDAs and other Christian groups has resulted in growth, instead of decline. In particular, Adventists in New Singerei built a church, but were not allowed to open it. In Tchimishlia, Adventist children did not attend exams on the Sabbath; but officials made a "concession." The children could do the work the next Sabbath. Believers of all denominations do not get lodging, phones, or bonuses at work, though they are better laborers. Higher education and good jobs are denied. Yet, "Now in [new Singerei] 6 of 10 families are Baptists (official and unauthorized), Pentecostals, or Adventists. Every third pupil in high school refuses to join the Pioneers for religious reasons. . . How can you prove to them that religion is evil when they don't wish to listen to you? Our atheist

agitators produce no effect at all. The believers have separated themselves from us by a stone wall."

#### **Update on Soviet Prisoners**

The following members of the outlawed True and Free Seventh Day Adventists were reportedly released in 1988 from prisons or work camps: Olga Barinova, Albert Verbyazh, Genadi Stepanovich Bedarev, I.G. Kuz, R. Ya Chernolikova, Pavel Raksha, Vladimir Fyodorovich Vasilchenko, and possibly Rikhard Albertovich Spalin. Others still held captive for their faith include: Mikhail Ivanovich Murkin, Alexei Ivanovich Murkin, Valentin Vasilievich Bei, Timofei Ivanovich Krivoberets, Ivan Fyodorovich Motrya. For information about helping these fellow Sabbathkeepers, write Christian Forum Research Foundation, 1111 Fairgrounds Rd., Grand Rapids, MN 55744.

#### **New SDA Radio and TV**

At the 1988 SDA Annual Council last fall in Nairobi, Kenya, President Neal Wilson announced a project to establish a 250 kilowatt short-wave transmitter in San Marino, Italy. The station will cover much of North Africa, the Middle East, Eastern Europe, and the USSR. Start-up costs should be about \$6.5 million. Also the Greater New York SDA conference has received preliminary allotment of TV channel 29, a low-power UHF frequency in Nasau County, Long Island.

#### **Bible Advocate Goes Mac**

The *Bible Advocate*, flagship magazine of the General Conference of the Church of God (Seventh Day), has quit more expensive composition equipment for the more versa-

tile Apple Macintosh computer. The conversion began with the November '88 issue and was completed with January '89. General purpose desktop computers have become so powerful and economical that they outperform some dedicated word processing and typesetting machines. The Bible Sabbath Association uses two Macintoshes for mailing lists and many editorial functions. Sabbatarian periodicals *Churchlight*, *Good News Unlimited*, *Focus On Truth*, and *The Sabbath Recorder* are all published using the Mac.

The *Bible Advocate* staff used the recent switch to the Mac to give the magazine a mild face lift, including more readable type and a meditation page on the inside back cover. Over the past several months, the publication has expanded its letters department to allow more reader discussion of various doctrines, an unusual move among conservative Christian publications.

#### **Worldwide Media Milestones**

In 1974 the Worldwide Church of God received the millionth response to its "World Tomorrow" television program. In 1988 the church noted its 10 millionth response, an accumulated total of 8.2 million phone calls and 1.8 million letters.

#### **Polish Alternative Service**

Keston College reports that last July 13 the Polish Parliament passed an act allowing alternative service for those whose moral or religious views prohibit military service. Because such service is obligatory in Poland, the exemption, if it is properly administered, should be a great blessing to the many Sabbatarians who are conscientious objectors.

# Resources Available From BSA

## Books

<i>History of the Sabbath &amp; Sunday</i> by John Kiesz (64 pp.) .....	\$3
<i>The Sabbath in the New Testament</i> by Samuele Bacchiocchi (275 pp.) .....	\$10
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.) .....	\$10
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.) .....	\$10
<i>The Forgotten Day</i> by Desmond Ford (318 pp.) .....	\$10
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.) .....	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.) .....	50¢
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.) .....	2 for \$1
<b>Directory of Sabbath-observing Groups (1986 Edition)</b> .....	\$6
<b>Back Issues of THE SABBATH SENTINEL</b> (when available) .....	10 for \$3; 30 for \$5

## Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.) .....	20¢ ea.; \$17/100
<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.) .....	20¢ ea.; \$17/100
<i>The Bible Sabbath: Seventh Day or First Day?</i> (6 pp.) .....	14¢ ea.; \$12/100
<i>Bible Truth About "Salvation by Grace Through Faith"</i> by F. Walker (32 pp.) .....	50¢ ea.; \$8/20
<i>Questions for Seventh Dayists Answered</i> by T. Littrell (18 pp.) .....	20¢ ea.; \$5/30
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.) .....	15¢ ea.; \$9/60

## Tracts

<i>Sunday—The Lord's Day?</i> (4 pp.) .....	3¢ ea.; \$5/200
<i>The Rest of Your Life</i> (1 p.) .....	2¢ ea.; \$5/400
<i>Search the Scriptures</i> (1 p.) .....	2¢ ea.; \$5/400

Sample copies of tracts are available free if you enclose with your request a self-addressed #10 envelope with 45¢ postage.

## Promotional Aids

BSA Brochures .....	No Charge
Sabbath Calendars for 1989 .....	\$1.75 ea.; \$1.50 ea. for 10 or more
Ball point pens with imprint: "The Seventh Day is the Sabbath" .....	\$5/6
Bumper stickers with a Sabbath message .....	\$1 ea.; \$7/dozen
Sabbath seals .....	\$1/dozen
Post cards with Sabbath message on one side, space for personal message and address on the other side .....	\$1/dozen

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# TO REPEAT

## SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

Faith is not measured by how many miracles can be done, but by how the suffering believer faces misfortunes.

"How Can I Give Thanks When I Hurt?" by Daniel Davilla, *The Bible Advocate*, Nov. '88 Church of God (Seventh Day)

What makes your church unique? When someone drops in to visit, do they feel compelled not only to come back but to tell others, "Come and see for yourself?" Do they find a friend, or maybe a half-dozen friends, waiting to make them feel at home?"

"Service with a Smile" by Ginger Church, *Celebration!*, Oct. '88 Seventh-day Adventists

...the Beatitudes are pronounced not upon acts, but upon states of mind, heart, and character, while the curses of the law are pronounced not so much against single acts of evil, as against the evil dispositions from which they spring.

Desmond Ford, *Good News Unlimited*, Sep. '87

Most Bible believers have an earnest desire to help the poor... There are real bums who deserve no help at all. Governments interfere... Sometimes giving to the poor can actually do them more harm than good. Helping... in the right way, the Bible way, is a very difficult task in today's upside-down world apart from God. Sometimes... those whose hearts are in the right place... make themselves the prey of voracious wolves.

"The Problem of Giving to the Poor" by Richard C. Nickels  
Study # 121, Giving and Sharing

Thorough organization is one of man's better substitutes for the guidance of the Holy Spirit in the church.

Justin Camenga, Seventh Day Baptist pastor, Portland, Oregon

The emotionally fragile and the weak, in Moses' day as now, are easily pushed to the edge of society when the divinely revealed laws regulating the family, marriage, property, and one's word of honor are treated lightly. Not until we learn individually and personally to love and care for the needy and to help our neighbors as ourselves in the wider context of a selflessly oriented and governed society... will homelessness and landlessness disappear.

"The Homeless and the Landless" by Jackie Murphy with Herman L. Hoeh  
*The Plain Truth*, Jan. '89, Worldwide Church of God

# MAILBOX

## LETTERS FROM OUR READERS

### Greetings from Poland

Your magazine is a source of many blessings to me; the articles provide material for me to translate for our publication. Therefore, I would like to ask you for a renewal of the subscription.

Kasimierz Jodkowski  
Lublin

### Use of Sacred Name

I really, really appreciate your *Directory of Sabbath-observing Groups*. I use the sacred names exclusively. It bothers me that you use the names "Jesus Christ" and "Lord." Perhaps you could use safer terms like "Messiah" and "the Almighty," or maybe a footnote in the magazine saying you don't necessarily endorse whichever name is being used in articles. We all agree on the Sabbath, but not on the name.

Patrick Binkley  
Bradner, Ohio

*Editor's note: BSA does not take an official position on doctrinal matters other than the Sabbath. Generally we let stand whatever names are used by the authors of articles. In material written by our staff, we try to be respectful of the convictions of readers who use the sacred names exclusively. However, The Sabbath Sentinel belongs to all Sabbathkeepers, including those who do not use the sacred names.*

### McDonald's and Lard

McDonald's is letting their bakeries put lard in their English muffins and buns. I wrote and asked them to

make sure they use 100% vegetable shortening and until they do, we will not eat their muffins or buns. I would like others to write to let them know you want clean food. Write to McDonald's Nutrition Information Ctr., McDonald's Plaza, Oak Brook, IL 60521.

Sister McGinnis

### Comments on February Issue

I thought the article, "The Origin of Sunday," was especially good and presents facts which I had not known, though I have been a Sabbathkeeper most of my life. I was glad to see the note about the Five-Day Plan to Stop Smoking, as I was working in the same office as Dr. McFarland and Elder Folkenberg when they originated the plan.

Laura M. Drown  
West Boylston, Massachusetts

"The Origin of Sunday" by Clifford Goldstein is the best historical record of the origin of traditions in our society I have seen recently. It is of particular interest to me because it was written by a Jewish Believer. The article could be an effective witnessing and ministering tract to Jewish Believers who adopt Christian traditions when coming to the Faith.

William J. Nagle  
Sunbury, Pennsylvania

*We welcome your letters, preferably short and concise. We reserve the right to condense and excerpt. Names can be withheld if requested. Address to The Sabbath Sentinel, RD 1 Box 222, Fairview, OK 73737.*

# ADS

## CLASSIFIED ADVERTISEMENTS

**Twenty-four year old blind brother would like to correspond with brothers/sisters by cassette. Reply to P. O. Box 119, Laurelton, PA 17835. (4)**

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**Dr. Samuele Bacchiocchi, professor of church history and theology at Andrews University will present his Lord's Day Seminar at the Drury Lodge conference room, exit 80A on I-44, Springfield, Missouri, on May 12 and 13. Services Friday evening, 7:30 p.m.; Sabbath at 11 a.m. and 4 p.m. For further information call (417) 468-5444 or (314) 496-3917. (3,4)**

**Single woman would like to correspond with single gentleman age 54-65 who is a devout Christian, Sabbathkeeper. Please write Jewell Horracks, P. O. Box 125, Norfolk, CT 06058. (4)**

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**Send s.a.s.e. for free article: "The Dilemma of Abortion." What does Scripture really say? Write E.C.F.C. Ministries, P. O. Box 42-WPA, Philadelphia, PA 19105-0042. (4)**

**Free ABS Testaments in Cambodian language. BSA member has 300 each of Matt., Mark, Luke, and Prov. Share Gospel with Cambodians in your area. Send donation to cover postage to Annette Ravinsky, Box 42, Wm. Penn Annex, Phila., PA 19105 (4,5)**

Lantana, FL: The Christian Church of God holds weekly Sabbath services. Serving southeast Florida (West Palm Beach area). For information write P. O. Box 3827, Lantana, FL 33465. (1-12)

Scranton, PA: United Church of God services at 1:30, first and third Sabbaths of each month, Elm Park Office Bldg., 712 Linden St. For information call (717) 378-2056. (4,5,6)

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*—Jacob O. Meyer, The Memorial Name—Yahweh*

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