

The SABBATH SENTINEL

Serving the Seventh-day Christian Community

November, 1989



EDITORIAL

Never on Sunday— in Pennsylvania



On Sundays Pennsylvania high school students can work at fast food restaurants; shop at the malls, attend fairs and carnivals, do homework, housework, yard work, and field work; they can attend professional ball games, and even go to church. But they cannot practice for or play high school volleyball games — or baseball, soccer, basketball, field hockey, track, golf, or swimming. The reason? The Pennsylvania

Interscholastic Athletic Association (PIAA), the agency that regulates high school sports in the state, has a rule prohibiting competitions and practices on Sunday.

Gerald Grimaud, a Sabbathkeeping attorney and BSA member from Pennsylvania, in cooperation with the Penna. attorney general, has filed a legal protest challenging this rule. Grimaud's daughter, a recent high school graduate, has been personally affected by the rule. A star in volleyball, basketball, and softball, she was denied the privilege of playing with her teams in numerous regional weekend competitions — which, because they can't be held on Sunday, commonly take place on the Sabbath. Other outstanding athletes have suffered similarly. And for every Sabbathkeeping athlete who has participated actively in high school sports, there are probably half a dozen who never got seriously involved because they knew so many games and practices would be on the Sabbath — thanks in part to the PIAA rule. Numerous high school coaches have tried very hard to accommodate Sabbatarian athletes by scheduling events during the week, but the PIAA rule ties their hands when it comes to weekends.

Several years ago, in cooperation with Attorney Grimaud, I wrote a letter to PIAA asking them to eliminate their Sunday rule. Their answer was no. Now legal action has been initiated. We intend that BSA do what we can to assist Grimaud and the Penna. attorney general in overturning this rule — it is an active way we can fulfill the third part of our mission: "To defend the freedom of Christians in all nations to rest and worship on the seventh day of the week; and to seek the repeal of all legislation that hinders Sabbath observance." I have written twice to all Penna. Sabbathkeeping groups and to national organizations with congregations in this state to ask for information about high school students who have been affected by this rule. We hope to be able to demonstrate to PIAA that their rule in effect establishes a first-day Sabbath, in violation of the First Amendment of the United States Constitution, and that it places a significant burden on Sabbatarian high school athletes and potential athletes. While BSA doesn't have the resources for expensive, protracted legal battles, we need to do what we can to overturn regulations that hinder Sabbathkeeping. The PIAA rule is a good opportunity. We'll keep you posted.

—Richard A. Wiedenheft

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Editor Richard A. Wiedenheft
Department Editor Howard M. Mesick
Contributing Editors Gilbert Sanford
George Dellinger

Typesetting Kenneth Tustin
Proofreader Erna Hendershot
Layout Church Publishing Company
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Writers: Send manuscripts to Editor
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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.

From Sabbath to Lord's Day

A Critical Review — Part 3 of 4

Jesus and Paul Uphold Law

by Desmond Ford

*In the final chapter of the book *From Sabbath to Lord's Day* (D. A. Carson, editor, Zondervan, 1982), A. T. Lincoln argues that the Ten Commandments are of no special status in Paul's teachings and that Jesus even abrogated the Mosaic law at points. In the following article, Dr. Ford demonstrates that Paul upheld the Decalogue and that Jesus fulfilled the law by restoring to it its proper meaning and true use, by obeying it Himself, and by suffering its penalty.*

On page 370, Dr. Lincoln says, "It may well be that in outlining vices to be avoided, Paul also makes use of the Decalogue and Colossians 3:5 and Ephesians 5:3 combine the seventh and tenth commandments, identifying covetousness and lust in a traditional manner, while Ephesians 4:25 forward, paraphrases the seventh to tenth commandments." Dr. Lincoln could also have referred to the sequential summary of the Decalogue found in the last writing of Paul, his messages to Timothy (See I Timothy 1:8-10). This outline refers to the ungodly and sinners, the unholy and profane. Here we have Paul's summary concerning those who violate the precepts of the first table of the law. Such people are ungodly because they violate the first commandment about giving God His place, and similarly the violation of the second commandment places them among ungodly sinners. They are profane inasmuch as they break the third commandment which calls for reverence and their unholiness is further revealed by their refusal to sanctify both God's name and God's day. Paul then proceeds to speak about wrong relationship

to fathers and mothers, even involving murder of such. After that allusion to the fifth commandment he speaks about manslaughter, which of course points to the sixth commandment. The following reference to whoremongers and to homosexuality clearly signifies transgression of the seventh commandment, while the term "men stealers" signifies kidnaping as a violation of the eighth commandment. Then Paul mentions liars and perjured persons, obviously now looking at the ninth commandment, while his final "if there be any other thing" reminds us of the comprehensive nature of that commandment which closes the Decalogue. It is beyond the likelihood of chance that Paul's sequential following of the order of duties in the Ten Commandments could be a coincidence. Consider again some of his key words: the ungodly, profane, murderers of fathers and mothers, manslaughter, whoremongers, men stealers, liars, if there be any other thing. Lincoln suggests that "the Decalogue has no special status in Paul's ethics, but the evidence shows that the New Testament specifically quotes from the Decalogue far more often pro-

portionately than does the Old. A more satisfactory comment is found on page 372. "Matthew's high regard for the law is further reflected in the fact that it is he who, more than any other New Testament writer, characterizes unbelief as anomia (lawlessness) (cf. 7:23; 13:41; 23:28; 24:12). Jesus' view of the Torah as the revealed will of God obviously applies also in Matthew to the Decalogue as part of the law (Compare Matthew 15:3-6 where the fifth commandment is called the commandment, not just of Moses, but of God). In Matthew 19:16 ff. Jesus brings the demands of a number of the commandments in the Decalogue to bear on the rich, young man. . ." Lincoln continues by giving an interpretation of Matthew's allusions to the law along the lines of Banks (*Jesus and the Law in the Synoptic Tradition*, 1976). We consider the latter most satisfactory and the reasons can easily be found in the many reviews found in the theological journals of the book by Banks. At this point we will suggest what we think the truth is in this regard.

After Jesus has given His series of contrasts between what men have been taught and believed and what the Old Testament actually said, He gives a summary of chapter 7, verse 12: "Therefore all things whatsoever you would that men should do to you, do ye even so to them: for this is the law and the prophets." Notice that Jesus says that all the foregoing which He has expressed on duty, love in particular, amounts to those identical things as required by the law and the prophets. He does not say "I am giving you something different to the law and the prophets, or something contrary to the law and the prophets," but rather He says in effect "all of this is to be found in the law and the prophets—this is the law and the prophets."

In regard to Matthew 5:17-20, we

would stress the fact that there are some parallels which make the verses self-explanatory. For example, the words destroy and fulfill of verse 17 are clearly explicated by the words break and teach found in verse 19. To destroy and to break are equivalents, and to fulfill and teach are equivalents. Furthermore, verse 19 corresponds to verse 18 and affirms that this permanent law is binding in its minutest details on Christ followers, while verse 20 corresponds with verse 17, and requires their deepened righteousness as answering to his fulfillment of the law.

This is the first passage in the New Testament where Jesus employs his "verily I say unto you"—an expression suggesting both authority and importance. Undoubtedly by law Jesus means more than the Decalogue, but just as certainly it is the moral aspects of law with which he is concerned. For in the examples that follow he avoids that which is specially Jewish in its interest and treats of matters that are moral and of worldwide and permanent importance. He is dealing with the broadest principles of righteousness as adapted to the universal conscience of mankind. And he starts at the lowest point of mere earthly morality and arises to the highest development of Christian character which reflects the perfection in love of the Father in heaven.

It has been too often assumed that, because under the influence of the life and death of Jesus and the outpouring of the spirit, a vastly superior life for a believer is available in New Testament times; and therefore the morality of the New Testament stands in contrast to the Old. Nothing could be further from the truth. It is from the Old Testament that Jesus drew His two chief commandments. Standing before Pilate and challenged about the truth, He did not say He had come to

bring truth but to bear witness to the truth that already existed. It is doubtful whether there is a single paragraph in the teachings of Christ that does not spring from specific Old Testament sources. This even applies to His parables. In His teachings, in His dying, and in His resurrection, He is forever quoting the Old Testament Scriptures. In the book of Revelation, the churches find Jesus still quoting the Old Testament.

We think the *Interpreter's Bible* is correct in its comments on Matthew 5:17 when it points out the following.

Jesus accepted the Old Testament law in principle and assumed that it was the permanently binding revelation of God; but he made the ritual commandment subordinate to moral duties, opposed the development of purity laws, and went further than the Pharisees in relaxing the Sabbath laws to meet human needs. In fact, his emphasis on the spirit of the law, and his occasional quoting of one passage against another, necessarily involved a new view of Torah.

He proposed to change no essential verity. His own faith was fed from the Old Testament. It was in his blood and bone. He could not and would not disown it.

It should closely be observed that our Lord doesn't say that the law will pass away when heaven and earth passes. What He says is—not "til then," but that, as in Luke 16:17, "it's easier for heaven and earth to pass away than for the law." As Godet says, "the least element of holiness which the law contains has more reality and durability than the whole visible universe." As A. Lukyn Williams has written:

Nothing in the Law shall pass away til heaven and earth pass

away, when, with a new heaven and earth, all the contents of the law will be completely realized so that even then nothing in the law shall pass away. On the contrary every part of it, moral or ceremonial, shall then, by being fully understood and obeyed in its true meaning, enter on its full and complete existence.

According to Hebrews 9:10 the gospel time is the time of reformation—not a time of repeal. Reformation has to do with amendment and the freeing of something from its corruptions and its subsequent reestablishment. To quote Williams once more:

He has fulfilled the Law, while he has released it from the temporary forms in which its eternal validity was confined; he has unfolded its spiritual essence, its inward perfection. Not even a tittle of the ceremonial law has passed away, if we regard the Mosaic Law as the whole; for the ideas which form its basis, has the distinction between the unclean and the clean, are confirmed by Christ, and contained in the law of holiness which he teaches men.

We do wish to underline the fact that by law is meant the whole law, indeed the whole Old Testament. But just as surely Christ is eying particularly the moral requirements of that ancient Scripture. The allusion to "one of these least commandments" shows both that He had more than the Decalogue in mind but that He also did have moral ethical commands in mind specifically.

Is not a Christian under the most solemn obligation to heed Christ's admonition: "Think not I have come to destroy the law. . .?" There are some who would pit Christ against the Old Testament ethical require-

ments when they suggest that the Old Testament required that the Israelites should hate their enemies. This is based on Matthew 5:43. But again as the *Interpreters Bible* points out "Jewish commentators correctly point out that the law never commanded the Jew to hate his enemy..." The *Interpreters Bible* nonetheless suggests that there are passages that permitted hostility and retaliation, but to use such passages as exegesis of Christ's strong statement in the Sermon on the Mount we think is without a basis. It is certainly erroneous to believe that Christ in this verse is setting forth a vastly superior moral standard in the New Covenant over that which existed in Judaism. The Pentateuch will be searched in vain for any precept that required the Israelites to entertain any hatred against their foes. Repeatedly they are told to show love even to the Gentile stranger. It should be kept in mind that the word neighbor is sometimes used widely and sometimes narrowly in the Old Testament. See Exodus 11:2 for the application of the term to Egyptians and strangers. See particularly Leviticus 19:33,34 which says the stranger is to be loved as an Israelite loved himself. Old Testament even forbade the bearing of a grudge. See Leviticus 19:18. See also Proverbs 24:17,18; 25:21.

Matthew 5:38 is similarly abused. Christ once more is warning against the Rabbinic perversions of the law. The words he cites are first found in Exodus 21, a chapter which opens with the statement to the effect that the following laws are judicial laws or judgments. There were so many rules by which the magistrates were to proceed in the courts of Israel. Observe that verses 18 and 21 of Exodus 21 particularly mention the judges in connection with this command of eye for eye and tooth for tooth.

Christ has fulfilled the law by His doctrine restoring to it its proper meaning and its true use, and secondly He has fulfilled the law in His person by His own obedience to its requirements and by His suffering for its penalty. Even the ceremonial law has not been destroyed but the substance now fills the place of its shadows. Even the principles of the judicial law, which illustrate the precepts of the Decalogue, remain and are perpetual though their manner of local application ceased when Israel ceased as a nation.

For these reasons we hardly agree with Dr. Lincoln when he suggests Jesus was so radical as to at points "abrogate" the law (page 374). To use the term abrogate is to forget Christ's warning against thinking that He came to destroy and His affirmation that His followers will do and teach the commands of the law.

(To Be Continued)

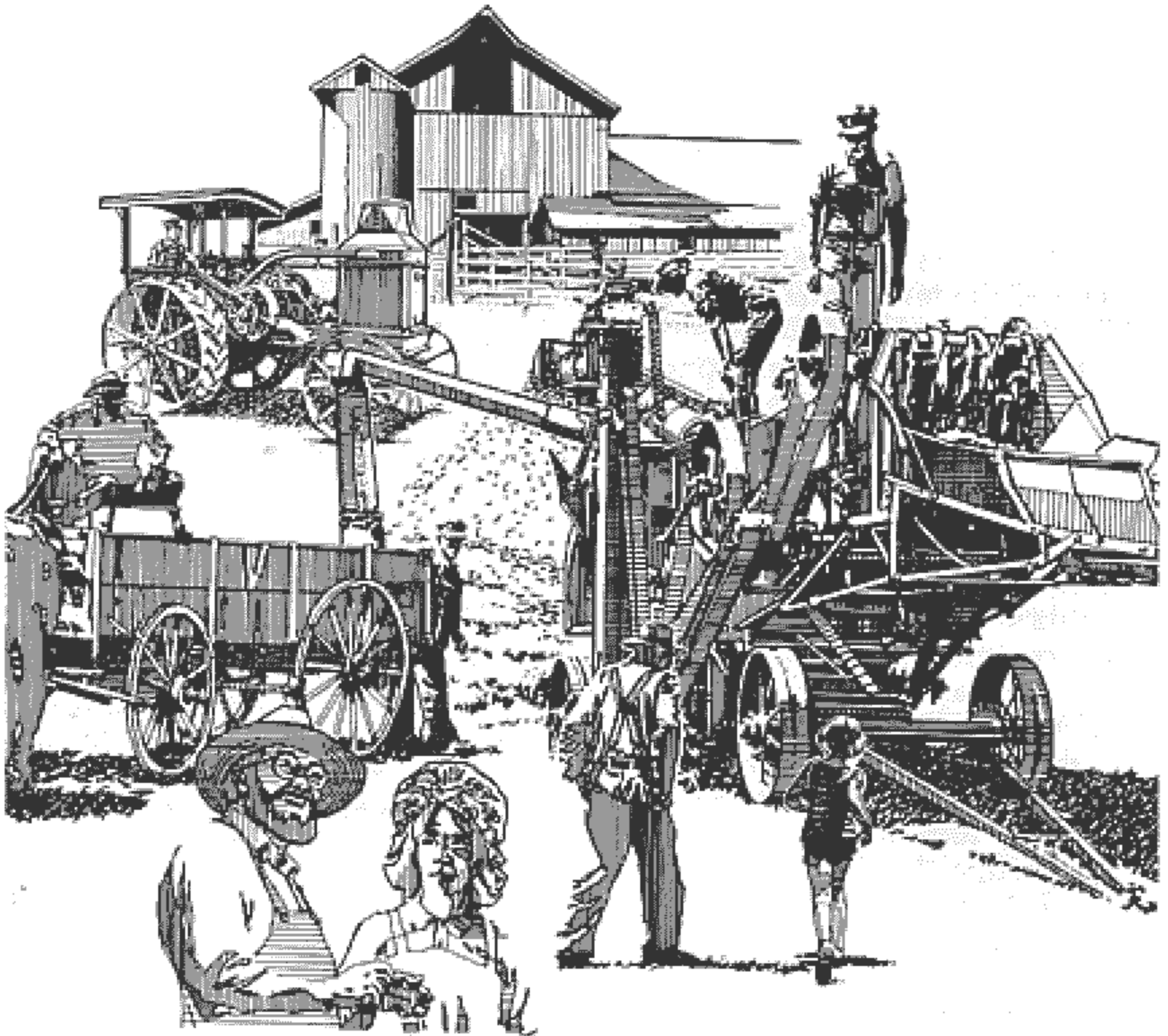
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Blessed Are Ye That Sow

by Brian Jones

All believers who are interested in the salvation of others are at times deeply disappointed by the apparent unfruitfulness of some of their best efforts to bring souls to Christ. The conscientious witness will then ask himself, "Why did I fail? How did I go wrong?" It is right to carefully evaluate the spirit and method of our Christian witness. However, we should not be quick to lament the seeming futility of many of our earnest soul-saving endeavors. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, either this or that, or whether they both alike shall be

good" (Ecclesiastes 11:6). Often the fruitage of our sowing comes a great deal slower than we would like to see, and most of the time we will not know the outcome of the work of faith until we see it in the heavenly kingdom. See Mark 4:26-29; Ecclesiastes 11:1. I shall be eternally grateful to several people, each of whom I've seen only once, and whose names I never learned. I suppose that none of them had any evidence that their witness did me the least good. I'd like to tell you about my encounter with one such person, whose brief impact on my life potently influenced my eventual decision for Christ.

In the last spring of the fermenta-

tive sixties, when I was a psychedelized drop out from society, living in San Francisco, the Mecca of hippidom, my brother and I were sitting on a log at the beach, smoking cigarettes and drinking beer. This was to be our last time together for some years, because he was scheduled to depart very soon to Vietnam for military duty. We were both very heavy drug users, uncommitted to any spiritual values or beliefs. Our reflections that day were somber and our conversation flat. In the midst of our heavy-hearted visit, a young man came up and courteously greeted us. He seemed to be in his early twenties, about the same age as my brother and I. I instinctively tensed, sensing the contrast between his decent bearing, and my bitter, ungodly spirit. With icy contempt I asked him what he wanted. I cannot recall his actual words, but he replied very calmly that he wanted to talk to us about Christ and His salvation. There was nothing either hasty or hesitant about his manner. He was deferential without being apologetic, polite without being obsequious. There was something very impressive about his natural dignity and simplicity. His words, though few, were pure and purposeful.

But I was not inclined to listen. Drink, drugs, the occult, jazz and sensual pleasure were my element, not Christianity. Until now my spirit has been lethargic, being depressed over my brother's impending departure and our spiritual bankruptcy that made us incapable of encouraging one another, except with what rang false to our ears. But now this young man's arrival stirred my spirits, and provided a convenient occasion for me to give vent to my humiliating frustration. In blunt, brutal language I told him that we were not interested. Calmly and earnestly he appealed for me to

reconsider. At this point my anger intensified, and with vitriolic words I demanded that he go away. The young man quietly withdrew, yet he was plainly unafraid. My reaction had obviously made him sad, but with pity, rather than dejection or a sense of personal injury.

At first his intrepid forbearance irritated me, but moments later I felt the inexcusable rudeness and malice of my reaction. I could not help but reflect that if Christianity were indeed such an insubstantive thing as I was trying to convince myself it was, why was I so exasperated to have the subject broached to me? And if my way was superior to Christianity then why was my behavior so graceless, and that of the Christian so reasonable and inoffensive? My conscience was struck as with a flaming arrow that could not be quenched. Never again could I comfortably feel the same swaggering pride in myself, and sneering contempt for Christians. From that moment forward I felt a disturbing sense of my depravity, a more than theoretical awareness of my need.

Several turbulent, troublous years were to pass before I would yield my heart to Christ, but never in those years of internal struggle, could I forget that quietly cataclysmic encounter with the young man on the beach. Nor could I be reconciled in conscience to my abusive reaction. I could never forget his calm but prideless dignity, and the pitying sadness of his reluctant departure from our presence. It is my prayer that I might meet this young man in the Kingdom of Heaven to thank him for his significant influence on my life. At the time it may have seemed to him that his efforts were utterly aborted, that his witness was ineffectual, and his words had fallen to the ground. But may God preserve

him and others of like dedication from all discouragement, and prosper their labors; for indeed, "blessed are they who sow beside all waters" (Isaiah 32:20).

The good seed of God's word may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes upon the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our life-work we don't know which shall prosper, this or that. The question is not for us to settle; we are to do our work and leave the results with God. See Isaiah 55:10 and Psalm 126:5,6.

God promises that the spiritual

seed of His word will not return to Him void, but will bear a bounteous harvest of converted lives. Those who faithfully sow His word, although their labors are often attended with anguish and tears, shall yet joyfully reap sheaves of souls, ripened in righteousness for God's Kingdom and glory. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord" (I Corinthians 15:58).

The author, who lives in Auburn, Washington, serves as a Bible teacher for project Restore.

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The Forgotten History of Messianic Judaism

by Rick Chamberlin

It is commonly believed by most Messianic Jews and Christians that the Messianic Jews of the first and second centuries, called Nazarenes (Acts 24:5), ceased to exist as a movement after the Council of Nicea in 325. Many historians assume that after this time Jewish believers in Messiah simply assimilated into Gentile Christianity. Some did. Many others continued to live as Biblically observant Jews.

Epiphanius (c. 315 to 402), gives the following description of the Nazarenes (Messianic Jews) of his time.

"We shall now especially consider heretics who . . . call themselves Nazarenes; *they are mainly Jews and nothing else.* They make use not only of the New Testament, but they also use in a way the Old Testament of the Jews; for they do not forbid the books of the Law, the Prophets, and the Writings. . . so that they are approved of by the Jews, from whom the Nazarenes do not differ in anything, and they profess all the dogmas pertaining to the prescriptions of the Law and to the customs of the Jews, except they believe in Christ [Messiah]. . . They preach that there is but one God, and his son Jesus Christ. But they are very learned in the *Hebrew language*; for they, like the Jews, read the whole Law, then the Prophets. . . They differ from the Jews because they believe in Christ, and from the Christians in that they are to this day bound to the Jewish rites, such as circumcision, the Sabbath, and other ceremonies."

"Otherwise, this sect of the Naza-



renes thrives most vigorously in the state of Berea, in Coele-Syria, in Decapolis, around Pella, and in Bashan. . . After they departed from Jerusalem, they made their start from here, as all the disciples dwelt in Pella, having been admonished by Christ to depart Jerusalem and emigrate because of imminent danger."

The above information from Epiphanius, though critical of Messianic Jews, is important. But it is not surprising.

The History of the Sabbath by J. N. Andrews and L. Conradi (Review and Herald Publishing Assn., 1912) provides some amazing information

beginning on page 545: "As late as the eleventh century Cardinal Humbert still referred to the Nazarene as a Sabbathkeeping Christian body existing at that time."

The inquisition did many fiendish, evil things. But inquisitors did keep records of those they tormented. Often mentioned are the Pasaginians, beginning with the Council of Verona in 1184. The Pasaginians were so named by the Italians from the Latin word *passagium*, meaning "passage," because of the wandering, unsettled life of these people. They were Jewish believers in Messiah and were "persecuted and hunted down like wild game by the Romish Church." They were also called "Circumcisi."

Neander, a German church historian born of Jewish parents in 1789, made the following observation of the Pasaginians in his book *Church*

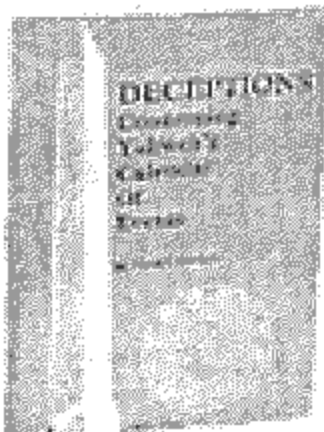
History, page 404: "May not this word (*Pasaginian*), be regarded as an index, pointing to the origin of the sect as one that came . . . out of intercourse with Palestine (Israel)? May we not suppose that *from very ancient times a party of Judaizing Christians had survived*, of which this sect must be regarded as an offshoot?"

Quoting from *History of the Sabbath*, page 547: "And these so-called 'Judaizing Christians' were none other than the Nazarenes mentioned by Cardinal Humbert. . . the true Israel of God, who, amid all the persecutions through which they had passed, bore the reproach of Christ more than any other Christian party, wandering about as 'pilgrims and strangers' to preach the faith of Jesus [Yeshua] and the commandments of God."

The Catholic writing of Bonacursus entitled "Against the Heretics, Who are called Pasagii" says: "Let those who are not yet acquainted with them, please note how perverse their belief and doctrine are. First, they teach that we should obey the Law of Moses according to the letter—the Sabbath, and circumcision, and the legal precepts still being in force. They also teach that Christ the Son of God, is not equal with God (See John 14:28). . . . Furthermore, to increase their error, they condemn and reject all the Church Fathers, and the whole Roman Church. Because they witness of the New Testament and the prophets, let us slay them with their own sword."

Gregorius of Bergamo, about 1250, writes: "There still remains the sect of the Pasagini. They teach. . . that the Old Testament festivals are to be observed—circumcision, distinction of foods, and in nearly all other matters, *save the sacrifices*. The Old Testament is to be observed as literally as the New—circumcision is to

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be kept according to the letter."

The "heresy" from the Pasaginians spread to Hungary, Bulgaria, France, Germany, even into England and Italy. The Roman Church dealt harshly with it.

Quoting again from *History of the Sabbath*: "Having fully established the fact that the Pasaginians were indeed the true Israel of God, believing all the Scriptures and exercising faith in Christ, and having the entire Law of God written in their hearts by the Holy Spirit according to the fulfillment of promise, we shall see how they were treated by the Catholic rulers." He then lists the order of arrest, punishment, etc.

Messianic Judaism does indeed have a proud history. Even at great cost to themselves during the Dark Ages, several hundred years ago, they did not buckle under and compromise with the false church of that day. May we be blessed with such fortitude.

Adapted from *Petah Tikvah*, a periodical published by Petah Tikvah Messianic Fellowship of Rochester, New York. The author, who became a

believer in an "old-fashioned Pentecostal church" in 1975, became active in Messianic Judaism in 1976; he serves as spiritual leader of Petah Tikvah.



Author Rick Chamberlin pictured with his wife Maria and daughter Lisa.

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Thanksgiving

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Thankful for assurance that I can still be ME!
Grateful to be able to help others to be free,
And thankful for a chance to protect my liberty!

Thankful for a way of life that suits me perfectly,
And for the opportunity to be what I want to be!
To be rich or poor, good or bad, to have, to have not,
To work, to earn, to move, to build, and to KEEP what I have got!

A chance for education, if I want to go to school,
Or just to be a wanderer, or even be a fool!
To make a dent upon the world—to put my worth to work,
Become a humanitarian, or prefer the chance to shirk!

In this great land I know I can be, whatever I want, if it beckons me!
A butcher, a baker, a candlestick maker,
A ditchdigger, housewife, a writer of poems,
Streetcleaner, scientist, actor, musician,
Farmer, policeman, builder of homes!

Help me, LORD, to show my land, that I am thankful for her!
Help me to show in a concrete way, that I am thoughtful of her!
Help me to do my part—to work and to be a man!
To stand up and be counted, for whatever or wherever I am!
To show my love in not mere words or fancy phrases spoken,
Let me reveal a heart sincere, with promises unbroken!

Help me to do my very best to keep this land I love,
And to preserve the many blessings assured by God above,
Then help me strive with the best that's in me
For all who enjoy her liberty!

—*Rahya Montuori*

TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

People aren't going to buy religion. . . just because it's well built, just because it's theologically accurate and biblically sound. It's got to meet their needs. Churches, including ours, have been slow to realize this. We've been too product-centered, and not people-centered. You know the attitude: We have the truth. We have the Sabbath, the state of the dead, and the Second Coming all figured out. When people see how right we are, they'll all want to become one of us. All we have to do is sit them down and show them the texts. . . There's no such thing as a good product, only good solutions to people's needs.

"Selling God" by Trina J. Magi, *Adventist Review*
Apr. 13, '89, Seventh-day Adventist

A husband who falls to lecturing his wife on her duty to be submissive to his authority has already yielded up the ground of his authority. His call under God is to fulfill his role in the family, not to harangue the wife concerning hers.

"God's Order for Husbands," *The Advocate of Truth*
Jun. 26, '89, Church of God (7th Day)

It is obvious to us that the American Thanksgiving Day, held on the fourth Thursday of November, deceptively masquerades as a thanksgiving day acceptable to Almighty Yahweh. . . Those who keep the American Thanksgiving Day are actually keeping a modern-day form of Jeroboam's substitute Feast of Tabernacles. They are changing times and the law of Yahweh as the little horn will do as described in Daniel 7:25.

Jacob O. Meyer in *The Sacred Name Broadcaster*, 10/88, Assemblies of Yahweh

In the Hebrew, "witness" and "testimony" are one and the same word. The Law and "the Testimony" mentioned in Isa. 8:20 are the "Two Witnesses" personified by "Moses and Elijah" in the "transfiguration" (the preview) given in Matt. 17.

"The Key to Prophecy" in *The Master Key*, May/June, '89
Yahweh's Assembly in Messiah

As we read the Bible, we skip over some things and focus on others. . . (revealing) more about us than. . . about God. We project our thoughts onto him and blithely tell others, "That's God." In reality we are seeing not God, but a cutout cardboard figure of our own biases and life experiences. From a tiny cocoon of our own making we presume to establish universal truth.

"Cocoon" by Kit Watts, *Adventist Review*, Feb. 16, 1989
Seventh-day Adventists

MAILBOX

LETTERS FROM OUR READERS

Blue Laws

It is plain to me that the clippings I have sent lately (regarding blue laws) are unwelcome. The editorial in the June issue (National Sunday Law?) confirms this. Whether the dreaded "mark" of Revelation relates to blue laws, I won't argue. I am pretty certain though, that the United States is the only nation in the western hemisphere where Sunday is not the legal rest day. According to *Blue Laws* by Mr. Land, 39 states still prohibit some activities on the first day of the week. Maine and North Dakota beat back attempts to repeal their laws this year.

As the Library of Congress wrote me, about the only people interested in repeal of blue laws are the discount stores. The Bill of Rights is now under attack.

Alexandria, Indiana

Editor's note: Regarding our concern about blue laws, see my editorial about the legal fight against the Pennsylvania prohibition of high school athletics on Sunday. In response to the questionnaire I sent out to 50 groups located in or with members in Pennsylvania, I received only 6 responses. It appears that most Sabbathkeepers, not being inconvenienced by blue laws, are not very concerned about those that remain.

Criticism from Germany

A visiting brother brought me a number of your *Sentinels*. Certainly I am for the Sabbath, but that isn't all (or even half) of Christian life. I found it disgusting that a woman

could voice her view that abortion is not murder, and that you could do nothing against it editorially since you were bound by your own policy to take no stand on anything except the Sabbath.

In principle, it is the same that Sundaykeepers have done in the ecumenical movement. They must tone down everything to the "desire of worshipping God" according to their own conscience, and thus preserve human "love;" while divine love would mold the conscience to worship God according to His standards and not our own. All these denominations want to be respectable and respected—by men, that is. They stress what they have in common and keep quiet about that which would separate them. Are you not preparing the Sabbathkeeping branch of the same movement?

West Germany

Sentinel Helps a Brother

Several months ago you were so kind as to put me on the mailing list with only a \$3 donation. That was all I could afford at the time because I was laid off from work. Thank God I am back to work and enclosed is a small donation towards my subscription. You will never know how much help TSS has been to me when I was rejected, depressed, down and out. May God continue to bless you all.

Kentucky

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.

NEWS

FROM THE SEVENTH DAY COMMUNITY

COG Rehabilitation Village

The Ministries of the Bread of Life, which started out as a tiny local church's outreach to the homeless (see this column, June '89), has grown to include many Church of God (Seventh Day) congregations. Its latest project is a 39-acre rehabilitation center near Hillman, Michigan, for indigent individuals and families. Called Lana-Ville, French for "little village," the center will initially include staff housing, a dorm with family units, and a combined wood and machine shop. Planned are more dorms, an auto shop, and a church. Eventually the site may accommodate 20 families, each staying one year, creating a self-sustaining community. Upon "graduation" each family will be offered settlement and employment help in any city having a Church of God (Seventh Day).

Lana-Ville's supporters hope to complete the initial structures and have the place operational before the Michigan winter sets in, about the time this is published. That way the center will open just as it is most needed. Candidates for the community will be the homeless, the unskilled, alcoholics, drug abusers, single parents, the illiterate, and "anyone else needing a fresh start." Provided for those people will be food, housing, work, vocational training, counseling, and "a structured spiritual environment." The village will market such things as utility trailers, wood cabinets, and auto repair.

The goals of Lana-Ville are to: 1) introduce people to Christ, 2) help them achieve victory over substance

abuse or other habitual conditions, and 3) teach them a marketable trade. The land for Lana-Ville was donated by Edward and Pauline Lanaville; and the community will be administered by Nelson and Wilma Caswell, who will live on the grounds.

First Cambodian SDA Pastor

Sorn Sophat was ordained May 20 to be the first Khmer (Cambodian) pastor of the Seventh-day Adventist church. Long a refugee at the Site II Refugee Camp in Thailand near the Cambodian border, he now leads the approximately 20 other Adventist pastors and bible workers at the camp. During the Viet Nam War, as he and his family were fleeing the fighting, he saw SDA relief trucks going the other way taking help to the suffering. The images of those trucks stuck in his mind. When he and his wife, together with her parents, arrived at the refugee camp separated from friends and relatives, he sought help at a tent bearing a familiar name, that of the Adventist Development and Relief Agency. He learned of Christianity as do so many, through those who leant a hand to someone in great need.

Black Woman Pastors Adventist church

Hyveth Williams became the first black woman to pastor an Adventist congregation when she took over the Boston Temple church in Boston, Mass. September 1. A few other women have also served as SDA pastors.

Hispanic Adventist Growth

Hispanic membership in the Texas Conference has grown from less than 1000 in 1979 to over 5000 members today, so much so that a separate Hispanic conference is being considered. Fifty churches and 23 pastors now serve that Hispanic community.



Indian Leader Succumbs

Elder Alex D. Ratnam, leader of the Assembly of Yahowah—7th Day of Hyderabad, India, died on May 9 at the age of 86. He had been bedridden by a stroke for a year. Surviving him are 6 children, 17 grandchildren, and 6 great grandchildren. The group he served is affiliated with the Assembly of Yahweh in Cisco, Texas.

COG General Conference

The biennial meeting of the General Conference of the Church of God (Seventh Day) was held from July 4 to July 8. Attendance peaked out at over 1100. Elected to the Board of Directors were Robert Coulter, John Crisp, Roy Marrs, Carl Palmer, and Humberto Lopez.

Prisoner Needs Letters

It is the Department Editor's policy to give high priority to any news of sabbathkeepers being persecuted in foreign lands. The news is usually sketchy—maddeningly incomplete—and often never followed up. Of

Timofei Krivoberets, a prisoner in the USSR, the editor has little new information, except that a woman in Australia has not had her letters to him returned. Presumably they are getting through. In April this column reported that he was one of the illegal True and Free Seventh Day Adventists (TFSDA) who was not released when some others were in 1988. The TFSDA is separate from the official and legal Adventist church. Timofei's address, provided by the Christian Forum Research Foundation, is:

625000 Tyumenskaya obl.
g. Tyumen

uchr. YaTs - 34/1 "M"

Timofei Ivanovich Krivoberets

USSR

Airmail

Beyond encouraging those who feel abandoned by the whole world, especially the West, letters are very effective in letting the Soviets know the world is watching. Even mail which never reaches the prisoner or remains untranslated is thus important. Never include any criticism of the regime, as the prisoner may suffer for it. Just send brief notes of hope and brotherhood.

The international airmail rate from the US is 45 cents for 1/2 ounce. Unless you have stationary for the purpose, use a small envelope and a single sheet of paper. The word "Airmail," above, is not a necessary part of the address, but the editor's local post office advises its use to avoid accidental shipment by surface mail and possible months of delay. Put "USA" beneath the last line of your return address. You may want to save or copy this page for reference.

Now available from BSA!
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Richard A. Wiedenheft, BSA Executive Director
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Media Outreach, Church of God (Seventh Day)
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Dan Gayman, Pastor, Church of Israel
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Tapes are available for a donation of \$3 per tape, \$2.50 each for three or more; please add \$1 to your order to cover postage and handling. Order by speaker and title from:

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The views expressed on these cassettes are those of the speakers, not necessarily of The Bible Sabbath Association. We are interested in adding to our library Sabbath-related messages by other speakers—to provide greater variety and balance. If you know of such, please send us copies for consideration. Thank you.

BSA

NEWS FROM THE BSA

Harrisburg, Pennsylvania

Sabbath, August 26, was the third annual BSA-sponsored Sabbath meeting hosted by Church of the Eternal God in Harrisburg, Penna. Seventy or eighty brethren from seven or eight different Sabbath-keeping groups came together to celebrate the faith we have in common. Speaking in the morning service were Eugene Lincoln, BSA president, and Michael Burns, pastor of the Washington D.C. Seventh Day Baptist Church. In the afternoon, Robert Wertz, pastor of the Associated Church of God of Harrisburg spoke about his congregation's very successful cable TV/recorded message outreach program; Don Smith of Atlanta, Georgia, spoke of his experiences smuggling Bibles into Rumania and preached on our responsibility to be servants of God by sharing our wealth and faith with a world that has too little of both. He said that from the perspective of the oppressed Christians in Rumania, the churches of America seem like that of Laodicea—rich and increased with goods but doing so little to help others. Though there was no theme for the day, all four speakers talked about our responsibility to witness and evangelize.

Special music was provided by the Alex and Katie Jay family of Yahweh's Assembly in Messiah of Frystown, Penna., by the children of the host congregation, and by Marion Hoffman of the Messianic Hebrew Congregation of Harrisburg. Also present for the day was TSS department editor, Howard Mesick, and his family.

After the meetings, BSA's executive director spoke with Don Smith

about translating one of BSA's Sabbath booklets into Rumanian to be smuggled into that country.

Director Celebrates 100 Years

M. O. Flanery, longtime BSA member and honorary director emeritus, recently celebrated his one hundredth birthday. An open house in his honor was held on September 17.

Member's Article Published

An article by Dr. James Tabor was published in the Summer 1989 issue of the journal of Biblical Literature, the scholarly journal published by the Society of Biblical Literature. Dr. Tabor, formerly a professor at the College of William and Mary, now teaches at the Univ. of North Carolina at Charlotte. His article deals with Josephus' portrayal the disappearances of Enoch, Elijah, and Moses.

Directory Supplement

Changes in the listings in the 1986 (sixth edition) of the *Directory of Sabbath-observing Groups* plus more than 100 new listings have been computerized. Once these are double checked and edited, they will be published in booklet form. The supplement will automatically be mailed to everyone ordering a directory; it will be available at nominal cost to those who already have the 1986 directory.

Publication Delays

Publication of *Sabbath at Summerhase* as well as two BSA tracts (*The Rest of Your Life* and *Whatever Happened to the Sabbath?*) is delayed but still in progress.

LAW

ON THE LEGAL FRONT

Legal Murder in Holland, euphemistically called "euthanasia" i.e. "pleasant death" goes far beyond the killing of the elderly, as this column discussed in July. An expose by the *National Right to Life News* reports that death by injection of sodium pentothal followed by curare is being widely prescribed for crippled infants and adults, the chronically ill, and the insane. The Royal Dutch Medical Association in April 1988 released a proposal recommending that babies with spina bifida (a partially correctable deformity of the spine) and Down's syndrome (an often mild form of retardation) be killed. Should the proposal become policy, doctors would be allowed to care for seriously ill babies only if they promised to euthanize the child if a "bad prognosis" were confirmed. The Dutch Inspector General estimates that 10,000 of the 120,000 deaths in The Netherlands last year were "mercy killings." Other estimates range from 6000 to 20,000. Interestingly, Holland considers the execution of violent criminals to be barbarous. The full horrifying story is reprinted in the Jul./Aug. *Biblicope*, published by the Christian Forum Research Foundation, 1111 Fairgrounds Rd., Grand Rapids, MN 55744. CFRF is a sabbatarian human rights group. Originating in a pro-life paper, is the news exaggerated? Perhaps, but it rings true to this scribe.

Update: As of this writing the secular press has finally noticed the viciously christophobic exhibit tour-

ing large museums, containing the "artwork," "P--s Christ." The photo of a crucifix immersed in the "artist's" urine, mentioned here in September, was sponsored by a grant by the National Endowment for the Arts. The slant of all the newspaper articles, however, has been that the infamous Sen. Jesse Helms and his like are trying to censor art that some find controversial. Not a word of sympathy has been expressed for any Christians who may have been offended. Christians have no rights to have feelings.

The following shorts are adapted from *Court Report*, published by the SDA Gen. Conference, 6840 Eastern Ave., NW, Wash. DC 20012; There is no charge for subscriptions:

In *Dovydenas v. The Bible Speaks*, the First US Circuit of Appeals rules on 3/9/89 that a woman can get back most of the \$6-1/2 million dollars she gave to a church because of that church's fraud in obtaining the money. A lower court had said, "Revealed is an astonishing saga of clerical deceit, avarice, and subjugation on the part of the church's founder, Carl H. Stevens."

In *Employment Division v. Rogue Valley Youth for Christ* the Oregon Supreme Court said it is not unconstitutional for states to collect unemployment tax from churches. Further, the court spoke, the Federal Unemployment Tax Act allows states to exempt churches, but does not require that exemption.

ADS

CLASSIFIED ADVERTISEMENTS

Radio program: People's Christian Chapel in Memphis is starting a daily radio program entitled "A Faith that Lives." Pastor Michael Goodrich proposes to let other groups in greater Southern states share 14.5 minute pretaped Sabbath programs. For information write 938 Wrens Roost #1, Memphis, TN 38119. (11)

Ministers? or Seducers? Read *A Search for Truth*, Vantage Press, 516 W. 34th ST., NYC 10001. \$10.95 plus \$1.25 p & h.

Cleveland, Ohio: BSA Exec. Dir. Richard Wiedenheft will be guest speaker at the Cleveland Church of God, Sabbath, January 13. For information, call Bill Phillips, (216) 228-5631. (11,12)

Pen Pal Wanted: Dedicated, missionary-minded, outdoorsy male (31) seeks correspondence with like-minded young lady (20-40). Write Curt Blank, RD 1 Box 407, Colyer Lake, Centre Hall, PA 16828. (11)

Truth for These Last Days. Send stamped envelope for reply to Remnant of Israel, Box 6774-A, Spirit Lake, IA 51360. (8-2)

Assoc. of Sabbatarian Churches (ASC); meetings on the last Sat. of Jan., Apr., July, and Oct., 3 p.m. Since 1987. Promoting Christian unity among Sabbathkeepers in Carolina. ASC, Box 488, Drayton, S.C. 29333-0488. Phone (803) 585-2897 or (704) 434-6512. (10,11)

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Two men, ages 25 and 37, Sabbathkeepers and followers of the Torah seeking to correspond with like-minded femals. Object: marriage. Write Page, 8222 W. Pahs Rd., Michigan City, IN 46360. (10-12)

Adventist Church of the Promise (Messianic), serving northwest central Florida, invites you to weekly Sabbath services. For information call (904) 795-1758 or write P. O. Box 2426, Crystal River, FL 32629. (9-8)

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)

Free subscription to *The Prophetic Word Magazine!* Learn the prophecies now being fulfilled! Learn the prophecies for our future! Write Box 2442, Abilene, TX 79604. (2-1)

Good News Unlimited Meetings featuring Dr. Desmond Ford: Ukiah, CA, Dec. 1-2; local contact, Dorothy B. (707) 462-7725. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (10,11)

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