

# *The* SABBATH SENTINEL

---

Serving the Seventh-day Christian Community

---

April 1987



# Redemptive Meaning of the Sabbath in John's Gospel

By Dr. Samuele Bacchiocchi

In John the relationship between the Sabbath and Christ's work of salvation is alluded to in the two Sabbath miracles, namely, the healing of the paralytic (John 5:1-18) and of the blind man (John 9:1-41). To refute the charge of Sabbath-breaking for having instructed the paralytic to carry his bedding home, Christ made a memorable statement: "My Father is working until now and I am working" (John 5:17).

What is the nature of the "working until now" of the Father? Does it represent a *negation* or a *clarification* of the Sabbath law? To answer this question, we shall briefly consider the meaning of the adverb "until now," the significance of the verb "is working" and the theological implications of the passage.

## The Adverb "Until Now"

Traditionally the adverb "until now" has been interpreted as the *continuous* working of God (whether it be in creation, preservation or redemption) which allegedly overrides or rescinds the Sabbath law. But does the adverbial phrase "until now" suggest that God is *constantly* working without respect to the Sabbath? The adverb itself, especially as used in Greek in

its emphatic position before the verb, presupposes not *constancy* but *culmination*. The latter is brought out by some translators through the use of the emphatic form "even until now."

This adverbial phrase presupposes a beginning (*terminus a quo*) and an end (*terminus ad quem*). The former is apparently the initial creation Sabbath (Gen. 2:2,3) and the latter the final Sabbath rest envisaged in a similar Sabbath pronouncement as the "night . . . when no one can work" (9:4). What Jesus is saying, then, is that though God rested on the Sabbath at the completion of creation, because of sin He has been "working until now" to bring the promised Sabbath rest to fruition.

## The Verb "Is Working"

What is the meaning of the verb "is working" until now of the Father? In the Gospel of John, the working and works of God are repeatedly and explicitly identified, not with a continuous divine creation nor with a constant maintenance of the universe, but with the saving mission of Christ.

Jesus explicitly states: "This is the *work* of God, that you *believe* in him whom he has sent" (6:29). And again, "If I am not doing the *works*

---

THE SABBATH SENTINEL is published monthly by the Bible Sabbath Association, Route 1, Box 222, Fairview, Oklahoma 73737. USPS 474-580. Single copy, \$1.00; year subscription (in the U.S.), \$10.00. Bible Sabbath Association members receive this magazine as part of their annual membership dues. Second class postage paid in Cleveland, Tennessee 37311. **Postal Employees:** Send forms 3579 to Route 1, Box 222, Fairview, Oklahoma 73737. Vol. 39, No. 4, Issue No. 360.



of my Father, then do not *believe* me; but if I do them, even though you do not *believe* me, *believe the works*, that you may know and understand that the Father is in me and I am in the Father" (10:37,38; cf. 4:34; 14:11; 15:24).

The redemptive nature of the works of God is evident in the healing of the blind man since the act is explicitly described as the manifestation of "the works of God" (John 9:3). This means then that God ended on the Sabbath His *works of creation* but not His

*working in general*. Because of sin, He has been engaged in the work of redemption "until now." To use the words of A.T. Lincoln, one might say, "As regards the work of creation God's rest was final, but as that rest was meant for humanity to enjoy, when it was disturbed by sin, God worked in history to accomplish his original purpose."

### **Theological Implications**

What are the theological implications of Christ's defense? Does He appeal to the "working" of His Father to nullify or clarify the

function of the Sabbath? To understand the implications of Christ's defense, one needs to remember that the Sabbath is linked both to the *cosmos* through *creation* (Gen. 2:2,3; Ex. 20:11), and to the *exodus* through *redemption* (Deut. 5:15).

While by interrupting all secular activities the Israelite was remembering the Creator-God, by acting mercifully toward fellow-beings he was imitating the Redeemer-God. This was true, not only in the life of the people in general who on the Sabbath were to be compassionate toward the less fortunate, but especially in the service of the priest who could legitimately perform on the Sabbath, works forbidden to other Israelites, because such works had a redemptive function.

On the basis of this theology of the Sabbath admitted by the Jews, Christ defends the legality of the "working" that He and His Father perform on the Sabbath. Christ appeals to the temple services to justify His Sabbath activities, because their redemptive functions best exemplify both His Messianic mission and the divinely intended purpose of the Sabbath.

Christ uses again the same line of defense when He appeals to the example of circumcision, to silence the echo of the controversy over the healing of the paralytic (John 7:22-24). The Lord argues that if it is legitimate on the Sabbath for the priests to care for one small part of man's body (according to rabbinic reckoning circumcision involved one of man's 248 members) in order to extend to the newborn child the salvation of the covenant, there is no reason to be "angry" with Him for restoring on that day the "*whole body of man*" (7:23).

### Redemptive Ministry

For Christ the Sabbath is the day to work for the redemption of

the *whole man*. This is borne out by the fact that in both healings, Christ looked for the healed men on the same day and having found them, He ministered to their spiritual needs (5:14; 9:35-38).

Christ's opponents cannot perceive the redemptive nature of His Sabbath ministry because they "judge by appearances" (7:24). For them the pallet and the clay are more important than the social reunion (5:10) and the restoration of sight (9:14) which those objects symbolized. It was therefore necessary for Christ to act against prevailing misconceptions in order to restore the Sabbath to its positive function.

In the Sabbath healing of the blind man recorded in John 9, Christ extends to His followers the invitation to become links of the same redemptive chain, saying, "We must work the works of him who sent me, while it is day; night comes, when no one can work" (v. 4). The "night" apparently refers to the conclusion of the history of salvation, a conclusion which we found implied in the adverbial phrase "until now." Such a conclusion of divine and human redemptive activity would usher in the final Sabbath of which the creation Sabbath was a prototype.

To bring about that final Sabbath, the Godhead "is working" for our salvation (John 5:17) but also "*we must work*" to extend it to others (9:4). The foregoing considerations indicate that the two Sabbath healings reported by John substantiate the redemptive meaning of the Sabbath in Luke and Matthew, namely, a time to experience and share the blessings of salvation accomplished by Christ.

—reprinted from *The Sabbath in the New Testament*, ©1985 by the author, who is professor of church history at Andrews University.  
Used by permission.

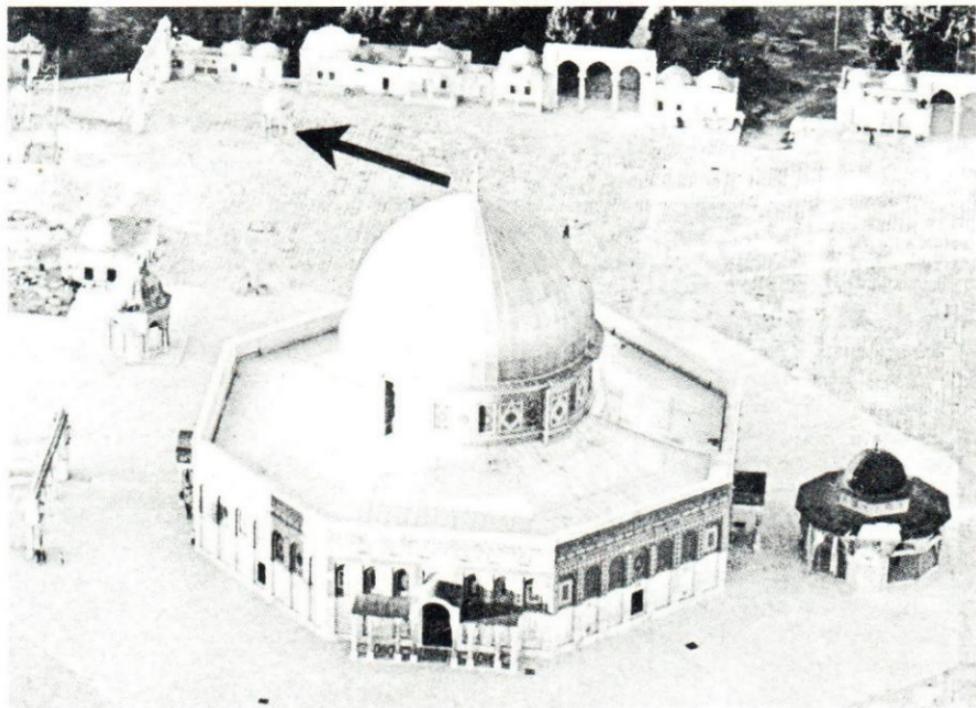
# The Temple Controversy

By Sarah Fauth

Ever since the return of the Jews to Israel, in fulfillment of end-time prophecies, Christians around the world have been fascinated by the idea of the rebuilding of the Temple at Jerusalem. Many would look upon such an event as a sure sign of the Messiah's soon return, and it has a romantic appeal as well. But, for whatever reasons, rumors and sparked anticipation of this event have often run rampant in Christian circles abroad, only to be dashed by the cold truth of the matter: the Jews just weren't interested in building another

temple.

In 70 A.D., the Romans destroyed the Temple at Jerusalem, and the dispersed Jewish nation has, down through the centuries, made a tradition of mourning its destruction. When the Jews returned to the Promised Land, they seemed content to carry on this tradition—even after they won all of Jerusalem back in 1967 and regained the Temple area. Gone was the temple-building zeal of the returning flock of the first dispersion (Ezra chapter 3). In these modern days, Temple observances



Aerial view of the Temple Mount. The arrow marks the Dome of the Tablets, where the Ark of the Covenant was placed in the Holy of Holies. Courtesy *The Mount Zion Reporter*.

and practices have long since become obsolete in the Jewish religion and, in many cases, forgotten. The Holy Temple site had been taken over by Moslem places of worship (in the eyes of the Jews, a grave desecration), and Rabbis forbid Jews to even enter the area for fear they would unknowingly tread upon the Holy of Holies. Jewish prayers on the Temple Mount were forbidden by law.

This is how the situation stands, and the majority of Jews even now feel the same way about the Temple site. However, in Israel today, a significant minority is starting to feel differently. It all began when a few obscure religious groups undertook to train priests in preparation for Temple practices, and to campaign for the building of the Third Temple. In no time at all, nationalist movements inside the country, and even members of the Knesset (Parliament), took up the cry!

It has all been causing a great deal of controversy, especially with the Moslem guardians of the Temple Mount whose claim to the area goes back 1,300 years and who strongly resent the renewal of Jewish interest in what they consider to be their holy site. The whole business climaxed recently when, in a move unprecedented in Israel's history, one of the nation's two Chief Rabbis, Mordechai Elaiahu, recommended building a Jewish synagogue on the totally Moslem-dominated Temple Mount. This structure, he said, should be large and beautiful, and should stand higher than the domes of the two Moslem holy places located on the site. As can be imagined, the Moslems did not take kindly to this proposition.

It took over 600 police to quell the riot which broke out as a result of a visit by members of Israel's

parliament (MK) to the Temple area. Other visits by government members and Jewish activists have spurred similar reactions from the Moslems. When a group of Knesset members asked to be shown into Solomon's stables underneath the southwest corner of the Mount, hundreds of Moslem worshipers surrounded them, chanting, "Itbah al-Yahud" (slaughter the Jews)! The Jews, in turn, have not been very tolerant of the Moslems or respectful of the status quo which has so long existed regarding the site in question. In the words of MK Geula Cohen, their visits have "Put the Temple Mount on the national agenda because they have laid bare a festering wound . . . The Temple Mount is a Palestinian state in the heart of Israel." MK Eliezer Wadman, when told that he must obey the law forbidding Jewish prayer on the mount, said, "I do not recognize such laws." Various MK's have also accused the Moslem authorities of using Solomon's stables as the storage place for a "private arsenal."

These accusations are, most likely, not true. One thing that is true, though, is that the Temple Mount is at the heart of the Israeli/Arab dispute. That a Jewish nation should include the third most holy site of Islam (The Temple area) has long irked the many Moslem countries surrounding Israel. Every war which they have fought with Israel has been on the grounds of "liberating" Jerusalem. Each war has been called a "Jihad"—a holy war. The present renewal of Jewish interest in the Temple Mount has enraged the Moslem world to the extent that a special committee of Arab states convened to discuss the issue. It recommended that all Islamic countries engage jointly in another "Jihad" to liberate Jerusalem and rescue the Al-Aksa

mosque (on the Temple Mount). The Moslem "nation" is 700 million strong, and extremely radical when it comes to matters of religion. If Israel did decide to build a Jewish synagogue on the Temple Mount it could very well lead to war.

So far the Israeli government has been very considerate of Moslem sensitivities when it comes to the Temple Mount. Israel has only had the area since the Six-Day War in 1967, and, beginning from that time, has practiced a self-imposed limitation of sovereignty over the area.

Shortly after the mount was taken on June 7, 1967, and an Israeli flag hoisted on the top of the Dome of the Rock, orders were given to take it down, so as not to offend the Moslems. In only a few days the whole area, which was a strategic one in the war, was cleared of an Israeli presence, and Israeli authorities went out of their way to ensure that the Moslems were able to resume prayers in Al Aksa Mosque the following week. Moshe Dayan, then defence minister, formally transferred jurisdiction of the Mount to the Moslem authorities, where it has remained ever since—under an Islamic administration called *The Wafk*.

The case for Moslem control of the area goes back to 691 A.D. when Moslem conquerors of Jerusalem built the Dome of the Rock on a giant slab of rock protruding from the surface of the Mount. They believe this rock is the place where Abraham offered up his son Ishmael (they believe it was Ishmael—not Isaac) to the Almighty, and they believe that their prophet, Mohammed, ascended from here on his nocturnal visit to heaven. According to the legend, Mohammed travelled to Jerusalem from Mecca on a miraculous steed called *Burak*; he

mounted the rock, and climbed from there to heaven on a ladder. Later he returned and lived out the remainder of his life on earth. This popular myth was strengthened by the assertion that his footprints can be seen in the rock today.

Until quite recently it was believed that the Dome of the Rock occupied the spot on which the ancient Jewish Temple stood. However, in the last several years archaeologists have put forth another location which they say is backed by all the research ever done on the subject. This school of thought has it that the original Temple site is approximately 330 feet (100 meters) northwest of the Dome of the Rock. They also believe they have located the site of the Holy of Holies, which is identifiable today by a Moslem cupola built over it. Fittingly enough, this cupola is called "The Dome of the Tablets." Here is believed to be the actual bedrock on which rested the Ark of the Covenant.

Another striking discovery made in 1970, was a wall, which has since been identified as the foundation of the eastern wall of the 2nd Temple compound itself! Unfortunately, though, the Moslems destroyed the wall only a few weeks after its discovery. The *Wafk* has, in general, tried to discourage archaeological research in the area. Because the Moslems are afraid that their authority will be limited if the Jews find ruins of the Temple there, and that maybe the Mount will be turned into a place of Jewish pilgrimage, they have been accused of destroying all ancient ruins which they come across. Christ prophesied of the Temple that its destruction would be complete. Unwittingly, the Moslem *Wafk* has been the fulfiller of this prophecy, destroying even foundations of walls, and, in exact

compliance to Christ's words, leaving not "one stone upon another" (Matt. 13:2).

One important thing to remember about the destruction of the Temple is that to the Jews it was not merely the demolition of a beautiful building of prayer, or even the ruin of their national glory—it was the destruction and severing of God's presence and endorsement. In their eyes, it cut off their one concrete link with the Almighty (whose spirit dwelt in the Holy of Holies in the Temple) and made it impossible for there to be any atonement for sin, but putting an end to the Temple sacrifices. The Jewish nation has never received any other form of atonement and, under the Old Covenant, when the Temple was demolished and the sacrifices stopped, they were bereft of salvation itself!

Many Christians believe that the Jews will again build the Temple and that it will be a miraculous and prophetic event. This may be true. I am completely open on the subject. There is, however, one thing immediately apparent regarding such a development, and that is that it would be, in effect, a denial of Christ. Most of the Jews in Israel today do not follow the New Covenant teachings of Christ. They do not receive remission of sins through His shed blood. If they were to build another Temple, they would do so under the Old Covenant, with animal sacrifices and all that goes with this. (There are, even now, Jewish religious schools training priests to perform sacrifices in anticipation of the rebuilding of the Temple.) This would be reinstating everything that Christ died to abolish.

While it is easy to sympathize with the Jews who long to restore the House of God at Jerusalem, as Christians we must also realize that

a strictly earthly Temple—especially one which would be operated under the Old Covenant—is no longer necessary. This is not to say, of course, that the Temple will not be built or that it is not prophetic.

The whole business is significant, and we should watch events closely, as the 700 million-strong Moslem world pits its will against that of a zealous minority here, in the most controversial and dangerous religious issue in Israel today. Considering this in the light of last-day events makes it even more interesting.

Regardless of what happens, though, we should strive for a clear understanding of the Temple issue, and should always weigh the romance of it against Bible truth and reality.

—condensed from *The Mount Zion Reporter*, which the author, granddaughter of founder A. N. Dugger, serves as administrative editor.

## Gift Subscriptions

You can share THE SABBATH SENTINEL with a Sabbath-keeping friend or acquaintance—an older person who is alone, a friend who has moved away, a pastor or church leader—anyone who is interested in knowing more about the Sabbath and Sabbathkeepers.

Gift subscriptions are only \$10 each (\$12 foreign). Send names and addresses and appropriate donation to The Bible Sabbath Association, Fairview, OK 73737.

**GIFTS.** Rings and jewels are not gifts, but apologies for gifts. The only true gift is a portion of yourself.

—Ralph Waldo Emerson

# News from BSA

---

## Register for Summer Meeting

We invite BSA members and other interested individuals to register now for the BSA meetings July 6 and 7 in Denver. See back cover for details.

Attendees will be able to participate in evaluating the work of BSA and in formulating plans in many areas, such as BSA publications, development of local chapters, promoting the Sabbath truth, dealing with controversial issues and doctrinal differences, nominations for officers and board members.

This is a unique opportunity for BSA members to get to know one another personally and to learn from and share with many others who are committed to the Sabbath truth.

If you're not a BSA member, we urge you to consider becoming one so you can participate fully in the business to be conducted in Denver and in the 1987 election of officers.

If you plan to attend, we invite you to register right away. See back cover for details.

## Election Year for BSA

1987 is election year for BSA officers and directors. Nominations will be on the agenda for the meetings in Denver. The primary election will be held during the summer, with a run-off in the fall. Newly-elected leaders will begin serving a four-year term on January 2, 1988. If you are a BSA member and interested in the possibility of serving on the board, or if you know someone whom you would like to recommend, please let us know.

## Correspondents Needed

Reading many different seventh-day publications is one of the major responsibilities of the editor. He could use some help!

If you are a reader of several different seventh-day publications perhaps you can help. Your job as a correspondent would be to keep your eyes open for significant news items, for short quotations, and for articles that are worth reprinting or condensing for the SENTINEL. When you see something you think our readers should know about, all you have to do is send it to the editor.

For more information on how you can serve as a SENTINEL correspondent, write the editor at RD 1, Box 475, Falls, PA 18615.

## Our New Cover

In January we introduced a new cover design. Credit for it goes to Mile Galimore of Spencer, Indiana, a lay minister for the Church of God (Seventh Day) and a layout and design person by profession. Our deepest thanks to Mike for his generous efforts on behalf of BSA.

## Questionnaire On Consultation Mailed

During February, BSA mailed to more than 200 seventh-day groups a questionnaire about our proposed Consultation of Seventh-day Groups. If there is sufficient interest, our first consultation may be held early in 1988.

---

It is easier to fight for one's principle than to live up to them.

# Isolation or Involvement



*Sabbathkeepers are different from the mainstream of society! Indeed, many of us pride ourselves in being different from the world—and therein lies a danger. Taken to an extreme, pride in being different can lead to an attitude of isolation and even paranoia.*

*The Seventh-day Adventist church, which could hardly be accused of isolationism and which has had considerable interaction with the mainstream of the world, found in a recent survey that 73% of North Americans have no clear image of their church. Undoubtedly, an even larger percentage would have no clear image of Sabbathkeepers in general. A significant percentage wouldn't even know we exist! Could it be that in our zeal to be different, we have isolated ourselves? That in trying to come out of the world, we have hidden our light under a bushel basket?*

*No one could accuse Jesus of isolationism. He fellowshipped with rich and poor, strong and weak, high and lowly. He took the heat from the religious leaders. He cleared out the temple. He confronted evil men publicly and privately, and patiently taught them when they sought instruction (John 3). He knew He had enemies, but that did not cause Him to withdraw from the world. Indeed, He was willing to be put to death for a world of people He loved—including His enemies.*

*We do have enemies today; there is an evil devil and there are evil men. But the world is our field, a field of opportunity for sowing seeds of the Gospel. Certainly we should withdraw from the ways of the world; but if in rejecting the world's ways, we avoid contact with people of the world, we are shrinking from our calling.*

*In putting together the BSA Directory of Sabbath-observing Groups, we came in contact with a number of groups that were reluctant to give us any information. They worried that the directory might eventually get into the hands of the government (viewed as the enemy). Perhaps it will. But if we're going to have an impact on the world, we can't do it from hiding!*

*In the past several months BSA has issued two separate press releases to more than 200 periodicals in North America. We plan to issue more—to let the world know who we are and what we stand for. In so doing, we're bound to make some people (probably religious people) angry. But that's part of the price of involvement. It's a price we must be willing to pay if we're going to share the blessings of the Gospel and of the Sabbath with the world. That's my opinion. What's yours?*

—Richard A. Wiedenheft

# THE SABBATH SENTINEL

(USPS 474-580)

A Publication of The Bible Sabbath Association

Editor Emeritus ..... Eugene Lincoln  
Editor ..... Richard A. Wiedenheft  
Department Editor ..... Howard M. Mesick  
Contributing Editors ..... Gilbert Sanford, George Dellinger  
Typesetting ..... Kenneth Tustin  
Proofreading ..... David Kramer  
Layout/Printing/Mailing ..... Church Publishing Company, Cleveland, TN 37311

The Bible Sabbath Association is a nonsectarian, non-denominational association dedicated to bringing together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination. Its sole purpose is to promote communication, understanding and respect among all Sabbathkeepers and to spread the knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification for membership in BSA is belief in the seventh-day Sabbath.

**Annual Member Contribution:** Regular Membership, \$20; Family Membership, \$25 (individual member certificates issued but only one set of records and one copy of THE SABBATH SENTINEL and other mailings is sent); Life Membership, \$500 or more contributed during one year. All memberships include annual subscription to THE SABBATH SENTINEL.

**Subscription to THE SABBATH SENTINEL only:** \$10 per year in US, \$12 Canada and Overseas.

**Renewal Notice:** Please renew your BSA membership or subscription automatically before the month and year printed on your address label.

**Change of Address:** Please notify us at least six weeks in advance of a change of address.

**Bulk Subscriptions:** Bulk subscriptions are available if 10 or more copies are sent in the same package. They are \$5 for each of at least 10 subscriptions, \$8 for each subscription overseas.

**ADDRESS CORRESPONDENCE TO:  
THE BIBLE SABBATH ASSOCIATION  
R.D. 1, BOX 222  
FAIRVIEW, OK 73737  
Phone: (405) 227-3200**

**Writers:** Send manuscripts to Editor Richard A. Wiedenheft, R.D. 1, Box 475, Falls, PA 18615, Phone (717) 378-2056. Manuscripts should be typewritten, double spaced, with wide margins on all sides; use only one side of paper. If you want manuscripts returned, please enclose self-addressed stamped envelope. We invite articles on various aspects of the Sabbath and on other subjects of general interest to Sabbathkeepers, however, we cannot pay for them. A writer's guide is available on request.

**Options expressed in articles** are those of the writers and not necessarily of The Bible Sabbath Association.

**THE BIBLE SABBATH ASSOCIATION  
Board of Directors 1984-1987**

- |   |  |  |
|---|--|--|
| 1. <b>President</b><br>Leroy Bass<br>Box 136<br>Washington Island, WI 54246<br>(414) 847-2657 | 2. <b>Recording Secretary</b><br>Mrs. Violet Rodgers<br>R.D. 1, Box 163A<br>Hatfield, AR 71945<br>(501) 389-6491 | 3. <b>Secretary-Treasurer</b><br>Lawrence Burrell<br>R.D. 1, Box 222<br>Fairview, OK 73737<br>(405) 227-3200 |
| 4. <b>1st Vice-president</b><br>Eugene Lincoln<br>1228 Wayne Ave.<br>Hagerstown, MD 21740     | 5. <b>2nd Vice-president</b><br>Calvin Burrell<br>640 East 78th Pl.<br>Denver, CO 80229<br>(303) 287-6098        | 6. <b>3rd Vice-president</b><br>John Bevis<br>2301 Wadsworth Blvd.<br>Denver, CO 80215<br>(303) 233-0121     |
| 7. <b>Jerome Boyd</b><br>New Enterprise, PA 16664   | 8. <b>M. O. Flanery, Rep.</b><br>403 Hawthorne Dr.<br>Warsaw, MO 65355   | 9. <b>Eugene Rodgers</b><br>R.D. 1, Box 163A<br>Hatfield, AR 71945<br>(501) 389-6491                         |
| 10. <b>John Kiesz</b><br>820 Woodlawn<br>Canon City, CO 81212<br>(303) 275-4740               | 11. <b>John Bennett</b><br>603-4001 Mt. Seymour Pkwy.<br>N. Vancouver, B.C. V7G 1C2                              | 12. <b>Gilbert Sanford</b><br>St. Rt. Box 200<br>Pendleton, OR 97801<br>(503) 276-3702                       |

# Long History Provides Perspective

This year the Shiloh, New Jersey, Seventh Day Baptist congregation celebrates its 250th anniversary. The following article, adapted from *The Sabbath Recorder*, offers a vignette of SDB history and some thoughts on the importance of looking back.

A new granite slab has been placed on the Spark's Memorial in the Shiloh, New Jersey, Seventh Day Baptist church cemetery. The memorial wasn't always located in Shiloh; it was moved there less than a century ago when Seventh Day Baptists lost a long legal battle over control of a very small parcel of ground in downtown Philadelphia, only a few blocks from Independence Hall. That marker had been placed there in the early 1800's by the Shiloh and Piscataway, New Jersey churches to mark the cemetery given for the use of Philadelphia Seventh Day Baptists by Richard Sparks. This burying ground went back to many years before the Revolution and is part of the evidence of the early and active existence of SDB's. For many years a small bronze plaque continued to mark the original Sparks lot, but Philadelphia "lost" it when repaving the street.

It is easy to say "So what?" Yet the early history of Seventh Day Baptists provides important perspectives, not only for SDB's, but for all Sabbathkeeping Christians.

A recent convert to the Sabbath related how SDB heritage influenced him. He told of his congregation of 30 individuals meeting in a rented church and how even with his new-found Sabbath conviction, he continued to struggle because it all seemed so impermanent. He realized that three families could move away without a

ripple. As these thoughts were running through his mind he had the opportunity to visit Seventh Day Baptist church buildings in Plainfield, Marlboro, and Shiloh. He related to the years represented by the cemeteries and the silent testimony of those departed saints laid to rest so close to the places in which they had worshipped. It was in this evidence of a past that he began to feel the importance of the Sabbath in the present.

Just as Christ and the apostles used the Old Testament for examples of both good and bad, we can learn from recent church history. Through understanding it, we can be reminded of the faithfulness of our spiritual ancestors and challenged to be equally faithful in our day.

## 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."

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



# Indeed He Did!

By Rahya Montuori

Did Jesus ever grieve or cry? Indeed He did!  
He felt our every suffering, and His sorrows never hid!  
He walked this earth and saw its curse, indeed He had;  
He saw some good and blessings—much sin and bad!  
The weight of human suffering afflicted so His soul  
He shed His blood, His stripes can make us whole!  
He was numbered with transgressors, suffered wrath of God,  
Yet His weary feet ne'er faltered on the rough road that He trod!  
His sorrows were so many, no human soul can stand!  
Unless the human knows His love and holds His hand!  
Rejected and despised He was and mocked by man,  
He suffered persecution such as no human can!  
His great love came to save us—for this He was crucified!  
And on the cross He blessed His foes, and on the cross He died!  
Yes, our Savior died on the cross that day,  
Indeed it was so!  
He lived, He died, He broke the tomb,  
And this we surely know!  
The story of redemption began on Christmas morn,  
The empty tomb was proof that the Son of God was born!  
By faith we accept His shed blood,  
By faith 'neath His wings we are hid!  
Did He cry and suffer for each of us?  
Indeed He did! Indeed He did!

# Sabbathkeeping in the Philippines

By Eleazar C. Paypa, Sr.

In Waling-Waling Vicencio Sagun Zamboanga del sur, people are searching for the true Sabbath.

A group of people who belong to the Sunday-keeping Christian Alliance, recently challenged me to prove to them that the seventh-day Sabbath is still in force. By using the Bible as the only source of true teaching and by the guidance of the Holy Spirit, I was able to convince them. Thirty souls accepted Jesus Christ and 20 decided for baptism. Now I am giving Bible studies to many interested souls in that area.

A missionary from the Assemblies of God, Mrs. Encarnacion Ayaay, is also studying a Bible doctrine series. She graduated from Panoma Bible Institute after three years of training, but when she met me, she testified that it was the very

first time she heard an explanation about the Sabbath.

The harvest is great but reapers are few. Many are seeking the truth but there are few workers. We solicit your continuous prayers for the spreading of the Gospel.

—the author is President of the SDB Philippine Convention and attended the 1986 SDB World Federation meetings in Rhode Island.

---

*The best cure for worry, depression, melancholy, brooding, is to go deliberately forth and try to lift with one's sympathy the gloom of somebody else.*

*Arnold Bennett  
Family Concern*

## THE SABBATH WAS MADE FOR MAN

So why do most churches observe Sunday?  
For free information, write:

## BIBLE SABBATH ASSOCIATION

Box 222-A  
Fairview, OK 73737

# News from Seventh Day Community

## Adventist Church and U.S.S.R.

Returning from a two-week trip to the Soviet Union, Harold Otis, president of Review and Herald Publishing Assn., announced that the church had received approval from the Soviet government to print 30,000 copies of a special Christian magazine to be distributed there. A single issue in the Russian language will focus on an American family that typifies Adventist lifestyle and will include articles on Bible doctrines and health. A similar publication in English, to be distributed in North America and elsewhere, will spotlight Russian Adventist lifestyle.

Otis' trip, which was in response to an invitation by Konstantin Kharchev, chairman of the Soviet Council on Church Affairs, included visits to five cities and a reception hosted by Kharchev.

The Soviet government has also given the SDA church approval for a new seminary and publishing facility on property about 75 miles south of Moscow.

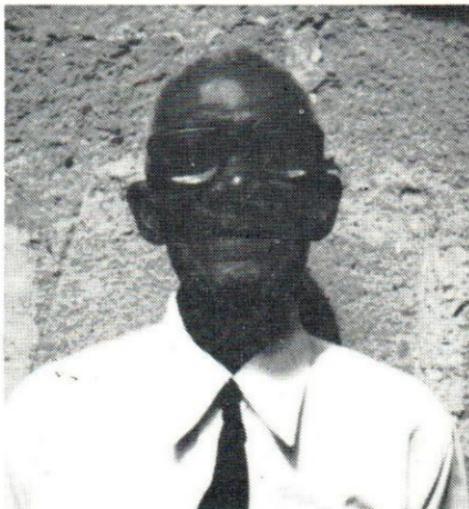
## Missions Abroad Director Visits Nigerian Churches

During December, Elder Robert Coulter of the Church of God (Seventh Day) visited churches in Nigeria. The work there, which began in 1939, is centered primarily in the southeastern portion of the country, in Imo, Rivers, and Cross Rivers States. Coulter's itinerary included meetings with numerous congregations and with church leaders in the three states as well as a visit to the church-sponsored medical clinic at Ikot Idom in Cross Rivers State. One of Brother Coulter's primary goals for the trip

was to encourage the state conferences to cooperate more, particularly in developing a ministerial training center.

## Tribute to Nigerian Pioneer

Nearly 100 years old, Bishop Benjamin I. Tikili, founder of the Church of God (Seventh Day) in Nigeria, is still active. In 1939 Tikili erected the first church building in Ahiaba, Imo State, and now, nearly fifty years later, he still passes out literature on the street and preaches from time to time. Until recently, he served as the Nigerian church's general overseer.



**Bishop Benjamin I. Tikili, founder of the Church of God (Seventh Day) in Nigeria.**

## Worldwide Church Reflects on 1986

In a January, 1987 letter to church members and co-workers, Worldwide Church of God Pastor General Joseph W. Tkach enumerated evidence of "... the marvelous growth God granted in

1986." The list included 81 million *The Plain Truth* magazines distributed, 10 million copies of *The Godd News*, 2 million *Youth 86* magazines, 6 million pieces of literature, 1 million correspondence courses, over 2 million phone calls and 10 million letters received, and the inauguration of "The World Tomorrow" telecast on Sky Channel in Europe.

### **Romania Says "No" to Adventists**

According to a report in *Christianity Today*, Romanian authorities have told the large Bucharest SDA congregation that there is no site available for the rebuilding of its church. Since the original church was demolished for "redevelopment" in August, church members have been meeting in two different locations in the Romanian capital city: one is a building unapproved for church meetings, the other is a tent erected on land owned by a member. The original site is still vacant, though apartments have been built adjacent to it.

### **New SDA World Headquarters**

By a vote of 57 to 18, the SDA General Conference Executive Committee moved to locate a new world headquarters on a 30-acre site near Columbia, Maryland, approximately 23 miles north of Washington, D.C. on I-95. The only other move in the 124-year history of the church was from Battle Creek, Mich. to Washington, D.C. in 1904.

### **Seventh Day Baptist Historian**

Don A. Sanford, recently retired from teaching in Ft. Atkinson, Wisc. secondary schools, has been named part-time historian for the SDB Historical Society. An elder of the Milton, Wisconsin congregation Sanford is author of *A Free People In Search of a Free Land* (1976), the story of the westward movement of

Seventh Day Baptists. His major responsibilities will be researching and writing on the history of the church and its people.

### **Baptist Pastor Accepts Sabbath**

Franklin Jacks, a Baptist pastor who has accepted the Sabbath, has become active in Seventh Day Baptist work in Los Angeles. He is also holding Bible studies in the Long Beach area.

### **Michigan Marks White Grave**

Last September, more than 400 visitors came to Battle Creek, Michigan for the dedication of a Michigan State Historical Marker at the grave site of James and Ellen White. The marker recounts the White's role in the founding and development of the Seventh-day Adventist Church.

### **Italy Formally Recognizes SDA Church**

On December 29, 1986, Bettino Craxi, prime minister of Italy, and Enrico Long, president of the SDA Italian Union, signed an agreement that officially recognized that church.

According to the terms of the agreement, the Italian government agrees not to interfere with the affairs of the church and recognizes its rights and freedoms. Italy is the first country to define its relationship with the church in a formal agreement.

### **Adventist Policy on Jewelry**

One of the actions taken by the 1986 SDA North American Division (NAD) Committee related to the church's policy on jewelry. Noting that increasing numbers of individuals have come to North America from areas in the world where wearing a wedding band is "an accepted and necessary symbol of marriage" and that there has been a lack of consistency in the NAD, the Committee concluded that

Ellen G. White's counsel "in countries where the custom is imperative, we have no burden to condemn those who have their marriage ring . . ." now applies in the NAD. The committee voted that those who wear a simple wedding band should be ". . . fully accepted in the fellowship and service of the church." However, it also affirmed that ". . . wearing of jewelry is unacceptable and is a denial of the principles enunciated in the Bible and Spirit of Prophecy concerning personal adornment."

### **Revelation Seminar in South Philippines**

For the first time ever, a Seventh-day Adventist Revelation seminar was conducted in the South Philippines. Approximately 100 students, professionals, businessmen, and workers participated. Eight were baptized.

### **Rapid Growth in Haiti**

Seventh-day Adventists in Haiti, numbering over 115,000, are growing at such a rate that church space is at a premium. Baptisms of about 8,000 during 1986 meant that many congregations had to meet under the shade of mango trees.

## **Just an Ordinary Day?**

I might take an ordinary piece of red cloth. You could count the threads in it, and find it no different from any other piece of red cloth. But if I take the piece of red cloth and a piece of white cloth and a piece of blue cloth and sew them together into the Tricolor of France, Frenchmen would die for it. If I sew them together into the Union Jack, Britishers would die for it. Or if I sew those same pieces together into the Stars and Stripes, Americans would die for it—would not live without it.

Just so, God took an ordinary day. You could count the hours in it. In that respect it was no different from any other day. But then He made a Sabbath out of it. He breathed life into it. He made it stand for everything precious and vital, an emblem of all He wants Christians to live for and refuse to live without.

—George E. Vandeman, in his booklet *A Day to Remember*, ©1965, Pacific Press Publishing Association.  
Used by permission.

**Have You Read It Yet?**

## **A History of the Sabbath & Sunday**

**By John Kiesz**

A concise, but authoritative, study of Sabbatharians

**63 pages - \$3.00**

**THE BIBLE SABBATH ASSOCIATION**  
**Fairview, Oklahoma 73737**

# On the Legal Front

---

## Adventist Elder Favors Blue Laws

W. John Arthur, Secretary of the SDA British Union Conference (BUC), sent a letter to Prime Minister Thatcher which may have helped preserve England's Sunday closing laws. This scribe reported last September that the expected repeal of the statutes was derailed by a coalition of first-day churches, unions, and retailers.

Elder Arthur said that the observance of *any* day of rest is important to counter The United Kingdom's pervasive and growing secularism. He also opined in two meetings with students of Newbold College, an SDA school, that it was good PR for Adventists to side with other Christians on this issue.

Arthur's actions have angered many English Adventists. Critics charge that they violate the traditional SDA stand for the separation of church and state and the belief that enforced Sunday observance will someday become the Mark of the Beast. The elder claims that while the BUC was not officially involved in sending the letter, many church leaders whom he had consulted agreed with him. He admits he may have erred in not going through proper channels.

The tempest that Elder Arthur aroused raises an important issue. Part of BSA's reason for being is to oppose laws which oppress Sabbathkeepers. Sunday closing laws have denied many Sabbatarians ownership of and employment in business. Yet right now secularism is a stronger foe of Sabbatarians than are Sunday churches.

BSA will not end its opposition to blue laws, which prevent some

devout Christians (and Jews) from making a decent living. Our Sunday brethren are misguided in trying to enforce an unbiblical day of rest. But aren't *we* misguided if we don't show first-day Christians other ways to remind society of its duty to God?

For years Sunday laws, while harming Sabbathkeepers, promoted church-going and helped keep the West moral.

Many who promote blue laws do so with some sense of guilt. They want to preserve family life and public acknowledgement of Yahweh. A government which doesn't accept the Judaeo-Christian ethic must hold a philosophy antagonistic to all Christianity. History doesn't recognize neutrality. Yet blue law boosters realize that they're being unfair to some of their brethren.

What alternative do we Sabbathkeepers present to those in church and government who are horrified by the onrush of an intolerant secularism that is pushing all mention of God out of public life? Can we be more than spoilers in the eyes of other Christians?

To avoid replacing Sunday laws with an oppressive humanism which will respect no one's religious day off, we must show first-day Christians how we can fight together to keep a godly influence in society.

What are your ideas, brethren? I've got some, but I'd rather hear from readers with fresh solutions.

I share Elder Arthur's fears. So should you.

**Update:** It's back to lower court for *Ronald Philbrook*, Worldwide

Church of God member. In June this column reported the trials of the teacher who was not allowed to use his "personal business" leave days to attend annual feasts. Seems that the contract between the Ansonia, Conn., school district where he works and the Am. Fed. of Teachers prohibits the use of personal leave for religious purposes. *Why?* Philbrook sued his employer and the union, since he was forced to take unpaid leave and use his personal days for other purposes. The US 2nd Circuit Court of Appeals ruled that Philbrook could use personal leave for religious purposes; but the Supreme Court has ordered the lower body to make sure it is not requiring more than a "reasonable accommodation" of his beliefs. Hang in there, brother Philbrook.

Send comments and clippings to: Howard M. Mesick, RD 1, Box 299-1, Hartly, DE 19953. All news items must contain name and date of publication. I try to acknowledge all mail with at least a postcard, though I usually cannot say when or if a particular story will appear.

## Romania Adventists Resist Government

In August of 1986, government demolition crews moved in and destroyed the largest Adventist church in Romania—but not without opposition. In an unprecedented show of resistance, 200 members of the Bucharest church took up occupation of their threatened building as a demolition team arrived July 29. The staunch members, including women and children, continued to occupy the building while church leaders negotiated with officials over an extension of the "absolutely final" August 3 deadline. The building, which lay in an area of the city being redeveloped, also housed the offices of the Bucharest administra-

tive district covering more than 200 churches in the southeast part of the country, a residential portion, and an archive of important church and family records.

Church leaders, who had been notified of the intended demolition, were holding out for an adequate replacement for these facilities, but none were secured.

Confrontation between the 1000-member congregation and Romanian authorities began when on July 18 officials posted a notice at the premises, announcing that demolition would commence the following day, a Sabbath. Demolition did not actually begin then, but water and electricity were disconnected several times in the following days, only to be reconnected by church members.

The crisis came to a head when a demolition team came to remove the roof. Up to 100 members had already been maintaining a round-the-clock vigil and this number quickly increased to 200, some of whom positioned themselves on the roof. Within an hour the building was ringed by uniformed militia who prevented more Adventists from joining the occupation. Both the militia and demolition workers withdrew the same day.

Occupation continued until August 6. In spite of appeals from the American Department of State, early that morning a crew entered the building, forcing their way past 50 or so Adventists still maintaining the occupation. Several members suffered minor injuries but there was no serious violence and no large-scale involvement or police or other security forces.

Members resigned themselves to the loss of their building and busied themselves with salvaging as much as possible of the contents.

*Adapted from Christians in Crisis Newsletter; based on information from Keston News Service*

# To Repeat . . .

I urge you, Brother Swaggart, to please reconsider what you've written against the Sabbath. I pray that very soon you'll join those who are advocating God's sanctified day against the non-Biblical first day of the week.

*Charles E. Rennhack, in a personal letter to TV Evangelist Jimmy Swaggart.*

The obedience to the moral law, the Ten Commandments with their statutes and judgments, will yield us a longer physical life, a life of freedom from the usual curses of sickness in the human body . . . This strict obedience to the rules and regulations that Yahweh has set down will provide a joyful life for His people. It will give us happy married lives, obedient children, and better relations with our fellow man.

*Jacob O. Meyer, in an article on the law of Yahweh in The Sacred Name Broadcaster, Jan 1987.*

God bestowed grace on the world when He sanctified a special day of rest. He set the seventh day aside for rest—a symbol of the rest from sin, finally, in His kingdom.

*John Shirn, in a 1986 Bible study on grace.*

One Sabbath morning many years ago, a pastor discovered that his road was blocked and the only way he could reach church was to skate on the frozen river, which he did. When he arrived, the elders of the church were horrified that their preacher should skate on the Sabbath. After service they had a meeting and he explained that it was either to skate or not to get there. Finally one asked: "Did you enjoy it?" When the young pastor said no, they decided it was all right. What a blessing that there was one soul present with the mind and wisdom of God to ask the key question, "Did you enjoy it?"! Only among the ranks of the legalists can you find quality questions like that.

*Kenneth Westby, in an editorial on the pitfalls of the extremes of legalism and liberalism, in the Jan. '87 issue of the ACD Newsletter.*

In other words, we don't find happiness; it finds us. It finds us in the self-forgetful ways prescribed in God's Word.

*Jeanne W. Gordan, a retired teacher, in an article on pursuing happiness, published in the Adventist Review.*

Fear and worry over a fruitless past or an unknown future will dissipate our powers and rob us of our energies.

*David Djesdal, in an editorial in the Jan. '87 issue of The Fellowship Herald.*

The views expressed are in no way intended to necessarily reflect those of The Bible Sabbath Association. If you read or hear concise, significant statements by or about Sabbatharians, please send them to us for possible publication in this column. Include name and address of author.



# Resources Available From BSA

## Books

<i>History of the Sabbath &amp; Sunday</i> by John Kiesz (64 pp.) .....	\$3
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.) .....	\$8
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.) .....	\$8
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.) .....	\$3
<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> .....	\$7
<b>Back issues of THE SABBATH SENTINEL</b> .....	40 for \$5

## Booklets

<i>Bible Truths about "Salvation by Grace Through Faith"</i> by Frank M. Walker (32 pp., 20/lb.) .....	50¢ each; \$8/20
<i>Questions for Seventh Dayists Answered</i> by Terril D. Littrell (18 pp., 30/lb) .....	20¢ each; \$5/30
<i>Sabbath Truth and Sunday Fallacies</i> by George A. Main (12 pp, 60/lb.) ..	10¢ each; \$5/60
<i>Has Sabbath Time Been Lost</i> by Joseph M. McGuire (10 pp. 60/lb) .....	15¢ each; \$9/60

## Tracts

<i>Why I Keep the 7th Day of the Week as the Sabbath</i> by C. C. Morian (7 pp. 100/lb.) .....	5¢ each/ \$5/100
<i>Facts on Sabbath</i> (6 pp, 120/lb.) .....	5¢ each/ \$5/120
<i>Roman Catholic Confessions About Sunday</i> (8 pp, 100/lb.) .....	5¢ each; \$5/100
<i>Protestant Confessions About Sunday</i> (6 pp, 130/lb.) .....	4¢ each/ \$5/130
<i>The Weekly Rest Day</i> by George A. Main (4 pp, 200/lb.) .....	3¢ each/ \$5/200
<i>Sunday—The Lord's Day?</i> (4 pp, 200/lb.) .....	3¢ each/ \$5/200
<i>The Rest of Your Life</i> (1 p, 300/lb.) .....	2¢ each; \$5/300
<i>Search the Scriptures</i> (1 p, 300/lb.) .....	2¢ each; \$5/300

**Because of high mailing costs, we request minimum orders of \$5, if possible.**

You may mix various tracts to make up orders of at least \$5. Sample copies of tracts are available free if you enclose a self-addressed stamped envelope with your request. THANK YOU!

## Promotional Aids

Sabbath Calendars for 1987 .....	\$1.75 each; \$1.50 each for 10 or more
Ball point pens, top quality, with imprint: "The Seventh Day is the Sabbath" ..	\$5/dozen
Bumper Stickers with a Sabbath message .....	\$1 each; \$7/dozen
Sabbath seals .....	\$1/dozen
Post cards with Sabbath message on one side, space for message and address the other side .....	\$1/dozen

**Bible on Cassette Tape** ..... available free on loan for cost of postage

Members of The Bible Sabbath Association may take a 20% discount off the list price of all items. Order from:

**THE BIBLE SABBATH ASSOCIATION**  
**R.D. 1, Box 222, Fairview, OK 73737**  
**Phone (405) 227-3200**

# Orchids and Onions

## Words of Appreciation

We always appreciate BSA literature and often tell people about it. We are amazed at the number of Sabbath-keepers we meet who have never heard of BSA. We encourage them to write for their own magazine. Keep up the good work. It is always worth it as you never know who may find the magazine. I think that is one of the greatest things about doing God's work—the little surprises.

—Pat and Jack Meertens  
Victoria, Australia

Please know that we still enjoy the great articles in the SENTINEL. Thank you for the excellent work you are doing on that very important publication.

W. H. Green  
Odessa, Texas

## New Sabbathkeeping Group

Thank you for the material you sent. It has been a tremendous help to us who are now walking in the Sabbath truths.

Pastor E. J. Adams  
Winnipeg, Manitoba

## Comments on New Cover and Books for Children

The new masthead on the January SENTINEL is very attractive in its simplicity. Several parents have asked me about literature for children which teaches why, when, and how to observe the Sabbath. Do you know if such

books are available? If not, would BSA be interested in publishing such a book? As Samuel Heilman was quoted in the last SENTINEL "The real test, is whether their children continue to be orthodox." This is a challenge to all Sabbath observers. How many of our children have we already lost?

Lettie Siddens  
Kingston, Missouri

## Rejects Sabbath

Please stop sending the magazine to me. I now keep Sunday, the Lord's Day holy. I joined the Presbyterian church and quit the SDA church.

O. G., Iowa

## Sharing the Sabbath

I enjoy your magazine very much; it is an incredible tool for promoting the Sabbath truth and helping Sabbathkeepers see the diversity of the many Christian groups keeping the Sabbath. We're looking for some new ways to evangelize and would appreciate your sending us samples of all your tracts.

Larry Metzenbauer  
Cadott, Wisconsin

## Running Ad in Memphis

Enclosed is a copy of the ad I am running in the local shoppers' newspaper. Hope it will bring some responses.

Tom Scott  
Memphis, Tennessee

# Classified Ads

**Thompson Chain-Reference Bibles.** Custom tailored Bible cases at special discounts to Sabbath-keeping churches and individuals. Write for information: James Brooks, 3 Outlook, Mattapan, MA 02126. (4)

**Father/Mother's Day Special!** Free color catalog; free \$12.95 Bible case offer; free postage on all orders. Write Best Books of Boston, P.O. Box 3519, Boston, MA 02101. (4)

**Sacred Name Sabbatarian Singles:** An invitation to all desiring to be in touch with the same. Please send us your name, address, and s.a.s.e. We will share with you our list of correspondents. All ages welcome. Write Sacred Name Singles, Box 1005, Ashland, OH 44805. (3,4)

**Tithing: God's Command or Man's Demand?** Stunning new data, meticulous analysis, surprising new conclusions. For free details write Xavier Press, Box 11074-SS, Dallas, TX 75223. (3-6)

**Why Are There Divisions In the Church?** For a free article on this subject, write Focus On Truth, Box 45T, Lake Winola, PA 18625. (4-6)

**Church of God Evangelistic Assn.** fellowship meeting, 1:00 p.m. every Sabbath at the Red Lion Inn in Marion, Illinois. For information call (618) 942-2753. (4-6)

**Free monthly Bible Prophetic Assn. Newsletter.** Send s.a.s.e. for information to: Bible Prophetic Assn., 16050 69th St. S.E., Snohomish, WA 98290. (4-7)

**The Christian Church of God** holds weekly Sabbath services.

Serving southeast Florida. For information write P.O. Box 3827, Lantana, FL 33465. (7-7)

**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. (1-12)

Classified ads are available at the rate of 30¢ per word (including each word and each group of numbers in the address). Copy for classified ads should be sent, along with payment, to The Bible Sabbath Association, Fairview, OK 73737. Deadline is the 15th of the month for the issue of the second subsequent month (e.g., April 15 for June issue).

BSA reserves the right to reject any copy; publication does not necessarily imply endorsement by The Bible Sabbath Association.

Information and rates for display advertising is available upon request.

## A Different Kind of Day

There's something very different in the texture of this day;  
It's different than the others in a very special way.  
Yes, the sun is still shining, and the sky remains to see,  
The wind is still cavorting in the dust and in the tree.  
Still, I know there's something happening since I've stopped to be aware;  
I can feel a gentle peacefulness that isn't usually there.  
This day I stopped because my Lord said I'd be refreshed,  
And not to do as other days when so often I get rushed.  
I'm glad I started thinking about the glory of this day,  
And often I will think again, and then have more to say.

—Robert Fries

**IS YOUR  
NUMBER  
UP?**

***Your renewal notice comes with every issue!***

The 4-digit number on your mailing label gives the year and month that your subscription expires. For example, if 8701 appears below your address, January, 1987 is the month of expiration.

***Please renew automatically! Don't miss an issue.***

Annual Subscription .....\$10 (\$12 outside U.S.)  
Membership in BSA (including subscription) .....\$20

If you really want to receive THE SABBATH SENTINEL but cannot afford a subscription, let us know your need. The generosity of others enables us to send out a limited number of "love" subscriptions.

**Official meeting of**

**The Bible Sabbath Association**

**July 6 and 7 in Denver, Colorado**

All BSA members and other interested individuals are invited to attend. The two-day gathering will include discussions about a wide range of BSA business and Sabbath-related topics such as:

- sharing the Sabbath thru literature, radio, advertising
- dealing with differences of belief among Sabbath-keepers
- nominations for BSA officers and directors
- establishing local BSA chapters
- evaluating BSA publications
- planning for consultation of 7th day groups
- long-range goals for the association

Sessions will include committee meetings on special interests, plenary sessions, reports by BSA officers, and worship services. A great opportunity to meet other association members personally, to get to know many Sabbathkeepers from a wide range of backgrounds. A great chance to actively participate in association planning.

Registration donation: \$10 per individual; \$15 per family. Some housing in local Sabbathkeeping homes will be available. Lists of local motels, hotels, and campgrounds will be provided. Please send registration donation, information about the number, sex, and ages of family members, and housing needs to:

**The Bible Sabbath Association  
RD 1 Box 222 • Fairview, OK 73737**

(You should find a registration card elsewhere in this magazine.)