

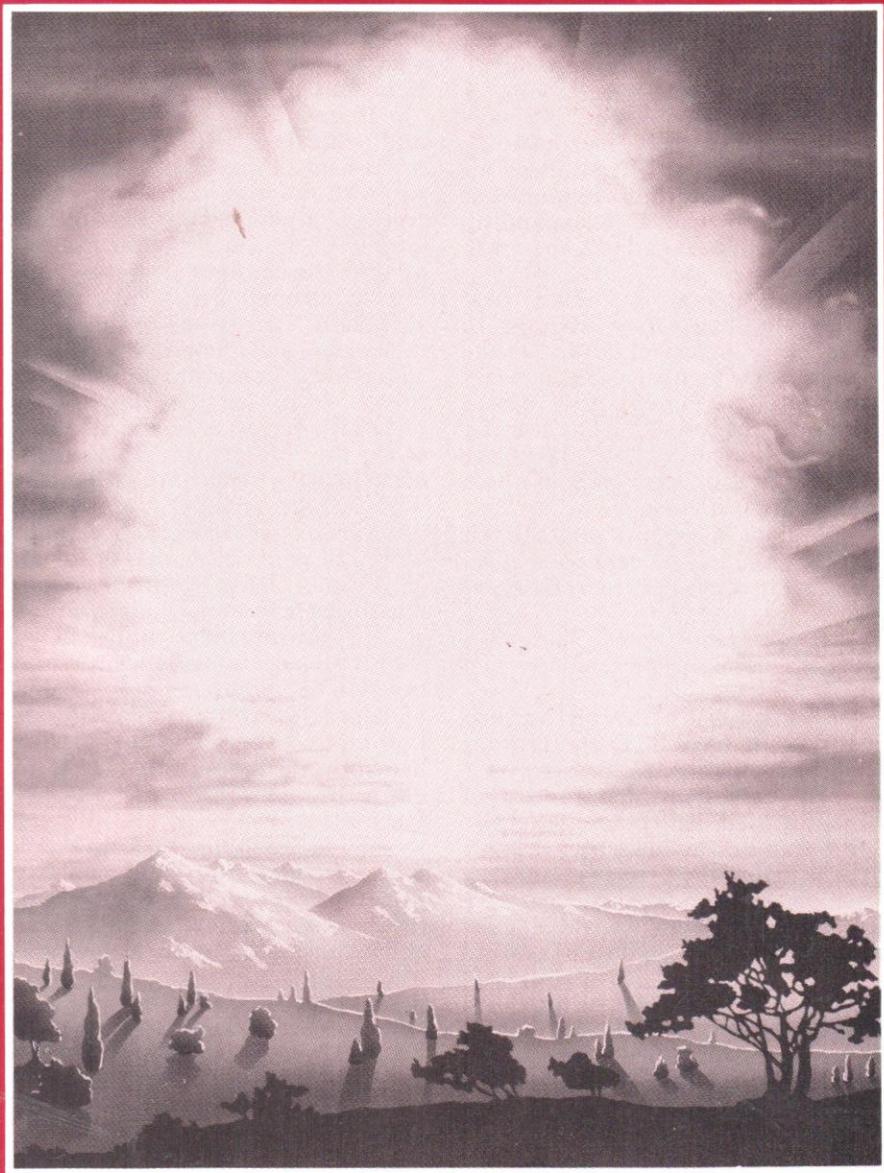
# *The* SABBATH SENTINEL

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Serving the Seventh-day Christian Community

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June 1987



# Summer

By Judy Duncan

Bobby and I welcomed the summer of '71 with the exuberant confidence that nothing could go wrong since we were living a homework-free existence. We were wrong. We hadn't reckoned on innovative parents. Their ideas for our development that summer went beyond our own ideals of expanding our crab collections from the creek behind our house.

When Mom and Dad first announced that they planned to take in two foster children for the summer, I was upset. My severely damaged 11-year-old pride prompted me to ask: "What's wrong with us? Why do you need two more children?" But they had a whole bunch of good reasons.

1. Lots of unfortunate children stay cooped up in orphanages all summer because they have nowhere to go.

2. We can share both our material comforts and our spiritual wealth.

3. If we got another girl and boy you'd each have someone of your own sex to play with.

By the time Mom and Dad finished their little promotional, we were sold on the idea, and the two weeks before the arrival of our new friends seemed terribly long. We planned the things we would show them on the farm, and we boasted to

our friends at church, who were already showing the first signs of summer boredom, that this would not be a dull summer for us.

It wasn't. We picked up Frank and Elizabeth at the Catholic orphanage. Frank leaped into the car with the vigor and energy that would characterize the whole of his stay with us. He flattened himself against the car door so that not one hair of his might accidentally touch Elizabeth. Their already-cultivated dislike for each other had some good side effects. In their anxiety to stay away from each other, they naturally turned to us. For the rest of the day I interrogated Elizabeth on the nature of orphanage life. She was two years older than I and already so much more robustly built that I was speechless with admiration. Her straight yellow-and-green checkered shirt with a shapeless white blouse pulled down over it seemed to me the unique and mysterious requirement for being bigger and knowing all those things that I didn't know. I wanted to wear her clothes. I almost wanted to be an orphan, so strong was my fascination.

While I listened to Elizabeth's tales of fierce nuns and haughty fathers, Frank and Bobby were in their room, where Frank was endowing Bobby with a new and

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# of '71



colorful vocabulary. Words unknown to any good little Seventh-day Adventist boy were explained and retained with solemn instruction on when to be used.

Our guests had all the qualities that writers invent to make their characters colorful. In fact, by the end of the summer I think my parents had begun to wish they

weren't quite so colorful.

Elizabeth was boy-crazy. After church we had a hard time dragging her away from the teenage boys. At home she wrote reams of passionate letters to boys back at the orphanage who she insisted were all crazy about her. She begged my parents to let one of them come next summer instead of Frank. I thought she was boring when she lapsed into these lovelorn phrases. And I usually pestered her to give it up and come mushroom picking.

Frank had a well of energy that wore out everyone but himself. Although he found the activities of country life enjoyable, he hankered for the street life, too. He wanted to smoke, he teased the animals, and he unleashed his violent temper indiscriminately on the whole family when things weren't going his way.

Nothing had prepared us for Frank and Elizabeth. When Frank bit and kicked, all our hopes of returning a saintly little boy to the orphanage would disappear behind the immediate and more practical need to simply stop the furor. Elizabeth's dreamy absent-mindedness during family worship told the folks that no fervent convert would return to witness of a new, and obviously superior, faith.

When the summer ended we took them back. They didn't cry or thank us, but they did beg to come again at Christmas. Driving home alone without them, things felt different. We couldn't tell if we were glad or sorry to see them go. I know my parents must have wondered whether they had done irreparable damage to their children's innocence. And they wondered, too, how much good we, as a family, had done them. Had we managed to teach them any new values? Would our influence ever soften their characters and win them to Christ?

As we neared home I was

thinking how nice it would be without Frank's and Elizabeth's quarrels, although Bobby and I would have more time now to squabble. And also how nice to have, once again, my parents' undivided attention. But I thought too about going to sleep in my room by myself without Elizabeth telling me stories in the dark—even if they were about boring boys. And so I asked, "Mom, will Frank and Elizabeth be coming back at Christmas?"

I was a little surprised when she said yes.

"Why?" I asked simply. "They didn't become Adventists like us."

"That doesn't matter," she answered. "We're not here to force them to be like us, only to share with them and let them feel God's love if they want to. As long as they need us they'll be coming back."

Fourteen years later now, the happy-ending part of me wants to think that even though we have long since lost touch, that somewhere Frank and Elizabeth are living happy, fulfilled lives, shaped so by the influence of a faith they brushed shoulders with in their youth. But I don't know that. I only know that though the crab collection did grow that summer, so did our understanding of what Christianity is about. And that included the knowledge that we aren't always able to sit back and look with satisfaction on the fruit of our good deeds and faithful witness. But then, that isn't what Jesus asked us to do. He simply asked us to be faithful witnesses and doers of good deeds, and leave the rest up to Him.

*—Reprinted from INSIGHT, a magazine of Christian understanding for youth, November 2, 1985, ©1985 by Review and Herald Publishing Assn. The author, editor of College People magazine when she wrote this article, currently resides in Downers Grove, Illinois.*

# Christian Sabbathism: A Legalistic Remnant?

## A Historical Survey of Seventh Day Baptist Attitudes Part 1

By Gary Hemminger

Most Christians believe that the Sabbath is a remnant of the Old Testament and any attempt to keep it is legalistic. Legalism is the belief that righteousness comes through the keeping of the law. It is argued that since righteousness now comes through Christ, there is no need to observe the Sabbath. This line of reasoning often assumes that keeping the Sabbath was required for righteousness under Old Testament law. This is erroneous. It completely misses the intent of the Sabbath. In Exodus 31:13, God is speaking to the Israelites and says, "I am the Lord, who makes you holy." Righteousness was imparted; it was not earned. Immediately following the statement, "I am the Lord, who makes you holy," it is stated, "Observe the Sabbath, because it is holy to you." The Sabbath was to be observed because it was holy, not because it produced holiness. Only God can make a person holy. Therefore, even under Old Testament law, true Sabbath observance does not fall under the definition of legalism. If Sabbath observance in the Old Testament was not a legalistic means of attaining righteousness, then why cannot Sabbath observance under the new covenant be practiced without being legalistic?

I am fully convinced in my own

mind that Sabbath observance is not legalistic. It is a joyous day of celebration and commemoration. Admittedly, though, a lot of Sabbathism I have observed over the years does not reflect celebration. It has seemed at times legalistic. Is this because Seventh Day Baptists have propagated a faulty view of the Sabbath? A look into history should give some insight into this question.

In 1671, in Newport, Rhode Island, seven people withdrew their membership from John Clark's Baptist church and entered into a covenant as a Sabbath observing Baptist church. It was the first Seventh Day Baptist church in America. *The Seventh Day Baptist Memorial*, published in 1852, has a record of the incidences and dialog that preceded the split from the Sunday Baptist church. The record was acquired from the First Baptist Church in Newport.

"As Mr. Tory, preaching from 2 Cor. 3d, declared the law to be done away, and the law there intended was the ministration of death, and that only the ministration of the Spirit was now to be attended to, and that the Gentiles had never anything to do with it. After this, Mr. Luker and Mr. Clark, undertaking to expound on the whole epistle to the Galatians, made

it their work to preach the non-observation of the law, day after day; (we conclude not the law moral, but the law ceremonial) and as to the seventh-day Sabbath, they asserted them beggarly elements and rudiments of the world; making little or no difference between ceremonial and moral; seemingly affirming that what was written on tables of stone was done away, as that old covenant with which the Gentiles had nothing to do, and that now we were to hearken to the law written on the fleshly tables of the heart, and not to hold so much of precepts written on a wall; and that the grace of God was sufficient without that, since now we were under the new covenant and the teaching thereof; and that we were undervaluing the Son to take precepts given from the servant. Thus, time after time, doctrines of this nature were delivered, to the great grief of those five, who still observed the seventh-day Sabbath."

What is immediately noticeable in the above historical transcript is its resemblance to the discussions that are carried on today as to why the Sabbath is no longer valid. Statements such as, "The law to be done away . . . that what was written on tables of stone was done away . . . that now we were to hearken to the law written on the fleshly tables of the heart," are all used to argue against Sabbath observance even today. The similarities continue:

"Mr. Clark, in his exposition on the Galatians, of times asserted the abolishing of the law, as the old covenant, with which the Gentiles had nothing to do, as being only given to the seed of Israel, therefore ought to stand fast in liberty where with Christ had made us free . . ."

It becomes very clear that the first Seventh Day Baptists in America, over 300 years ago, had to

respond to the same anti-Sabbath attacks that Seventh Day Baptists have to respond to today. Their response is very interesting.

". . . those persons declared their sentiments, showing that the 10 precepts were still as holy, just, good, and spiritual, as ever and so a rule of life, though not a rule for life. (Freely acknowledging, as well as the church, that do and live was taken away from them, though do because we live still remained to them as their indispensable duty.)"

The group affirmed that they believed the Ten Commandments were still to be obeyed, but they were very cautious against suggesting that obedience would gain them life. They obviously understood that redemption comes through Christ, and that the Sabbath was not to be observed as a legalistic institution. In responding to the implication that he had "left Christ and gone to Moses," Mr. Hiscox replied.

". . . but through grace we have not left out Lord Jesus Christ, but can in some measure say, through rich grace, that God hath made him unto us wisdom, righteousness, sanctification, and redemption . . . Let it be taken notice of, by all, this day, that the only difference between you and us is, we plead for the ten commandments to be a rule of good living, and to be obeyed in Gospel times; you deny them, and say they were never given to a rule to the Gentiles before or after faith; and, whereas you say we observe days, and years, and seasons, we deny your assertion, for we only observe the seventh day Sabbath of the Lord our God; as for sabbaths, new moons, and holy days, we disown them believing them to be done away by Christ, the substance, having nailed him to his cross as shadows of good things to come; but the seventh day we find differing

from, and was to commemorate a good thing past, i.e. the creation of the world."

The only difference that the Seventh Day Baptists saw between themselves and the first day Baptists was their belief in the Ten Commandments as still valid as a rule for good living. With regards to the Sabbath, they viewed it as a day to commemorate the creation. In response to a charge the Sabbathism was a yoke of bondage, Mr. Hiscox replied:

"Is God's commandment become a yoke of bondage to you? Through mercy, they are not so to me, but are to be delighted in after the inner man."

In the minds of the first Seventh Day Baptists in America, the Sabbath was not a legalistic institution, but a day of commemoration and delight. Their understanding of the Sabbath parallels much of what is being taught today by Sabbath apologists. Has there ever been a shift in our history towards a more legalistic position? I did not locate anything to indicate that a shift has been made. On the contrary, I found the opposite. In briefing through an 1852 American Sabbath Tract Society publication, *Tracts on the Sabbath*, I found such statements as, "It is not just to charge us with Judaizing." Statements that the Sabbath was a delight are also to be found. Later writings of men such as A.J.C. Bond and A.H. Lewis concentrated on the spiritual benefits of the Sabbath, not its legalistic requirements.

If in fact Seventh Day Baptists have consistently maintained that the Sabbath is a day of celebration, delight, and of great spiritual value to the believer, why has this message seemed to be obscured? Why is it that in the minds of many people the Sabbath is thought of as

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a day of restrictions and confinement.

As I pondered this question, I came up with an idea. Perhaps the Sabbath became a day of penance for many Seventh Day Baptist people. It was the day to repent of the previous six days of selfish personal gain. I suspected that the Protestant Ethic was a factor in helping create a need for a day of penance. I searched for information to support this theory, but could not find any. What I did find, though, was as equally interesting to me. I now believe the Protestant Ethic did have a substantial effect on obscuring the Sabbath message, but not because it changed the day into a day of penance. Rather, it helped created a clash between belief in the Sabbath and the accepted value system of American Seventh Day Baptists.

To be continued

—Excerpted from *The Sabbath Recorder*, February, 1986. The author, who is pastor of the Seattle SDB congregation, wrote this article in connection with a course in Sabbath philosophy.

# What Does the Hobbie Case Mean to Sabbathkeepers?

By Eugene Lincoln

On February 25 the U.S. Supreme Court announced that its decision that Florida's refusal to award unemployment compensation to Paula A. Hobbie violated the Free Exercise clause of the First Amendment. The case had been argued December 10, 1986.

Ms. Hobbie had been employed by Lawton and Co., a Florida jeweler, since October 1981, first as a trainee and then as assistant manager of a retail jewelry store. She advised her immediate supervisor in April 1984 that she was to be baptized into the Seventh-day Adventist Church and that she could not work any longer from sundown Friday to sundown Saturday. At first her supervisor made an arrangement in which he worked during her Sabbath time off and she worked evenings and Sundays. But when the general manager learned of the agreement, he told her that she must either work on the Sabbath or submit her resignation. When she refused to do either, he discharged her.

When, on June 4, 1984, she applied for unemployment compensation, the Florida Department of Labor and Employment Security denied her claim, saying that her refusal to work the scheduled shifts constituted "misconduct connected with [her] work."

The Florida Fifth District Court of Appeal affirmed the decision on September 10, 1985.

The 8 to 1 Supreme Court decision, in which Chief Justice Rehnquist dissented and justices Powell and Stevens concurred, declared that "Florida's refusal to award unemployment compensation benefits to appellant violated the Free Exercise Clause of the First Amendment. Here, as in *Sherbert* and *Thomas*, the State may not force an employee 'to choose between following the precepts of her religion and forfeiting benefits, . . . and abandoning one of the precepts of her religion in order to accept work.' . . . The judgment of the Florida Fifth District Court of Appeal is therefore reversed."

Though the Hobbie case differed from the 1962 case involving Adell H. Sherbert, also a Seventh-day Adventist, the Court used the earlier case as a precedent, quoting from it several times. In the case of Ms. Sherbert, she was already a Sabbathkeeper when she began working, but the conditions of employment changed, requiring Sabbath work, which had not been a requirement before. Ms. Hobbie had been working on Sabbath, but then became a Sabbathkeeper after employment. The Court decision stated, "We see no meaningful



יהוה  
יהושע

# The Family of YAHWEH



YAHWEH  
YAHSHUA

For this cause I bow my knees unto the Father of our Saviour, Yahshua the Messiah,  
of whom the whole family in heaven and earth is named. Ephesians 3:14,15

Matthew 18:20

Psalms 68:4

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distinction among the situations of Sherbert, Thomas, and Hobbie.” (The Thomas case involved a Jehovah’s Witness who refused work in a plant that made armaments.)

A cause for concern is Chief Justice Rehnquist’s dissent, in which he referred to his earlier dissent in the *Thomas* case. He stated that he “would affirm” the refusal of unemployment benefits to Ms. Hobbie.

Several court observers have had fears about the new chief justice’s stand on cases that involve religious freedom in conflict with government, and the Hobbie case seems to confirm these fears.

## Eagle or Infant?

A newspaper ad placed last spring by Faith Baptist Church, Winnipeg, asked, “Which is more valuable, an unborn eagle, or an unborn child? If you chose the unborn child, sorry, you’re wrong!” the ad said.

“At least according to the laws in this country. You see, the penalty for destroying an eagle’s egg is \$500 or imprisonment, but the penalty for destroying thousands of unborn children is nothing. In fact, people get paid a lot of money for doing it.”

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### **BSA-Sabbath in Pennsylvania**

BSA is sponsoring an all-day Sabbath meeting in Harrisburg, Penna. on August 29th. Speakers from a wide variety of seventh-day groups will be featured. Details will be announced.

### **BSA Leaders to Teach at Summit**

Leroy Bass, president of BSA is scheduled to teach a course entitled "Personal Dynamics and People Skills" at the June 22-29 session of Summit School of Theology, Church of God (Seventh Day) in Denver. An ordained Seventh Day Baptist minister, Elder Bass has served as a missionary supervisor in Guyana and as an instructor at Guyana Bible College (1966-74); he has served congregations in Alabama, Kansas, and Wisconsin, where he also worked as Protestant chaplain at the Southern Wisconsin Center for the Developmentally Disabled. Currently, Elder Bass and his wife Marjorie, a medical doctor, are planning to develop a Scriptural retreat center for those needing spiritual healing.

BSA Vice-president Calvin Burrell, director of Summit School of Theology, will be co-teaching a course entitled "From Christ to Constantine" at the same session.

### **Last Call for Denver Meeting**

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

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. For more information write to us immediately.

### **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 runoff 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. If you're not a BSA member, we invite you to become one immediately so you can participate in this election. See back cover for details.

### **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.

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**Writers: Send manuscripts to Editor Richard A. Wiedenheft, R.D. 1, Box 475, Falls, PA, 18615; phone (717) 378-2056.** 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.

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

# Church of God Elder Visits India

Missions Abroad Director Robert Coulter, of the Church of God (Seventh Day) visited India during January. He was accompanied by Jim Kuryluk, pastor of the Nampa, Idaho, congregation, and Paul Woods, of the Seventh Day Church of God, Caldwell, Idaho. The following are excerpts of Elder Coulter's report, as printed in *The Harvest Field Messenger*.

The Church of God (Seventh Day) in India is divided between the East and West Godavari Districts in southeastern India and the church in Mizoram, located in northeastern India. The church in the East and West Godavari Districts has a membership of 1,300. Missions Abroad now employs 14 full-time workers in this area, under the direction of Kusuma Jesudas.

In northeastern India, we now have 2,038 members. This work is directed by Elder George L. Hnamte. The church employs a total of six full-time workers. Missions Abroad provides salary subsidies equal to the salaries of two of these workers.

When we reached Hyderabad in south central India, we were joined by Elder Hnamte. We spent our first Sabbath in India with Elder V. J. Utham Rao, proprietor of the Hill View Primary and Kindergarten School, in Hyderabad. The strength of Brother Rao's ministry lies in his distribution of church literature and the operation of the school.

We were scheduled to take a train from Hyderabad on Sunday to Palakol, about 250 miles east on the east coast of the country. Due to a freight train derailment earlier in the day, our train was canceled. We resorted to arranging for a small van to take us to Palakol. It was

supposed to be an eight-hour drive; however, due to the roads being crowded with people, livestock, and other traffic, our trip of 250 miles took us 17 hours. After a brief rest, I accompanied Elder Jesudas on my first visit to Abbirajupalem church. This was the first of a series of visits that took us to more than ten churches in a three-day period. Our visit to Darbhagudem church and campmeeting on Wednesday afternoon and evening required us to travel 12 hours round trip. This time, much of the slow travel was due to the poor condition of the road, which had been washed out by the vast flood which swept through East and West Godavari Districts last August.

The Darbhagudem church was of special interest to me. Two years before when we had visited them, I was honored by being asked to lay the cornerstone to their new building. In the past two years, they have completed its construction. It is made of sandstone walls. Missions Abroad provided funding for the steel roofing of this attractive church building.

We were only able to visit the campmeeting at Darbhagudem for one evening. The tent was full and people were standing around outside as Brother Kuryluk played

his accordion and I preached.

The annual campmeeting in the Palakol area was held at Pneumadam. On Sabbath afternoon I was privileged to present the church with a new public address system and a portable power megaphone for street evangelism. The P.A. system was purchased by funds made available from the India project, sponsored by the National Women's Agency of the United States and Canada. After making a few quick connections between the amplifier and speaker horns, we demonstrated that the P.A. worked and we dedicated it to the use of the church in its evangelistic and pastoral programs and for the glory of God.

On Sunday, after the close of the campmeeting, we held a workers conference at the campsite in Pneumadam. On this occasion we were able to present four new bicycles to four of the workers. We also arranged for Elder Jesudas to purchase eight additional bicycles. Since this is a very flat area of the country, bicycles can be used nicely for transportation. Additionally, I presented the church with the first installment of the relief funds for the flood victims in southeastern India. It is hard to imagine, but from four to six feet of stagnant floodwater stood on hundreds of square miles of this river delta region for up to three weeks in late August and early September. It destroyed many homes, churches, and the crops in the fields. Many homes of a less permanent nature have already been rebuilt or repaired. Others are just now being made livable. A small house of durable construction will cost up to 10,000 rupees. That amounts to a little over \$800. Our plan is to assist each of those families who are building more permanent homes with a grant of one-fourth of their total building cost.

The church in both sections of India is growing in membership. They are adding new church buildings to accommodate worship services as they are able, but they face many hardships. In India, the Church of God (Seventh Day) along with most other Christian churches, is barely tolerated by the society in which they must live and work.

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Unity between different individual Christians, and between different groups of Christians, does not mean the loss of distinct differences and individuality. As in a marriage, there is a distinction between husband and wife, but they are not divided. And in group singing, in harmony, not all sing the same notes, but that does not mean that there is discord. In a machine, there are different gears, of different sizes, and turning on different shafts. But the teeth of the gears are meant to mesh with the other gears, and turn together, each in its appointed place and speed. We need not lose our unique callings of the Lord in order to "mesh gears" with each other in the Kingdom of God. God creates unity—man can only create disunity.

—Allen Bond, in *The Vision*,  
March '87.

# Who Are the Ministers?

By Edgar Wheeler

We were a group of “ministers” who had come together for a “Ministers’ Workshop.” We studied the Scriptures, discussed training for pastors, church growth and evangelism, and issues to be faced in pastoral ministry. This was an essential part of being equipped for pastoral ministry.

From our meeting room, we could see, through doors ajar, an unsung ministry being carried out. It warmed my heart. In the kitchen, some distance away, women of various ages were at work preparing the meals for us “ministers.” There was a 97-year-old lady, my former school teacher, an unmarried lady, mothers whose children were grown up, mothers with young and growing children, and expectant mothers. They were cooking meals, preparing snacks, setting tables and later waiting tables.

We “ministers” were or would be recognized throughout our denomination, and our meetings and their issues would be widely noted. The women who ministered through their loving service would perhaps receive little or no recognition for their ministry. Yet was it any less a service to Christ and to others than that of us pastors?

My mind turned back to those women—Mary Magdalene, Joanna, Susanna and many others—“who ministered to Jesus out of their means.” We are familiar with the names and ministry of the inner circle, the disciples, but how often do we hear the names and of the ministry of those women “who ministered unto” Jesus? Yet the self-forgetful service of these women



was vital to the ministry of Jesus and the disciples.

Is “kingdom work” the arena of men or professionals alone? By no means. It is the arena of every dedicated Christian—men and women, young and old. There are specific spiritual gifts and, therefore, callings; but when those gifts are used and our roles played out in service to God and others, any distinction as to who is a minister disappears. All who so serve are the ministers of Christ.

I want to pay special tribute to those women of the church who work so selflessly in “women’s work,” and who indeed do not draw those lines of “duty” that we men so often do, which might make life easier for themselves. They, too, “minister to him out of their means.”

—Reprinted from  
*The Sabbath Recorder.*

## CHANGE OF ADDRESS????

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

## **Adventist Center in Jerusalem**

A recently-renovated old Arab building in east Jerusalem serves as the Seventh-day Adventist center there. Working out of this large facility, the church conducts seminars that include classes, field trips to various places in Palestine, numerous walking tours in Jerusalem, and visits to museums. Siegfried H. Horn serves as director/instructor for the center, which operates under the General Conference Biblical Research Institute.

## **Site of New SDA HQ Uncertain**

For some time the Adventist Executive Committee had been planning to build a new world headquarters complex on a 30-acre site in Silver Spring, Montgomery County, Maryland. Then, as reported in the April issue of *SENTINEL*, the Committee voted on January 29 to relocate to a site in Columbia, Howard County, Maryland. That decision sparked renewed efforts by Montgomery County executives to keep the Adventist facilities in their county. As a result, on April 2, the Executive Committee voted to reconsider the Silver Spring location, which offers many advantages to the church; however, the Committee refused to rescind its January 29 approval of the Columbia site.

## **"Growingest SDB Church"**

*The Sabbath Recorder* reports that, based on the data in its accession columns, the Wichita Falls, Texas Seventh Day Baptist

church was the "Growingest Church in 1986"—with 54% increase. Second in growth, for the second year in a row, was the Hope SDB Church, North Hills, Penna.

## **Church of God Seeks New Executive Director**

The Executive Board of the General Conference of the Church of God (Seventh Day) has begun the process of searching for a candidate to become Executive Director of the Conference. The Board hopes to make the appointment shortly after the General Conference meeting in July. The current Executive Director, Robert Coulter, after many years of service, is stepping down from the post.

## **B.B. Beach Honored in Poland**

Long-time *SENTINEL* subscriber and director of the Adventist Department of Public Affairs and Religious Liberty (publisher of *Liberty*), was recently honored by The Christian Academy of Theology in Warsaw, Poland. On April 9, he received an honorary Doctor of Theology degree for his international work for religious liberty, positive church-state relations, and peace.



**B.B. Beach**

## Adventist President Awarded City Key

Elder Neal C. Wilson, president of the SDA General Conference, was recently presented with the key to Kansas City, Missouri. Mayor Richard Berkley praised the Adventist church for the fine health care provided by Shawnee Mission Medical Center, which was celebrating its 25th anniversary.

## SDA Congregation Pays Tribute to Other Denominations

In conjunction with the "It Is Written" TV miniseries entitled *What I Like About . . .*, the Paradise, California Adventist church invited local representatives of various denominations to participate in Sabbath worship. One Sabbath the Baptist minister gave the morning prayer; on another, the Roman Catholic priest gave a short presentation on marriage and divorce; on yet another a Christian Missionary Alliance pastor contributed to special music—each on the Sabbath before the telecast that featured his denomination. At each service, seventh- and eighth-grade students from the Adventist school highlighted the particular neglected truth contributed by each denomination. Elder Lonnie Melanshenko, pastor of the Paradise SDA congregation, serves as associate speaker along with George Vandeman on "It Is Written." Vandeman has authored a book about various denominations entitled, *"What I Like About . . ."*

## Seventh Day Baptists Appoint Missionary to Finland

The SDB Missionary Society has recently appointed Dr. Thomas McElwain, a resident of Finland, as missionary to that area of Europe.

For several years, McElwain, had worked as a professor at the University of Turku, where he hosted a Seventh Day Baptist fellowship in his home. His wife, Ritva, whom he met while they were students in France, is a native of Finland and teaches English there.

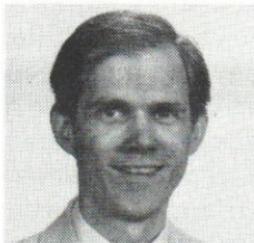
Dr. McElwain's discovery of the Sabbath is quite interesting. To share it in his own words as published in *The Sabbath Recorder*:

"In 1977 I participated in a research project in Egypt and lived in a Coptic monastery for three weeks. This experience awakened a renewed interest in Christian faith. For the following three years I was active in the Society of Friends, Stockholm Yearly Meeting, although I was never a member. My relations with Quakers continued to be close and cordial.

"In connection with my research on native American religion, and my work as a native language consultant for the Education Program of the Seneca Nation of Indians and for the American Indian Movement, I often met with historical reference to both German- and English-speaking Seventh Day Baptists. I decided to investigate Seventh Day Baptists and visited a number of churches incognito while doing field work among the Seneca Indians. I was impressed that I aroused neither flattery nor disdain in any of the congregations I visited.

"During the periods of residence in Europe, I worked as a language teacher in various adult education programs, teaching English, French and Spanish. After finishing the doctorate (Ph.D. in Comparative Religion from the University of Stockholm in 1979), I worked as lecturer in Abo Akademi and the University of Turku and in the latter was acting assistant professor from 1980 to 1984."

McElwain joined the Salem, West Virginia SDB congregation as a nonresident member in 1981.



Dr. McElwain

### SDB Growth in Malawi

A.K. Harawa of the Central Africa Seventh Day Baptist Conference reports growth at Nkhotokota, headquarters of the Moslems, which has been considered an unreached area. The local leader in that area, P.N. Goma, reported a number of baptists and the establishment of another place of worship.

### Modern Mt. Carmel in Nigeria

Elder B.N. Aziaka, of the Apostolic Church of God (7th Day) in Nigeria, reported in *Hour on Preparation Magazine* on an interesting confrontation in that country. Over a period of several months Sabbathkeepers there had faced a series of attacks from Sundaykeeping churches. The latter attempted to persuade the public that the Sabbath was done away long ago. Elder Aziaka wrote:

“. . . the Lord led us to invite those long-established churches . . . to a 'Modern Mount Carmel,' in order to reason together on a few scriptural points . . . . The meeting was to be last Sabbath, the modern 'Mount Carmel' being the Kpite Village Square. Present as invited observers were Pastors Ben I Tikili (our overseer), A.M. John-Miller, Rowland Attai, and some other brethren from Bori and Ahoada churches. Can you guess what

happened?"

Well, it seems that the church that was primarily responsible for the anti-Sabbath campaign, organized a visitation on the appointed day and left the village. So no debate took place. However, because the event had been publicized, many people showed up and were told of the Sabbath.

### Bible Advocate Press Manager Joins Editorial Staff

After 31 years as manager of the Bible Advocate Press, publishing arm of the General Conference of the Church of God (Seventh Day), Leroy Dais will be joining the editorial staff. Replacing him is Keith Michalak.

### Great Increase in South American Book Sales

The SDA South American Division reports the total number of books sold there in 1986 was almost two and a half million, an increase of 74% over 1985.

### National Press Highlights New York Van Ministry

Associated Press recently issued a lengthy story about the medical van ministry of the Greater New York SDA Conference. The story was carried by a number of papers around the country.

Exodus 20:8,9 tells us to remember to keep the Sabbath day holy and to "do all thy work" in six days. Is it possible for a man to do all his work in six days? What the verse means is to rest on the Sabbath as if all your work were done; rest even from the thought of labor. The Sabbath is no time for anxiety, care or any activity that might dampen the spirit of joy.

—Keys, published by  
Assemblies of Yahweh,  
Rochester, New York, and  
Austin, Texas.

Many authors have tried to warn us about the Council on Foreign Relations and the Trilateral Commission, however, there is much, much, more behind this conspiracy to surrender the sovereignty of the U.S. into a One World Government. Thousands of thinking Americans have already agreed that this book is the most complete study on this world-wide deception to this date.

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**Society should consider infanticide** as well as abortion and euthanasia, according to James W. Walters, Assoc. Prof. of Christian Ethics at Loma Linda University in Loma Linda, Calif. Walters, Chairman of the Pacific section of the Society of Christian Ethics, said in a national newspaper column in March that the value of human life "in a democracy is determined by neither Pope nor philosopher, but by people's collective experiencing of and thinking about human life."

The Adventist professor continued, "An appropriate social policy in a pluralistic, non-sectarian state is neither a thoroughgoing biological nor a personal model of a human being, but a reasonable compromise. The biological model holds that all humans in all stages of life are persons to the Constitution. The personal model says that legal personhood should be subjectively determined by philosophy/politics. He added, "Most reasonable persons do not believe that the right of a conceptus [newly conceived baby] to life is as weighty as the right of a woman to take a morning-after [abortion] pill."

**TV evangelists just want money**, according to 60% of the respondents in a Gannett News Service poll taken after the Jim Bakkers scandal. That's up from about 40% in other polls taken earlier. Just 10% in the Gannett survey believed strongly that television preachers were in God's service. Causes for this low rating include the anti-evangelical tone of the media and the televangelists' own antics.

**"Adult" magazine sales declined** in the last half of 1986, continuing a long-term trend fueled by community concern that pornography causes crime. *Playboy* sales dropped 16% to 3,400,000, while *Penthouse* tumbled 25% to 2,400,000. Press reports didn't say what earlier period was used for comparison. Much of the decline comes from the 7-Eleven chain's dropping the periodicals. Readers of "adult" publications prefer to buy from newsstands rather than getting subscriptions at home. Credit is due to Don Wildmon's National Federation for Decency and to Jack Ekerd, owner of the huge Ekerd Drug chain. Jack removed the soft porn from his stores and began persuading others, after he was born again.

**Homosexuality is harmful**, concluded a recent conference of the Free Congress Foundation. University of South Carolina psychiatrist George Rekers reported a study showing that 1108 gays under 22 had already had dozens of sex partners. Almost half had seen a psychiatrist, while 1/3 had attempted suicide. Sexual orientation can be changed, he said. A 1977 poll revealed that 2/3 of America's psychiatrists agreed that "homosexuality is usually a pathological adaptation." Despite media propaganda that all who oppose homosexuality are bigots, gays, themselves, have formed self-help groups patterned after Alcoholics Anonymous. Two are Homosexuals Anonymous, Box 7881, Reading, PA 19603; and Courage, 424 W. 34th St., New York

# Quote

## COMMENTS WORTH REPEATING

First, as I have told many of those who have asked me, I simply do not watch these television evangelists. I doubt very much if I have spent fifteen minutes of my life in the last ten years watching all of them put together . . . . Therefore, I could tell the various news media who contacted me that I “know very little” about the situation.

*Garner Ted Armstrong, commenting on the many media inquiries he has had regarding the “Holy Wars” and fund raising techniques of TV evangelists, in a letter to subscribers.*

I don't share their gloat and I'm saddened at the cheap shots honest ministries and Christians must endure because of the sins of a few. God certainly doesn't need me to defend Him, but I do get angry when the hypocritical, pompous press links Him to the foolishness and greed of hypocritical preachers. Hypocrites exposing hypocrites—they deserve each other; but please leave God out of the soap opera.

*Kenneth Westby, commenting on the media's response to the “Holy Wars,” in a letter to supporters.*

Christ did not champion the rights of any group. He was the friend of all humanity. Christ continually taught the spirit and principles that will solve all problems, but He refused to take the part of either individuals or groups or to enforce these principles. From Christ's viewpoint, one person was as much a potential member of God's family as any other.

*Hubert Neill, in an article entitled “No Judge or Divider,” in Church of God Churchlight, March '87.*

The Church of God does not exist to function as a powerful political force—such as the Moral Majority—in society. The Christian community has no business in politics since this is not God's world.

*Brian Knowles, in an article on the role of the church, Twentieth Century Watch, Spring '87.*

. . . should unification be favorably acted upon in our respective conferences come July, the problems will not end. We will need to act like true brothers, trusting one another, demonstrating integrity in all our dealings, being transparent in our efforts and intentions, committing to a harmony exemplary of the Holy Spirit's residence in our lives.

*Fred Walter, in an editorial about the proposed merger of the General Conference and the General Council of the Churches of God, in The Harvest Field Messenger, Mar-Apr '87.*

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 Sabbatarians, please send them to us for possible publication in this column. Include name and address of author.

### **Obey Because God Says So**

One comment on Eugene Lincoln's "Yes, the Sabbath Can Be a Burden" (Feb. '87). I usually agree with Mr. Lincoln's views, but this time I think he's off a bit. It's true that we should know better than to do anything to earn salvation, but I'm of the opinion that most of us start out keeping the Sabbath and other commands because God says so. There's nothing wrong with that; the love of the thing grows with usage.

—J.O., Alaska

### **Opposed to Sunday Laws?**

I must say that I was disappointed at Mr. Mesick's column (Legal Front, April '87). I thought your group was opposed to Sunday laws no matter what they banned. If you know any Sabbath groups who publish free periodicals, suggest they send them to the Anderson Public Library, Anderson, Indiana.

—Name Withheld

*Editor's Note: As we take Howard Mesick's comments, he was not endorsing any Sunday laws, rather, he was appreciating some of the motives behind them. We hope more readers will respond to his challenge and send in their comments. We heartily encourage publishers to send free periodicals to the Anderson Public Library—and any other public library that will make good use of them.*

### **An Orchid**

I think that the Bible Sabbath Association is performing a valuable service. It offers an opportunity to

allow 'brethren' to become acquainted; in a sense, it helps initiate the reconciliation process which I believe will come about to some degree.

—Ezra Stone, Maryland

### **Comment from Poland**

As to the visit of [Soviet official Konstantin Kharchev] to the SDA facilities (Jan. '87), I must say that I support the other point of view, especially the FBI's description of another official. The same description fits perfectly, or even more, his Polish counterpart. It is amusing how naive people in Western countries are.

—Name Withheld, Poland

### **Calendar Appreciated**

Influence has no barriers. And your 1987 Christian Sabbath calendar has a silent impact on all who contemplate its themes. The back issues of THE SABBATH SENTINEL are as apples of gold in pictures of silver. Much appreciated. Our heart is in this work.

—F.M., British Columbia

### **Praise for 1986 Directory**

The directory was well done! The listings, as with earlier editions, give a wealth of information about various groups. I've had it only 24 hours, and I know there is going to be a lot of reading in it. Altogether, a pleasing book to have. Have you considered sending a complimentary copy to some of the major libraries?

Colin Schwamm  
Dargaville, New Zealand



## 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
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<i>Search the Scriptures</i> (1 p, 300/lb.) .....	2¢ each; \$5/300

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