

THE Sabbath Sentinel

May-June
2001

BSA — The Bible Sabbath Association
"The Sabbath was made for man..."
- Jesus, the Christ

The Sabbath Sentinel
May-June 2001 Volume 53, No. 3 Issue 489

FEATURES

- 4 President's Message —The Sign**
Dr. Sidney Davis
- 7 Keeping the Sabbath: Faith or Superstition**
Dr. Daniel Botkin
- 10 Who is my Enemy?**
Kenneth Ryland
- 14 Presentation to the Sabbath Roots Conference**
Dr. Sidney Davis

DEPARTMENTS

- 3 Editorial**
- 6 News of Interest**
- 16 The Church in the World**
- 22 Letters to the Editor**
- 23 Classified Ads**

Cover Photo: The Celcius Library in Ephesus by Tom Jutte. Did the apostle Paul preach the gospel of Christ from these very steps?

Mr. Jutte's photos are available on the Web at <http://surf.to/tomjutte>.

Last Issue's Cover Photo: Alaskan Type I Incident Management Team. Photographer: John McColgan, Bureau of Land Management, Alaska Fire Service.

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Donations are gratefully accepted and are tax deductible in the United States. Those who choose to voluntarily support this international work to promote the Sabbath and proclaim gospel of the kingdom of God are welcomed as contributors.

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The Bible Sabbath Association is dedicated to promote the seventh day Sabbath. As a nonsectarian association for Sabbath-observing Christians, BSA accepts members who acknowledge Jesus Christ (Yahshua the Messiah) as their Savior, believe the Bible to be the Word of the Eternal, and uphold the seventh day Sabbath. BSA takes no official position on other theological issues, and publishes *The Sabbath Sentinel* as a forum to promote understanding and to share items of interest to Sabbath observing groups and individuals.

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The Changing of the Guard



First, I would like to thank Royce Mitchell for his service to *The Sabbath Sentinel*. As editor Royce set a high standard. I will do my best to maintain that standard, although I hope our readers will indulge some miscues over the next few issues. Back in the olden days (at least in my children's minds) I used to be a magazine editor, but that was before the extensive use of computers in typography and layout. In some ways this is like starting over from scratch.

I am very thankful to the board of directors of the Bible Sabbath Association for having enough confidence in me to offer me this opportunity. They have been nothing but helpful in getting me through this transition period.

My journey as a Sabbath-keeper started in 1965. At that time I began attending the Worldwide Church of God in Memphis, Tennessee. When I started to study the Bible in earnest during my college years at the University of Mississippi, it made sense to me that keeping the Sabbath was part and parcel with being a Christian. To my simple mind being a Christian meant that you did what Jesus did — and He kept the Sabbath.

In spite of the many arguments against the Sabbath by Protestant and Catholic theologians, Jesus never saw any law-grace conflict in keeping the Sabbath. True, He did not always observe it in the manner demanded by the Pharisees, but He kept it, and in fact invested it with a spiritual quality that hearkened back to the Creator's original intent. Jesus said that the Sabbath was made for man, and that's how God created the Sabbath, as a gift for the physical and spiritual refreshing and renewal of man. In other words, the creation of the Sabbath for man was an act of grace, and when observed in the spirit that Jesus observed it, the day truly is a day of grace and peace.

One of my tasks as editor, I believe, is to broaden the reach of *The Sabbath Sentinel*. In the beginning, as I cloistered myself in my dorm room at Ole Miss, I believed that there were probably Sabbath-keepers out there somewhere, but they were probably all in California or some "other" foreign country. It's amazing that often when we start to do something that God wants us to do, especially something that may appear "funny" to those around us, we get the Elijah syndrome: "I and I alone am left, and they seek my life." However, God always comes through and begins to expand our fellowship to include other believers of like mind.

As the years have passed, I have come to observe an almost endless variety of Sabbath-keeping, and my own perspective has broadened as to what God is doing in this world. Since He is the Creator of variety, he is also the Master

of dealing with variety. What we may see as a threat to our faith, He is just as likely to see as an opportunity to bring His refreshing presence into people's lives. Truly, our thoughts are not His thoughts.

My background is rooted in the traditional, conservative lines of the Sabbath-keeping tradition. That is where I feel at home. However, it has become apparent to me that most of the growth in Sabbath-keeping churches has come among Messianic and Charismatic/Pentecostal Christians over the past 20 years or so. And that is an area where we need to expand our reach and our thinking.

There has been an interesting symbiosis between Messianic and Charismatic Christians. Many Jews, particularly in the old Soviet bloc, were converted to Christianity in prison by Charismatics. They have presented a terrible dilemma for the government of Israel when they have emigrated there and several attempts to ban their immigration. But the upshot of all this is that Messianic Jews, in turn, have brought many Charismatics into a proper understanding of the Law and its place in the life of a Christian. For this we can praise God.

In looking over past issues of *The Sabbath Sentinel*, I have noticed increasing attention to Sabbath-keepers in other countries. I am thankful that Royce gave attention to the plight of Sabbath-keeping Christians around the world because that is where my heart is. I would like to see information in print on what is happening to our brothers and sisters who do not live in Western cultures.

You will notice that one of the articles in this month's *The Sabbath Sentinel* is about the passing of Richard Wurmbrand. Pastor Wurmbrand was truly one of my heroes in the faith. His work in the underground church in Romania and as the founder and director of *Voice of the Martyrs* is truly inspiring. His book, *Tortured for Christ*, takes the reader into the thoughts and circumstances of Romanian believers who endured prison and severe persecution under the former communist regime of Romania. Pastor Wurmbrand's book will paint a vivid picture for you of what many Christians — our brothers and sisters — around the world have to endure on a daily basis for their faith in Christ.

Also, with this issue we introduce a new Bible Sabbath Association board member, Daniel Botkin. Daniel is an excellent writer and artist, and pastors a Messianic congregation in East Peoria, Illinois. Welcome aboard, Daniel.

Please don't be shy about sending us your comments, your articles, and a donation from time to time. Thanks.

— Kenneth Ryland, editor



The Sign

Dr. Sidney Davis



The science and study of signs is called semiology. By definition: "A sign is something that stands for something else to someone in some respect" (C. S. Peirce) Signs are selective and abstract. They do not represent **all** of the thing or experience to which they refer. Peirce, a celebrity in the field of semiotics painstakingly catalogued the modalities of signs in detail in which there is a signifier, the signified and the referent which will be illustrated. The sign of which this article speaks about is related a divine concept.

The **Enhanced Brown-Driver Briggs Hebrew and English Lexicon** gives various meanings for the Hebrew word for "sign" *twa (owth)* as: pledge (or token), omens (as pledges of predicted events), symbol, miracles (as pledges of divine presence), memorials and, pledge of covenant.

Strong's Concordance gives various aspects to the Hebrew word for sign.

226 *twa 'owth oth oth* probably from 225 (in the sense of appearing); TWOT-41a; n f AV-sign(s) 60, token(s) 14, ensign(s) 2, miracles 2, mark 1; 79 1) sign, signal 1a) a distinguishing mark 1b) banner

1c) remembrance 1d) miraculous sign 1e) omen 1f) warning 2) token, ensign, standard, miracle, proof.

225 *twa 'uwth ooth* a primitive root; TWOT-53; v AV-consent 4; 4 1) (Niphal) to consent, agree.

The English word "oath" (to swear) derives from the Hebrew word for sign pronounced "ooth" which in Old English is its actual spelling. The relationship between "swear" and "oath" will be commented upon later. The significance of a sign is that it is something recognized as **visible**. It can be seen. The root word "ooth" meaning to consent or agree implies something applicable between two or more parties. This is how the word is used in Scripture. A sign, then, is a visible indication of an agreement or pledge between two parties.

The Sabbath as a Sign

Exd 31:13 Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it [is] a sign between me and you throughout your gen-

erations; that [ye] may know that I [am] the LORD that doth sanctify you.

Eze 20:12 Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I [am] the LORD that sanctify them.

Eze 20:20 And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I [am] the LORD your God.

The semiotics of the Sabbath as a sign means that it does not stand on its own. It is part of a system of meaning. The Creator God, who "rested" as the Signifier and the "seventh day" which was signified, work together in an inseparable bond to form the sign "Sabbath" to the referent you and me. This dynamic as a unit conveys a meaning, which is the unified sign; otherwise, the Sabbath as a sign is meaningless.

The Sabbath as a "sign" becomes the **visible** indication of an agreement, pledge or covenant between God and those he sanctifies. How the Sabbath becomes a visible indicator will now be explained. After all, if you cannot see a sign what use is the sign?

First, it must be understood that the Sabbath establishes the paradigm for holiness, sanctification or "setting apart." In the setting apart of the seventh day from the other six days of the week, the number seven itself establishes the principle of sanctification based upon the creation cycle of seven. Seven becomes the covenant number. It is the number of completeness, of sanctification and of holiness. This understanding of the number seven permeates the Bible as it applies to holy time, cleansing or purification, and completeness.

The Sign of "sevening"

Strong's defines the Hebrew, sheba (seven), as:

7651 *sheba`ebv, sheh'-bah*; or (masc.) *shib`ah, shib-aw'*; from 7650; a prim. cardinal number; seven (as the sacred full one); also (adv.) seventimes; by impl. a week; by extens. an indefinite number:-(+ by) seven ([- fold], -s, [-teen, -teenth], -th, times).

7650 *shaba ebv', shaw-bah'*; a prim. root; prop. to be complete, but used only as a denom. from 7651;

to seven oneself, i.e. swear (as if by repeating a declaration seven times):-adjure, charge (by an oath, with an oath), feed to the full [by mistake for 7646], take an oath, x straitly, (cause to, make to) swear.

The connection of the Hebrew words “*sheba*” or “*shaba*”(seven), “shabath” (rest) and “Shabbath” (Sabbath) are inextricably bound together. The Sabbath as a sign -a visible indicator- cannot be separated from “seven” and “rest”.

God calls the Sabbath His “everlasting covenant” (Ex.31:16) It is here that we will see the connection between the elements of swearing and oath to the sign. Remember that the Hebrew word for “swear” and “seven” are the same; “*shaba*” or “*sheba* (*ebv*).” The first time we see recorded in Scripture an actual covenant being made between two men is with Abraham and Abimelech over the well that Abraham had dug. That well was called “Beersheba” which means, the well of the “oath” or literally the well of “the seven” because there Abraham “sevened himself” as the oath he made was sealed with seven lambs (Gen 21:28). The idea of making covenant by “swearing,” by an “oath,” or literally by “sevening oneself,” is shown here in Abraham’s experience as well as with Isaac (Gen.26:28-33;margin). This is what God did on the seventh day of creation. He literally “sevened Himself” as the Signifier.

The “Visibility” of Sabbath as a Sign

Of all the ten precepts, the fourth is the only one that is performed in a visible way. It is the only one that is visibly demonstrated. All the other precepts can be performed without any visible act or particular outward act. They are just statements that define spiritual and judicial morality. Though they can be performed in an ostentatious manner, they do not necessarily require it; in fact even the violation of them can be hidden. This cannot be said of the Sabbath precept. In the observance or non-observance of the Sabbath precept, an outward act must be visibly performed. We either rest on the seventh day in observing it, or we work on the seventh day in violation of it. Either way, a visible demonstration is effected so that it is observable visually in its observance or non-observance. The Sabbath precept alone of all the Ten requires visible demonstration. It thus becomes a sign that the whole world can see. God’s sign is visibly demonstrated in His people.

Just as one must be already good in order to do good, one must be already holy to do holy. How can sinners perform the act of remembering the Sabbath “to keep it holy?” This is an impossibility unless we can experience God, for it is God who makes us holy.

He who sanctifies the seventh day also sanctifies His people. We cannot keep the Sabbath holy unless God sanctifies us and makes us holy. As sinners we experience God’s holiness by faith when we covenant with Him every seven days on the seventh day, not merely one day in seven. The concept of one day in seven destroys the elements of the sign and makes the meaning of Sabbath completely senseless. In keeping the Sabbath, God visibly demonstrates His sanctity and holiness in His people. He enables us to obey and to respond to His holiness. He makes us holy to keep the Sabbath holy. Keeping the Sabbath is our response of faith in His making us holy. True Sabbath keeping is the realization that in so doing we enter into an experience with the holy God. The Sabbath is the covenantal sign between God and those who worship Him.

The Covenantal Sign

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and **to every nation, and kindred, and tongue, and people**, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.**”

The Sabbath is the only precept that declares God’s identity:

“For *in* six days **the LORD made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.” Ex. 20:11

In Revelation God gives messages represented by flying angels in heaven who preach the “everlasting gospel” to all men — messages that can only be responded to in a visible way. The Sabbath then becomes not only just the sign of the covenant he made with Israel at Mt. Sinai; it becomes the sign of the renewed covenant he makes with “every nation, and kindred, and tongue and people.” It becomes the sign of God’s salvific act of making all mankind holy to Him. We become identified with Him. Is it no wonder that the enemy of mankind throughout history has sought by secular and religious authorities to obliterate “the sign” with a substitute? The Sabbath as a sign is our “pledge of allegiance” to God and it is God’s pledge and promise to save.

God intends that man participate in His holiness by imitating Him, by resting with Him and in Him. He has established it not only by precept but also by ex-

—Continued on page 13

Meet Our New Board Member

Dr. Daniel Botkin



Daniel Botkin became a believer in 1972. In the 1970s and in 1981, he and his wife, Teresa, spent two years in Israel, where they took groups of young people to study Hebrew and work on a kibbutz. They lived in El Paso, Texas in 1982 and did some missionary work in Mexico. In 1988 Daniel traveled to India to preach and teach. In 1992 the Botkin family moved to New York for two and one half years, where they lived in an Orthodox/Hasidic Jewish neighborhood. While in New York, Daniel was ordained as an elder in the Messianic congregation that they attended. In 1995, Daniel moved his family back to Illinois and started publishing *Gates of Eden* bimonthly and started Gates of Eden Messianic Congregation, which he currently pastors.

Daniel has a B.S. in Art from Illinois State University and an honorary Doctor of Literature degree from the Evangelical Reformed Methodist Church. He has studied Hebrew, Spanish, Russian, and a little Greek. He has taken graduate-level courses in linguistics, the history of English, and teaching ESL (English as a Second Language). Daniel taught ESL for seven years.

We Honor His Passing...

OBITUARY: Richard Wurmbrand

February 19, 2001

Pastor Richard Wurmbrand, founder of The Voice of the Martyrs, went home to the Lord Saturday, February 17, 2001, in Glendale, California, following a long illness.

He was born March 24, 1909, in Bucharest, Romania. His parents died when he was young, and he spent many years adrift in society during World War I. He was educated at school in Bucharest.

He met and then married Sabina Oster on October 26, 1936. While on a vacation later in 1936, both Richard and Sabina were converted and baptized in the Christian faith, joining the church of the Anglican Mission in Bucharest. Richard became a minister and pastored the Norwegian Lutheran Mission in Bucharest.

He and his wife were arrested several times by the Nazi government, and he began his underground ministry evangelizing Russian soldiers who were prisoners of war. After August of 1944, he continued this ministry with the Russian occupation forces. He and Sabina were active in working with the underground, unregistered church in Romania during World War II and throughout the Communist regime.

Richard was kidnapped by Romanian authorities in February 1948 following the Congress of Cults, and imprisoned in the underground Central Interior Ministry Building prison area in the center of Bucharest. While there he was subjected to brainwashing attempts, physical and mental torture, and threats to his family. In 1950, his wife Sabina was imprisoned as well, forced to serve as a laborer on the Danube Canal project. She was released in 1953. Following her release, the Romanian authorities informed her that Richard had died in prison.



Richard Wurmbrand and wife Sabina

Continued on page 9

Keeping the Sabbath: Faith or Superstition?

by
Dr. Daniel Botkin

One definition of superstition is “a belief or practice resulting from a false concept of causation” (Webster’s). Superstitious people believe that practicing certain habits or possessing certain objects can cause good luck or bad luck. The superstitious pagans of Bible times believed that certain days of the week were lucky or unlucky for certain activities. The Hebrews also had some beliefs about the days of the week. They believed that Sunday through Friday were good days to work, and Saturday, the 7th day of the week, was a day to cease working and assemble for worship. This belief, unlike the pagan beliefs, was not a superstition, though. Keeping the Sabbath was and is an act of faith, because it was and is based on a trust in the one true God who gave the Sabbath to be a sign between Himself and His people throughout their generations forever. (Ex. 31:1 2ff) Keeping the Sabbath can cause good things to happen and prevent bad things from happening. Breaking the Sabbath can cause bad things to happen and prevent good things from happening. This is not superstition. This is what the Bible teaches when it promises good things (“blessings”) for keeping the Sabbath and bad things (“curses”) for breaking it.

We may not always see how the blessings or curses are the result of our having kept or broken the Sabbath, but that does not matter to the spiritual man. The spiritual man knows that there is an unseen spiritual dimension to life. Unlike the natural man, who believes only what his five senses tell him, the spiritual man knows that his actions in the physical realm affect the unseen angelic and demonic powers that are at work in the spiritual realm. Keeping or not keeping the Sabbath will cause things to happen, and it is not necessary to understand how or why. If the Bible teaches it, then the spiritual man accepts it as truth, because he trusts the Word of his Heavenly Father.

The rabbis teach that everything in the visible, physical world has a spiritual counterpart in the invisible, spiritual realm. In other words, things that we see in the earthly creation are reflections or shadows of heavenly realities which we cannot see with our physical eyes. (I have been told that Christian writer C.S.

Lewis also believed this, and that is why the story of his earthly life is called “Shadowlands.”) Some Christians may think this idea is a bit far-fetched, but the New Testament teaches in Hebrews 8-10 that the earthly Tabernacle with its priesthood and worship was a “shadow,” patterned after a Tabernacle that exists in the heavenly realm, with its priesthood and worship. God gave Moses this warning when he was about to make the Tabernacle: “See that thou make all things according to the pattern showed to thee in the mount” (Heb. 8:5).

God has a pattern for worship, and since the first week of Creation, that pattern has included the 7th day of the week as the Sabbath. Some Christians argue that the Sabbath is only a “shadow,” an outward symbol of the inward rest unto the soul that Jesus promised. The fact that the Sabbath is, indeed, a shadow of the Messiah should not motivate us to throw away the Sabbath. On the contrary, it should motivate us to step into that shadow by keeping the Sabbath. The shadow has a solid reality behind it in the spiritual realm. When we step into that shadow, our soul steps into the spiritual reality which is casting the shadow. As the Bride says of the Bridegroom in the Song of Solomon, “I sat down under his shadow with great delight, and his fruit was sweet to my taste” (2:3).

When it comes to keeping the Sabbath, God’s people just don’t get it. In Deuteronomy 29 Moses warned God’s people that if they disobeyed the commandments, they would go into exile. The people disobeyed and went into exile in the Babylonian Captivity. The Sabbath was not the only command they had disobeyed, but the Sabbath was specifically mentioned by the Prophets as one of the major reasons for the Babylonian Captivity. Isaiah had pleaded with them to keep the Sabbath. (See chapters 56 & 58.) Jeremiah told them Jerusalem would be spared if they would quit breaking the Sabbath, but fall if they continued breaking it. (Jer. 17:1 9ff) After they went into exile, Ezekiel was told to “cause them to know the abominations of their fathers” (Ezk. 20:3; 22:2; 23:36). One of the abominations that Ezekiel discussed at length was their refusal to keep the Sabbath, which, he re-

mind them, had been given to be a sign between God and His people.

“Her priests have violated My law, and have profaned My holy things,” God said through His prophet. “They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.” (Ezk. 22:26. See also Ezk. 20:10-22; 22:8; 23:38.)

After the seventy years in Babylon ended and the people returned to the Promised Land, they still did not grasp the importance of the Sabbath. Nehemiah had to take strong measures to make the people in Jerusalem stop breaking the Sabbath. (See Neh. 13:15-22.)

Satan works hard to convince God’s people that the Sabbath is not important, and he is quite successful. Why does Satan want God’s people to think the Sabbath is not important? Because he knows how important it really is. Satan knows that keeping or breaking the Sabbath affects what takes place in the spiritual realm.

Art Cox, an elder in our congregation, has an interesting idea about how our observing Torah affects the spiritual realm: In whatever particular way the Torah blesses us, in that exact way it curses the powers of darkness. In other words, it does the exact opposite to the demons of what it does for us. When we enjoy rest on the Sabbath, it deprives the demonic powers of rest and causes them to have to work harder. When we start each lunar month out with a New Moon celebration and look forward with eagerness to the blessings we will enjoy in the coming month, it causes them to look forward with dread to the misery they will experience in the coming month. When we joyfully celebrate the annual Feasts that remind us of God’s great redemptive acts in the past and the future, it causes them to fearfully remember these acts of God and thus robs them of courage. When we strengthen our physical health with a kosher diet, it robs them of their spiritual food and weakens them. It’s an interesting theory. I think it’s more than a theory, though. I think it’s a Divine revelation.

Satan knows that keeping the Sabbath is not a mere superstition that makes no difference in the lives of God’s people. Satan knows that keeping the Sabbath will bring curses to the powers of darkness and blessings to the people of God.

Of course God can and does bless His people every day. However, there are some specific blessings which can be received only by stepping into the shadow of God’s specifically appointed times. This

truth is hinted at in Ezekiel’s vision: “Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened” (Ezk. 46:1).

In the spiritual realm there is a gate that we can enter only on Sabbath or New Moon. Are you trying to keep the Sabbath by going to church on Sundays? Sorry, but it won’t work. In the spiritual realm the Sabbath gate is closed that day. The church doors may be opened for Sabbath services on Sunday, but the shadow into which you are stepping is not the shadow of the Messiah. The Sunday Sabbath is a counterfeit, substitute sabbath, and it is therefore a shadow being cast by a different entity, an entity that is determined to prevent God’s people from stepping into the 7th-day Sabbath, the true shadow of the true Messiah.

Elisha’s instructions did not make sense to Naaman, so he went away in a rage. However, his friends convinced him to follow the prophet’s instructions. Naaman dipped seven times in the Jordan and received the blessing: his leprosy departed.

If Naaman had dipped in some river other than the one specified by God’s prophet, he would not have received the blessing. Christians who try to keep the Sabbath on some day other than the one day specified by the Word of God will not receive the blessings that result from keeping the Sabbath. Furthermore, it was the seventh dip, not the first dip, that brought the blessing and healing that Naaman needed. In like manner, it is keeping the Sabbath on the seventh day, not on the first day of the week, that will bring the blessing and healing that the Church needs.

Naaman and his friends had no idea how or why the seventh dip in one particular river would make a difference. But they had faith in the word of God’s prophet — a lot more faith than many Christians who refuse to step into the Sabbath have.

“But Daniel,” some might object, “for most of its history the Christian Church has not kept the 7th-day Sabbath, and look at all the good it has done! Hasn’t God blessed and used the Church, even though it hasn’t kept the Sabbath?”

Of course. God blesses and uses people in spite of their flaws, especially when their flaws are due to a lack of knowledge and not a result of willful rebellion. God has definitely blessed and used the Church. However, let me close with this thought:

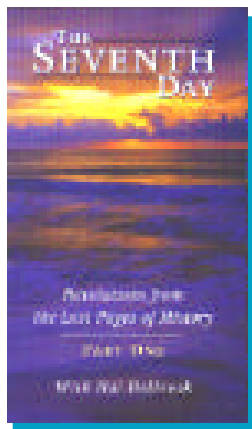
If God has given all this glory to a Church that has not kept the Sabbath, how much more glory will He give to the Church when she does start keeping the Sabbath? The answer to this question can be found in Isaiah chapters 56 & 58:

“Even them will I bring to My holy mountain, and make them joyful in My house of prayer.”

“Then shalt thou delight thyself in Yahweh; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of Yahweh hath spoken it.”

Daniel Botkin, board member of the Bible Sabbath Association is the founder, publisher, and primary writer for **Gates of Eden** magazine, a bimonthly publication that addresses theological issues.

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The Seventh Day

Revelations from the Lost Pages of History - Part One, with Hal Holbrook, 52 min. VHS NTSC video, \$25.00, or \$5.00 for 14-day LOAN. Also available in PAL format for \$30.00. First in a five-part series of the history of the Sabbath. (V215)

Wurmbrand — Continued from page 6

Richard was discovered alive in prison by a doctor masquerading as a Communist Party member. He was released in 1956 and served as church pastor in Orsova. During this time he once again worked with the underground church. He was rearrested in 1959 and was sentenced to 25 years for preaching Scriptures that were contrary to the Communist doctrine. Due to increased political pressure from Western countries, he was released in 1964.

In December 1965, the Norwegian Mission to the Jews and the Hebrew Christian Alliance paid \$10,000 in ransom to the Communist government in order for the Wurmbrand family to leave Romania. This was more than five times the standard payment price for political prisoners. Although reluctant to leave Romania, other Romanian underground church leaders convinced him to leave and become a Voice for the underground church to the world. Richard, Sabina, and their son Michael left Romania.

The following May Richard testified before the U.S. Senate Internal Security Subcommittee about his experiences in prison. In 1966 he continued to keep his promise to the Romanian underground church to become their voice when he embarked on an international speaking tour. In October 1967 he published the first issue of “The Voice of the Martyrs” newsletter, and began to establish the international offices which would assist him in efforts to inform Christians everywhere about persecuted Christians. By the mid-1980s his work was established in 80 restricted nations with offices in 30 countries.

In 1990 Richard and Sabina returned to Romania after 25 years of exile. He retired from the day to day work of The Voice of the Martyrs in 1992, but remained as a member of the Board of Directors and consultant until his death. His wife Sabina died August 11, 2000.

During his ministry, Rev. Wurmbrand wrote 18 books in English, others in Romanian, which have been translated into 38 languages. His most well-known book, **Tortured for Christ**, is about his prison experiences. He received numerous honors and citations for his work during his lifetime. His contribution to the work of Christianity will continue through his legacy of missions established around the world and the vision he provided for their leadership.

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Who Is My Enemy?

by Kenneth Ryland

“Let the bloodletting continue!” As Christians that should be our announcement to the world.

One of the amazing characteristics of the Christian Church of the twenty-first century is that we are unable to define our enemies. But worse yet, we cannot even seem to identify our friends. It is a constant source of bewilderment to me to see how Christian people who were the best of friends one day can accuse each other of being “agents of the devil” the next. I have been a Christian for over 35 years and could write volumes on the abuse that Christians suffer at the hands of their brethren. The devil has little to do these days because Christians are doing all his work for him. Occasionally he may have to step in and tidy up a few “loose ends” after brother has skewered brother, but essentially, he allows us to do his work for him — and we seem more than willing to do all the devil’s work “in the name of the Lord.”

As a Sabbath-keeper I have belonged to groups that have made sport of Sunday-keepers over their lack of “knowledge of the Truth” about the Sabbath. I have also been shunned by Sunday-keeping “friends” who were horrified when they discovered that I attend church on Saturday and refused even to sit down as friend with friend to discuss the matter — presumably for fear that they might be contaminated by the devil himself. After all, how could I “turn from grace” back to the law?

In the world of Sunday-keeping Christians many anti-rapturists absolutely detest the rapturists. Some say that if you speak in tongues, you are of the devil; others contend that if you don’t, you are of the devil. Then there are the once-saved-always-saved Calvinists against the Arminian-Wesleyan groups. If there is any pretext for division, those who call themselves Christians will find it.

Of course, we cannot overlook the horrifying atrocities that some Sabbath-keepers have committed against other Sabbath-keepers. Families have been ripped apart, jobs lost, fortunes squandered, and lives simply burnt up and thrown away like spent matches.

Chances are, I have just described a situation that you have either gone through or one of which you have first-hand knowledge. In reality, this kind of behavior among Christians is often the rule rather than the exception.

I’m sure that most reading this article will already have begun rehearsing some similar, unpleasant experience in their Christian walk. As you muse on this, please let these simple words of our Lord ring in your thoughts:

“By this shall all men know that you are my disciples, if you have love one for another.”(John 13:35)

My question to you is, do men, i.e., the people around us, know that we are the disciples of Christ? Is it obvious to the unchurched? And, just how important is it to you that the people around you know that you are His disciple? If a non-Christian neighbor wanted to know about Christ, would he or she come to you? I tend to think that if it we really considered it important that the unregenerate masses around us saw Christ in us, we would not try so hard to hide His light in us.

Francis Schaeffer Revisited

Recently I pulled one of Francis Schaeffer’s books off the shelf for a reread. Francis Schaeffer was a Christian philosopher who died in the late 1980’s. The book was titled *The Great Evangelical Disaster*, written in 1984. Since I had not picked the book up in many years, I thought I would read it over to see whether I could still glean something out of it and to see what relevance it had for today. What struck me was not that the book was now passé, but rather, how much of its relevance I had missed.

However, my purpose in writing this article is not to review Dr. Schaeffer’s book, but to focus on a couple of salient points he makes in the book’s last chapter, which is titled, “The Mark of the Christian.” What he writes is very much to the point of understanding how we are to live our Christian faith before a watching world.

Dr. Shaeffer points out that Jesus left us one mark by which the world would know His disciples. Further,

Jesus made it very clear that the world has a right to judge whether He truly came from the Father by using this measuring stick. The truth of these two statements is contained in Jesus' words in John (13:35), "By this shall all men know that you are my disciples if you have love one for another," and "... that they also may be one in Us, that the world may believe that You sent Me." (John 17:21)

Our oneness with other believers which grows out of our love and respect for our spiritual brothers and sisters is the measure by which we are judged. If the Christian faith is true, it will display itself to the world in the love that Christians have for each other. Or, to put it in the negative, if you and I treat each other with contempt, the unconverted around us have a right to conclude that Jesus was not sent by the Father, i.e., that Christianity is a sham. Can you not see how important it is for brethren to dwell in peace with each other!?

The story of the Good Samaritan teaches us that all men are our neighbors, and that as Jesus' followers we are to do good to all men. "Love your neighbor as yourself." Even more so should we seek to do good to those of "the household of faith." Yet, it is in this very arena of life that we seem to do our worst work. "With the same tongue we bless God and curse men," as the apostle James puts it. Let there be a disagreement in the church over doctrine, or the building fund, or over who will be deacon, and you will see some of the most venomous hatred imaginable between people who profess the name of Christ before the watching world. I do believe that were it not for our need to keep up the front of a charitable face before others in the church, some might resort to violence or even murder in order to maintain their control or position in the congregation. Do I exaggerate? No, not at all! It's just that we are loathe to admit the truth — even though we profess to live by the truth.

A Change of Scene

Let me describe a magazine cover that I am looking at right now. An elderly woman lying on her back in a hospital bed, tightly and affectionately clutches the hand of a young man who is leaning over her. An IV tube runs down from above her to her left side under the covers. Superimposed over the lower left-hand corner of the picture is a blood-stained Bible opened to 2 Corinthians chapter 4. In spite of the smudges of blood on the page, visible are circles drawn around verses 7, 8, and 9.

This woman and several others died from a bomb blasts that destroyed their church in Dushanbe, the capital of Tajikistan. This former republic of the Soviet Union is mainly Muslim and very hostile to anyone who claims Christ as Lord. Over the past several years literally thousands of Christians of all stripes have fled the country to find refuge in Russia and the Ukraine. Many have had to leave their homes and all their worldly possessions behind in order to save their lives. Unfortunately, not all have been able to leave. Those left behind have been easy targets in the crosshairs of radical Muslims who seek to wipe out the name of Christ from the entire earth.

In case you have not had a chance to look up the verses in 2 Corinthians 4 that the dying woman had circled, let me quote verses 7 through 9: "But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed." Let me add verses 10 and 12 to her reading: "— always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body... So then death is working in us, but life in you."

For us in the Western world there are some questions we need to ask ourselves. First, to the Muslims who planted the explosives in the church, did it make any difference whether the Christians were Sabbath-keepers or Sunday-keepers? Did the Muslims know whether the Christians were Calvinists or Arminians. Did the Muslims care whether these Christians spoke in tongues or not? What was so objectionable about these humble Christians in Tajikistan that Muslims would try to kill them all? It was the name of Christ. They did not want the name of Christ proclaimed in their midst, and everyone who entered that church in Dushanbe was a walking display of allegiance to Christ. In such a darkened culture as that of Tajikistan it was as if these people were carrying around neon signs flashing the name of Christ wherever they went. Our faith in the face of death should be so bright!

It's All about Priorities

As a Sabbath-keeper I cannot diminish the importance of keeping the Ten Commandments. Until heaven and earth pass away, not one jot or tittle will pass from the law of God (Matthew 5:17). The holy, royal law of God remains as long as heaven and earth remain. But, as a Sabbath-keeper neither should it escape my attention that the Sabbath along with the

Holy Days are shadows of Christ (Colossians 2:17). He is the One, the substance, that casts the shadow. When we observe His shadow in the Sabbath, we are drawn to Him because He is the light source that casts the shadow. The shadow is a constant reminder, a reflection, of who He is. But, our faith is not in the shadow that reflects His glory; our faith is in Him.

I tend to think that most of our quarrelling is due to allowing our attention to be drawn away from our Savior to the things that we associate with Him, whether that be our Sabbath-keeping, our once-saved-always-saved doctrine, our deaconship, our meeting place, and a thousand other things that are not Christ.

There is a lot of room for diversity in our relationship with Christ and the manner in which that diversity is acted out in worship. This only indicates that God created as many personalities and temperaments in man as there are stars in the heavens. Yet, as diverse as the cosmos is, there is not one part of the created physical Universe that is out of harmony with the will of its Creator — that is, except man himself. That is because each human being must voluntarily submit his will to that of his Creator, and we are not much inclined to do that. In fact, often those who suppose themselves to be most intimate with the God of the Universe also suppose they know His mind better than anyone else and need to be in charge of the Lord's people in order to guarantee that all will work according to the divine will, which they are sure they know best. It is this kind of hubris that quickly sets us at war with our friends and causes us to forget the identity of our real enemies.

I would challenge the reader to give careful study to the words of the apostle Paul when he admonished the Christians in Rome not to judge another man's servant. The passage is contained in Romans 14:4 "Who are you to judge another man's servant. To his own master he stands or falls. And he will stand, for the Lord is able to make him stand." Yes, each of us is ultimately answerable to Christ alone, and He alone is qualified to judge whether someone is in His body or not. While it is true that each of us has the option of deciding where and with whom we will worship, we have no right to try to determine who stands or falls before the Lord.

By What Standard?

There are two bedrock beliefs (convictions, if you will) that form the foundation of Christianity, and it is these beliefs that separate us from "the world," and from "the worldly Christian." First, we believe that the

Jesus who claimed to be the Son of God and the sacrifice for all the sins of all mankind came at a specific time and place in history and fulfilled all that the prophets of God said about Him. Second, we believe that the Bible is the inspired word of God and is the only ultimately genuine standard of Truth and behavior for all mankind in all ages. Further, we believe that the Bible is true not just in its religious statements, but in its statements concerning history, politics, government, community life, marriage, sexual behavior, child rearing, and all other matters concerning human behavior and our physical universe. I'm sure that every reader could come up with his own set of "essential beliefs of Christianity," but the two mentioned above would always be included.

Too often we make enemies of others who are as deeply convicted as we are to the truth of the Bible and the saving work of Christ. We fail to recognize the fact that all Christians, even those we do not like, are locked in life-or-death struggle against a humanistic way of thinking that even now threatens the engulf the hearts and minds of our entire culture. Our one-time Christianized Western culture has been turned on its head, and it seems that many Christians have faced the evidence of our decadence with a shrug, hardly even noticing that they would be completely horrified by the ideas and events of today if they had seen them 30 or even 20 years ago.

The face of our enemy is not that of the one who attends church on Sunday or is a Calvinist or believes in the rapture; nor for the Sunday-keeper is it the Sabbatarian or the post tribulation premillennialist. The enemy of the people of God is the one who seeks to subvert or tear down every identifiable reminder of the name and work of Christ in our culture. He is the one who strives to silence every mention of the name of Christ in our courts, our schools, and our halls of government. On occasion he may agree that it is allowable to speak of "deity" or of God, but you must not speak the name of Christ. In short, our enemy is the one who attempts to drive the name of Christ from every corner of our culture.

Many Christians, when confronted with the differences in doctrine and practice in other Christians, have adopted the medieval attitude of "kill them all, and let the Lord sort them out." Yet, Jesus commanded us to love our enemies and do good to those that spitefully use us, and we are commanded to do good to all men, especially those of the household of faith. Our commitment to live by this kind of demonstrable love is the very thing that should differentiate us from

our real enemies and make Christianity attractive to them. If every man is our neighbor, then how can we possibly treat others the way our enemies treat us? Of course, the irony here is that there is at times a tendency to treat our worldly detractors much better than we treat our brethren in the faith. If we are outraged, it should be against the sin that is so prevalent in our culture — not against those that differ with us over matters of doctrine and worship.

It's Time to Change Focus

Beliefs have consequences, as can clearly be observed in our culture's moral slide. The humanistic set of beliefs that now prevails starts with the conviction that there is no God and that every man must decide for himself what is right or wrong — that there are no universal moral absolutes. Further, the humanist believes that what we call the "physical creation" is nothing more than the chance occurrence of the collision of atoms after many billions of years of existence.

Every venue in our culture has been taken over by the humanist's anti-supernatural bias. That is why there is an increasing hostility toward the mention of Christ in our schools, in our government buildings, and in our courts. The true enemy of the Christian is the one who will not rest until all mention of Christ is expunged from public consciousness. This is the true battleground of the Christian. This is the arena in which our greatest work must be done. It is the duty of the Christian to hold back those who are being drawn toward death and destruction (Proverbs 24:11-12) and rescue as many as possible for the coming Kingdom of God.

Of course, this has always been the true arena of combat for the Christian. Yet we fight not with fists, guns, and knives, but with persuasion born in the bosom of God and planted into our spirits by His Holy Spirit. We know the ultimate outcome of this worldwide conflict, but do not know who will be there when the final battle lines are drawn. Our duty in carrying the life-giving gospel to the world — and that means into our own culture and our own neighborhood — is to win as many of the enemy as possible over to the side of our coming King. When we fight, quarrel, and devour our fellow believers, we are squandering precious time and energy that should be directed at rescuing the unbeliever from the path that leads to death, and turning him toward the only Savior, Jesus Christ.

Jesus said, "Peace I leave with you; my peace I give to you..." (John 14:27) This should be our battle cry. □

ample. The Sabbath is the covenant of eternal life that God made with man because man entered into eternity on his first full day of life on the seventh day, the Sabbath. Adam broke this covenant. Ever since it was broken God has endeavored to re-establish it with man until the present time. Thus the book of Hebrews says, "**So that there is still a Sabbath-keeping (sevening) for the people of God.**" (Heb 9:4 BBE paren. mine) that is entered into by faith as we continue to keep Sabbath.

Although Israel kept Sabbath in the wilderness, yet they did not keep it by faith. They rebelled by their unbelief in God's ability to give them rest. When we rest in God, He works in us. The Sabbath is the sign of God's agreement with us and our agreement with him. Every seventh day of the week we keep Sabbath on the seventh day as He did. We "seven ourselves" together with our God by an "perpetual" or everlasting covenant. We become an integral aspect of the sign. □

Why the Seventh-day Sabbath?



This 12 page brochure provides clear insight into the reasons for keeping God's Seventh Day Sabbath! It also contains an area where your local congregation can stamp its address and phone number making it easy for potential brothers and sisters to contact you for more information. They are priced at only \$.20 each, but you can get them in packages of 100 for only \$17.00. You will also be helping BSA spread the Gospel with your purchases, since all monies are used to continue the publication of TSS and to do the other fine work of BSA! (P205)

Presentation to the Sabbath Roots Conference

Los Angeles – Dec. 2000

Recognition of the tremendous work of Dr. Bradford represented in Sabbath Roots - The African connection and other scholars who have contributed substantially in the field; W. R. Robinson, Bekele Heye, Kofi Mensa and others. Special mention is made of Ellen G. White, but especially I honor the legacy my maternal grandfather Arminious Reginald Leslie Ramsay whose constant rehearsal of my Ethiopian ancestry and heritage in my ears has since ever been the voice motivating me to the truth of my Sabbath heritage. My thesis consists of seven modules of which six will presented at the conference.

I. The Changing Face of Christianity

The early icons of the Christian church show a face of Christianity that betrays the dominant and universal presence of Christianity today. Christianity is returning back to its roots and its roots are very African as they are Hebraic. The African presence in Christianity as represented by the ancient icons of the Christian church are being reflected in an increasing dominating presence of the African in Christianity today. It's as if Christianity is coming full circle. The origin of these iconastic images originate from churches who observed the Sabbath.

II. Evidences of a pre-Sinaitic Observance of the Sabbath In Africa

This is from the Biblical perspective. The Sabbath was given to man (mankind) in Eden (Genesis 2:2). The location of the Garden of Eden is shown to be in Africa. The Biblical boundaries of Eden presented in Scripture (Genesis 2:10-14), the tradition of the Hebrew sages, (as documented in the Talmud), and the consensus of recent scientific research on the origins of man put Eden in Africa where the Sabbath began. The Sabbath was reiterated in a covenant to African Hebrews while still in Africa in Mizraim (or Egypt) (Exodus 5:5; Exodus 16:25; 20:8; Psalms 81:1-5). Africa is the home of the Sabbath and a Sabbath-keeping tradition that has been exported to the world.

III. The Sabbath In Africa as seen through the Hebraic Dispersion

There are four major elements contributing to the Hebraic Dispersion throughout Africa and hence the spread of the Sabbath throughout the land of Cush. These elements of dispersion were initially through, (1) Trade. Multiple trade routes, on land and sea (they were intimately connected with the seafaring Phoenicians from the 8th century BCE, who were known for their large-scale maritime trade routes), which were eventually colonized by the Hebrew Israelites (1 Kings 9:27), who according to Jesus (Matthew 23:15) were also

involved in (2) Aggressive missionary activity. These trade and missionary activities resulted in conversions of whole people groups i.e., the Moors and Berbers of North Africa, and subsequently intermarriage with the local population. (3) Conquest. In his quest to find the Garden of Eden, Alexander was directed by "the elders of the South (i.e. Africa) to where he might find it. He employed Jewish warriors in his conquest of North Africa and his expanding conquest of lands toward the Indian subcontinent. At the destruction of both temples in 527 BCE and 70 CE, many Hebrew Israelites attempted to escape enslavement and death when they migrated with Jeremiah (Jeremiah 43:1-7) into Africa and thereafter to many African cities where other Hebrews were already living in prosperity. (4) Persecution. It has been discovered that when Christian and Moslems attempted to force conversions to their respective faiths, many Hebrews resisted and fled into the mountains and interior desert regions of Africa, for which there is much documentation today, howbeit the majority of which is in foreign languages.

Additionally, the only site other than Jerusalem, where a temple of the Most High YHWH existed with the very same rites and ceremonies was in Africa, at the Egyptian colony of Elephantine. Each of these elements when examined show powerful evidences of how through the Hebraic dispersion the Sabbath roots were affirmed in Africa.

IV. The African roots of Biblical Judaism and Christianity.

The earliest Biblical evidence of a Hebraic presence in Africa began with Abraham's sojourn into Egypt (Genesis 26:2), and later the sons of Israel (Genesis 41:41; Exodus 1:5). The interaction between the Hebrews and the sons of Cush on the African continent is evident in the Hebraisms of many African cultures. This is been a matter of much documentation and research for which much has been uncovered and more still remains to be discovered. Christianity was firmly planted in Africa, just after the day of Pentecost. We see devout men "out of every nation under heaven" (Acts 2:5) attending, with special notation made of men attending from African cities and regions of Egypt, Libya, Cyrene (Act 2:10).

These areas were vast expanses of territory much greater than what we see on today's maps, in fact anciently the whole continent of Africa before it was known by that name was called "Libya" by the Romans. These men returned to Africa, and shared their faith with those in their homelands. Most certainly, however, Christianity was brought into Africa with the conversion of the Ethiopian Eunuch (Acts 8:27), some 50 years before the gospel was proclaimed among "the Gentiles" by Paul. The New Testament also mentions African Hebrew prophets in the Christian church (Acts 13:1). The Christian church in Africa is 2000 years old, as old as Christianity itself.

Before the Islamic invasion of Africa, Biblical Judaism and Biblical Christianity stood side by side and both were more dominant on the continent of Africa than anywhere else in the world including the land of Israel. Both groups enjoyed a common Sabbath-keeping tradition

which is attested to by the early church documents. The Roman persecution of the Jews in the first three centuries also included the early Christians or Nazarenes (Acts 24:5) whose leaders were not only ethnically Hebrew but whose universal practice wherever the gospel was preached was that of Sabbath observance (Acts 15:27; Hebrews 4:9). Whether ethnically a Jew or religiously a Sabbath observer these were links that marked one for persecution. These led to the separation of non Jewish believers not only from ethnic association with Jewish believers but eventually from the Sabbath itself. However throughout Northern Africa and especially Ethiopia because of the relative isolation and other factors, the Hebraic and Sabbath keeping roots of the Christian faith were maintained.

V. The Indigency of the Sabbath In Africa

The Sabbath in Africa can clearly be traced and established from it's Edenic roots, through the Hebraic dispersion and its native Hebraic and Christian origins. It is also evident in the Sabbath legacy of the Ethiopians and many other African tribes whose link to the Sabbath are established Biblically, historically, archeologically, (i.e., inscriptions on ancient tombstones) ethnically and ethnographically, anthropologically, geographically, scientifically and not least of all genetically with the phenomenal discoveries that have confirmed the Hebraic origins of African tribes, a fact always known and acknowledged by Africans themselves – especially in many of their oral histories.

These all testify to the primacy of the Sabbath in Africa. This part

of the presentation briefly address those areas in Africa where such discoveries have been made in the past, recently and other indications that show promise of an ever expanding revelation that declare the Sabbath in Africa.

VI. Conclusion

The Sabbath in Africa, so what? What does this mean in the context of the changing face of Christianity? What does this have to do with our Christian faith and our Judaic orientation? This part of the presentation attempts to address the meaning of what the Sabbath In Africa is all about and how these revelations as Dr. Keith Burton has said "could revolutionize the meaning of the Sabbath for the universal black nation in particular, and the world at large." That the descendants of slaves in the Americas are the progeny of an already dispersed Hebrew as well as Sabbath-keeping Christian presence in Africa is the content of module VII of this thesis. This will give the truth against the lie that Christianity is a "slave religion" or the white man's religion, the lie that the Sabbath was made for the "Jews" only and that the dilemma of the African is chronicled in the prophetic word of Scriptures (Deuteronomy 28:68).

Indeed the face of Christianity is not only changing, but the legacy and destiny of an African people is coming full circle bringing the true faith and practice of the Christian faith to light.

— *Dr. Sidney L. Davis, Jr. - President*

The Bible Sabbath Association

"Proclaiming The Sabbath More Fully" □

El Salvador is Devastated by Earthquakes

The tiny nation of El Salvador has been devastated in the last few weeks by powerful and destructive earthquakes. On Saturday, January 13, 2001, a 7.6 magnitude earthquake hit offshore, about 65 miles from the capital. At least 844 people were killed and 4,723 injured as whole neighborhoods were buried in landslides and mudslides and homes and buildings collapsed. An estimated 358,745 homes were destroyed.

One month later, to the day, on Tuesday, February 13, the still crippled nation was hit inland, just 13 miles from the densely populated capital, with another quake. This was actually two separate quakes, a couple of seconds apart, registering 6.6 and 6.1 on the Richter Scale, and it left an 8 mile deep fault line. 322 more people were killed and 2,937 injured. 34,500 more homes were destroyed.

That same week, on Saturday, February 17, a 5.4 quake hit, causing fresh panic and more destruction.

Almost 4,000 aftershocks have rattled the country since the January 13 quake. Many are between 4.0 and 5.5 on the Richter Scale.

El Salvador is a small nation, about the size of Massachusetts. Its population as of 2000 was approximately 6.6 Million. Its Gross Domestic Product is approximately \$18.1 billion per year. The average income in 1996 was \$101 a month. The poverty level was \$65 a month. An estimated \$2.8 billion in damages have been caused by the quakes, sending the progress of the nation back by decades.

At least one million are homeless (about 15% of the population). People

are sleeping on the streets or in makeshift tents made of plastic tarps. Many people who still have their homes are sleeping on the streets for fear of their homes collapsing on them in the night. Hundreds have been buried in mass graves, many before identification, to stave off disease epidemics. The quakes have damaged much of the country's water supply network and vital wells have been knocked out in many areas. An estimated 350,000 people are urgently in need of food.

being treated in parking lots and on the streets because hospitals are overflowing with earthquake victims. This is winter and also the rainy season. People sleeping on the streets are tormented with rain and cold nights. Their flimsy makeshift shelters afford little protection. Thousands have been evacuated from unstable areas. To date, the country's volcanoes have remained quiet, although ash from a volcano on the edge of the capital, San Salvador, fell after the third earthquake.

Many homes were destroyed because they were built out of adobe clay bricks, and adobe turns to dust when it falls. Trapped people are asphyxiated when they breathe it in. Many people wish to reconstruct their homes with more stable bricks and concrete blocks. These building materials are more expensive and most cannot afford them.

Although emergency aid from abroad has been arriving almost

daily, aid is not coming quickly enough to many people. Survivors are faced with the long-term process of rebuilding, an overwhelming task in a country already plagued by deep poverty. Cash donations are preferred because they allow humanitarian aid groups to buy food, blankets, medicines, building materials, and other goods locally or regionally. This helps the local economy and eliminates shipping delays. It is best to donate to a sabbatarian church organization, because most aid groups in the country operate with ulterior religious or political motives, and do not use donations to help the people. They use the do-



Disease epidemics are feared from contaminated water and poor sanitation. Some children and adults have turned to scavenging through garbage dumps for food, and for valuables that they hope to use to buy food, water, and other necessities, increasing the danger of starting an epidemic.

So many roads are blocked by landslides or collapsed buildings, or cracked from the faults, that rescue and relief efforts are severely hampered. Panicked people flee from buildings several times a day in fear of damage from aftershocks. The Red Cross announced on February 13 that they were out of blood. Patients are

nations to help their own personal causes.

Reports from Sabbath-Keepers

Two of the three major earthquakes have occurred on the Sabbath. God has protected His people almost completely from harm.

United Church of God — The Iglesia de Dios Unida, pastored by Herbert Cisneros, has two congregations and 175 members in El Salvador. No members have been killed or injured, but at least five members and two prospective members have lost their homes. A majority of members have sustained minor or major damage to their homes, such as cracks in walls and roofs. By far the most significant effect has been in loss of jobs and work. Many parents were unable to pay for this semester's school and university tuition and for school supplies for their children. A high percentage of the members live in the forest areas, or poorer regions of the country, where food and water shortages are widespread.

Church of God (Seventh Day) — There are 98 churches and approximately 38 pastors and 3312 baptized members in El Salvador. The president of the General Conference in El Salvador, Alfredo Castellón, has reported that damage to the membership and property includes: eight churches damaged or destroyed; 47 families homeless; one child hospitalized in critical condition; and eight dead.

Seventh Day Adventists — There are approximately 262 Adventist churches with a membership of more than 50,000. Of the casualties from the earthquake, five people were Adventist Church members. Many members watched as their homes were destroyed or heavily damaged. According to the El Salvador Conference, 258 homes were destroyed and 166 partially damaged. Many churches were also affected in the earthquake.

Preliminary reports indicate that 17 Adventist churches were completely destroyed and 55 incurred significant damage. Otoniel Zelaya, presi-

dent of the Seventh-day Adventist Church in El Salvador, says the Adventist Church was able to respond to the emergency immediately. "The Adventist Church is taking a leading role in terms of local response. We are providing food, fuel, transportation, and shelter to assist the emergency efforts." Adventist medical teams who are assisting in disaster response efforts have been allocated helicopters by the government. Church members have coordinated their resources and are opening churches and schools as shelters to aid those who have lost their homes. While the Adventist Church in El Salvador has joined the disaster response effort and provided as much assistance as possible, church members "will have difficulty rebuilding their homes and we will need help to repair and rebuild churches," says Zelaya. Zelaya has presented a request for help to Maranatha Volunteers International, a lay Adventist organization that builds urgently needed schools, churches, and community buildings around the world.

None of the 130 children at the orphanage were injured and no significant damage was incurred. The orphanage has been able to assist many people who lost homes and family members. Already children are being brought to the orphanage who no longer have families to care for them.

In the mid-1990's Maranatha constructed 50 new churches and ten schools in El Salvador, including the Our Children International Orphanage. Initial reports indicate that none of the churches or schools constructed by Maranatha were destroyed, while several suffered minor damage. The first quake was less than 30 miles from the orphanage. No injuries were sustained at the orphanage and no significant damage was done to the complex. The orphanage has withstood all of the subsequent seismic activity, and all of the children are safe and secure. However, as a result of the earthquakes, the Our Children International Orphanage is receiving many requests for help. Currently 135 children are cared

for at the orphanage, 14 of which have no sponsors. The orphanage is responding to the urgent needs of the community as best it can with limited resources and likely will be called on to accept more children in the future. Additional sponsors are needed to help meet these needs. The most recent additions to Our Children International were three siblings found living alone in a cemetery. The children, badly malnourished and sick, were given medical attention and brought to the orphanage. "Even though we already had ten children needing sponsors, no one had the heart to turn these children away," says Tiffany Thompson, orphanage assistant. "We believe that someone will want to help these children and ensure that they have a safe, stable, Christian environment in which to grow up."

How You Can Help

To help the brethren in the *United Church of God*: For a tax-deductible receipt: Make check out to: LifeNets El Salvador and mail it to: LifeNets, PO Box 88165, Indianapolis, IN 46228-2095.

To help the brethren in the *Church of God (Seventh Day)*: Send checks to: The Disaster Relief Fund "EL SALVADOR," Church of God (Seventh Day), P.O. Box 33677, Denver, CO 80233-067.

To help *Our Children International*: If you would like to respond to the urgent needs of children at Our Children International Orphanage in El Salvador, please contact Tiffany Thompson at ttompson@maranatha.org or call her at 916-290-1000. Currently there are 135 children at the orphanage. The orphanage currently has 14 children in need of a sponsor. Information about the orphanage can be found on the internet at: <http://www.forthethechildren.com/>

— written by Barbara Nickels

Barbara Nickels, daughter of Rich and Shirley Nickels of Gillette, Wyoming, lives in Ocala, Florida, and attends the United Church of God.



The Underground Church in North Korea

The Washington Post News Service writer penned a recent article on the condition of the Church in North Korea that echoes many of the facts made about the Church by Open Doors, Voice of the Martyrs, and other ministries that work underground to bring the gospel and essential supplies to Christians in the hostile and deadly environment of North Korea.

Reporter Doug Struck starts his piece: "Alone, at night, the family would gather. Afraid of being observed, they would huddle under a blanket. There, they would whisper Christian hymns from memory and offer prayers that, if overheard, could get them killed." The report continues describing the harrowing experience of one family trying to practice their Christian faith in the poisonous climate of North Korea. Commenting on life in North Korea, the wife states: "We were so scared. If you were caught, you would disappear. We didn't know where you would go, but we knew it was prison or execution."

The family was part of an underground church whose members risk severe persecution for practicing their Christian faith.

Due to severe shortages of food and other basic commodities, the government of dictator Kim Jong Il in the North Korean capital of Pyongyang has begun to crack open its doors to outsiders, and as it does, many churches in South Korea and other parts of the world have stepped up their efforts to smuggle Bibles and other necessities to Christians and other needy North Koreans.

In spite of President Kim's recent show of religious tolerance, proselytizing is viewed as a serious threat to the dictator's regime and can be punishable by death. There are now three official government sanctioned churches of Pyongyang. In each, pictures of Kim Jong Il are prominently displayed while portraits of Jesus are

relegated to less conspicuous areas. Clearly the government is making a play for desperately needed outside aid, which comes mainly from South Korean and other foreign Christian ministries.

Reporter Struck goes on to tell of the plight of one North Korean Christian family: "A husband and wife who fled North Korea in 1997 described the life of Christians there. They asked that their names not be published, saying it would further endanger two grown daughters living in North Korea who, because of their parents' flight, already have been stripped of their urban jobs and sent to the countryside where life is hard and food is scarce. A son, 30, tried to leave with the couple but was caught in China and returned to North Korea. As his mother talked of him, her gentle smile froze, her grief and fear apparent. 'He is in prison,' she said. 'I expect he will die in prison.'

"My mother taught me the Ten Commandments, and we memorized hymns,' she said. 'Of course, we could never keep a Bible in the house. The Communist Party would regularly raid the house and go through all the belongings, looking for foreign books. If they found a Bible, you could be executed,' she said. 'My mother always told me I could not show my belief in God, I must keep it inside.'

"The family knew only a few other Christians. The husband was surprised to find that one of his best friends for decades shared his faith. 'He would listen to a Christian radio program broadcast from South Korea. He would make notes and hide them in his hat and come to my house,' he said. 'We had to do it in secret.'"

No one knows for certain how many Christians there are in North Korea. Some say 10,000; others say 300,000. All are in jeopardy. Reports from the South indicate that there are as many as 6,000 Christians being

held in infamous Prison No. 15, and there is little hope that any of these prisoners will ever be released.

Our mandate is clear: Preach the gospel to all creatures. While we may not be in a position to go to North Korea, we can hold up those who dare to risk their lives for their brothers and sisters in the North by our prayers and financial support whenever possible.

—Kenneth Ryland, editor

BSA in Nigeria

Dear Dr Davis,

Greetings in the most adorable name Yahshua ha-messiah. Thanking you for all your mails and hoping this meets you all over there in health and in the faith. I am making progress in the formation of Nigeria branch of BSA. The name of the organisation has been fixed: Nigeria Bible Sabbath Association (NIBSA). A plan is also aloft to have the name verified with the corporate Affairs Commission (CAC) Abuja.

Meanwhile, I have prepared headed papers with the said name with which some brethren have been communicated with the idea of the organisation. As soon as replies come in, an inaugural meeting of the body shall be convened. Thereafter I hope to arrange for visiting to sabbath groups as resources will permit. This task is onerous but I am confident, with your prayers to succeed. I have also sent out information for subscription to *The Sabbath Sentinel* magazines which I hope will arrive soon, as promised. My love to all BSA delegates meeting at Denver. Trusting this will be received before meeting disperses.

Thank you and God bless.

Yours ever in Him,

Elder B. E. Akpan

Evangelists in Nigeria Associate with BSA

In their own words



Michael Onyewuchi Iheme

My full name is Michael Onyewuchi Iheme. I am 1.68 metres tall. I am the first in a family of 5 (two boys and three girls).

I was born on the 26th of June 1969 in Aba, Abia State, Nigeria. I am a native of Umuchoke Obazu Mbieri in Mbaitoli local government area of Imo State, Nigeria. My parents are Catholic but I left the Catholic Church for the Pentecostal Ministry in the late 1980s. However, I have now found my faith in the Sabbath as it is very necessary we obey and do God's law (commandments) rather than that of man. I now worship with the 7th Day Church of God here in Owerri, Imo State.

I had my primary education at Shell Camp Primary School Owerri, Imo State.

I proceeded with my Secondary (high school) education at Mount Carmel College Ilorin, Kwara State, Nigeria where I graduated in November 1988. I gained admission into the University of Jos, Plateau State, Nigeria in the 1991/92 Session, to study Religious Studies. I graduated from the University of Jos in November 1996 after obtaining a Bachelor of Arts

(Education) B.A. (Ed) honours degree in Religious Studies. I had a second class lower division (2²) honours degree.

I proceeded thereafter for my National Youth Service Programme (a compulsory programme for all University graduates in Nigeria). I had my one year service programme in Port-Harcourt, Rivers State, Nigeria. During this period I served with AfriBank of Nigeria PLC Trans-Amadi branch Port-Harcourt, where I had a lot of Bank job experience. My service period was from June 1997 - June 1998.

Evangelist Michael Onyewuchi Iheme, 19 Ejiaku Street, Owerri, Imo State, Nigeria

E-mail: ricdenis@phca.linkserve.com
cc: citixpres@phca.linkserve.com

Evangelist Asuquo Umene Akpan

I was born on 7 July 1963 at Ogu Itu Mbon Uso. Although I am not from a Christian home, I picked up interest to be a Christian by joining some of my friends from a Christian family to the Presbyterian church every Sunday, which was the only church in the village. In 1970, I started my primary school. Because of the Bible classes which we used to have in the school, I became captivated and started hunting for the Truth. In 1973, by then I was in Elementary three in the school, it was then I joined the Remnant Church of God 7th Day. I picked up interest the join the Church because of the method they used in attracting the young ones, especially by playing local

drums and other local musical instruments. The church started as a prayer house...[resulting in] withdrawing most of us from Sunday to Saturday worship of God. The church also did a lot of spiritual work. Due [to] many signs and miracles performed by the church, I then decided to settle with them till 1981. By this time I had finished my secondary school.

In early 1982, there was a problem among the leaders in the church which resulted in my then Pastor cutting link with the state headquarters of the church. Since I could not know exactly what was the root cause of this problem as young as I was then, I decided to join the Church of God 7th Day. Later that same year because by comparing the doctrine of the Remnant Church with that of Church of God 7th Day, I found that they are almost the same.



I was baptized in the church in 1983 at Ndue Edu Eket in Akwa Ibom State by the late Pastor Temple Ekpo. From 1983 to 1986, I was in University of Calabar in Cross River State as an undergraduate. There I joined the brethren and continued with them. In the church at Calabar, I was a member of the planning committee of the Zion Rays Bible Correspondence school. In fact, the school helped us to get in touch with others who did not know something about 7th Day Sabbath through exchange of letters and magazines printed in the school.

In June 1987, I had my Bachelor of Science degree in mathematics/statistics and was posted out to Plateau State to serve the nation for one year. There in the state I used to worship with Adventists because there was no Church of God in that state. In October, 1988, I joined the state teaching service as a classroom teacher. Since then, I have been combining the Lord's work with my job to end a living. In June, 1997, the local church at Ogu Itu Mbon Uso, where I was posted to teach in one of the schools, recommended me to be ordained as an evangelist for the church. Ogu church is my home church. In 1999, I was posted out from there as my service demand to Ikono People's High School, Ndung Ukim. Here I am heading a little group of believers with two baptized women and two unbaptized men. I am married with four children, two boys and two girls.

On August 29, 1999, I was appointed as secretary of the Uyo District churches. My recent appointment now as secretary, Field Workers committee took place at Ikot Inyang church on July 30, 2000. The aim of the field workers committee is to plan and organize people for evangelistic work. I therefore solicit your support in this area.

Evangelist Asuquo Umene Akpan, c/o PO Box 402, Ikot Ekpene, Akwa, Ibom State, Nigeria

He distributes The Sabbath Sentinel to Church of God 7th Day Churches in Ikot Inyang, Ikot Ekpene, Ogu Mbonuso, Calabar, and Eket, Nigeria. □

The History and Work of the Sabbath Observing Churches in Portugal

I – Our History in Portugal

Historically, Portugal is a catholic country where the Protestant Reform was slow to make itself felt.

As far as we know, there weren't any Christian organized movements in our country, that kept the seventh day before the beginning of the 20th century when a Swiss missionary of the 7th Day Adventist Church named Paul Meyer, arrived in this country with the purpose of establishing a mission of this organization in Portugal.

In his contacts, Mr. Meyer made the acquaintance of Mr. Alberto Mendes and several others who were interested in the study of God's Word. It was with the help of those people that the first and main Adventist Temple opened in Lisbon.

In 1928 Mr. Alberto Mendes, Francisco Navalho and other brethren decided to leave the 7th Day Adventist Church because they disagreed with the importance given by this church to the writings of Mrs. Ellen White.

These brethren created in 1931 two Sabbatarian organizations, the "Igreja Universal de Jesus Cristo" (Francisco Navalho) and "Igreja de Cristo" (Alberto Mendes) (**picture 1**).

These organizations cooperated with each other during the first years of their existence, but in the 1940's several personal and doctrinal disagreements arose, that weakened the church and whose consequences can still be felt today.

Three denominations of non-Adventist Sabbath Observing Churches are left today in Portugal as a result of those dissidences: "Igreja Universal de Jesus Cristo" (IUJC), "Igreja de Cristo" and

"Congregação Cristã de Portugal" (CCP) (founded in 1941 by José Marques Tomé after a split from the "Igreja de Cristo").

During the period of 1954 – 1956 several contacts were made between our first pastor (Francisco Navalho) and some directive members of the CG (Denver), namely, C. Taylor, W. Olson and A. Craig. We don't know why the contacts were not pursued further.

Since 1995, IUJC and CCP have made cooperation efforts, with the certainty that these will help develop the Work of God in Portugal. This cooperation led to the establishment of a joint management, to the publishing of literature, to the exchange of preachers and to the realization of joint religious services.

In spite of its directive structure made up by pastors, deacons and deaconesses, all the members of the church are called upon to execute their duty as "ministers and ambassadors of God". The highest organ inside IUJC and CCP is the General Assembly of all church members, which usually takes place once a year. By tradition, the church members (pastors and deacons) are people that, beside their activity in the ministry, have their own professional activity in society and do not get paid for any services performed or rendered to the church. Maybe, in the



A baptism in the river Tejo (near Lisbon)

future, this will be an aspect to transform in our work, to permit a faster expansion of the Church.

IUJC and CCP don't consider themselves as the real church, but as a part of the real church.

In the year of 2000 IUJC and CCP made two important resolutions:

To create an Alliance between IUJC and CCP which will be designated as "Aliança das Igrejas de Deus do Sétimo Dia de Portugal" (Alliance of the Churches of God 7th Day of Portugal).

To request the admission to the *International Ministerial Congress* based in the Congress By-laws of this organization. Our objective is to promote cooperation with the "seal of God" (Revelation 12.17; 14.12), unifying the efforts to preach Christ all over the world using the only form of spreading the true Gospel (the love of Christ and the faithfulness to the Commandments of God).

II – Our Evangelistic Goals

In spite of our present small number of members, we have clear goals to achieve with our evangelistic practice. By it we mean to reach the following groups of people:

Our selves: without assuming Christ in our lives, we (and therefore the church) can not fulfill our mission of spreading the true Gospel. We need to grow as Christians and to achieve an increasing maturity as servants of God. Prayer, study of the Bible, meditation, fasting, communion and, above all, the presence of God in us through His Spirit, are essential conditions (1 Peter 2.9) in achieving that maturity.

Atheist and no religious: everyone is called to God's salvation. It is our mission to spread the true Gospel, which permits the achievement of true happiness (John 3.16; Matthew 28.19-20).

Other members of Christianity: Many of these are sincere believers who want to know Christ and assure their salvation. However, Christ said that worship not based on the

truth and lacking obedience to God's will is vain and leads to eternal death (Matthew 7.21-24). It is our mission and duty to alert them to the danger of worshiping without fidelity to God's will (Revelation 18.4). In this, the Sabbath plays a key-role.

Other beliefs: only through Jesus can we achieve eternal life and salvation (Acts 4.12; John 14.6). The true Church has the mission of announcing and pointing out to every believer in other ways that the only true way to God is through the ac-



Hearing the Gospel at Campmeeting

ceptance of Christ as Savior and Lord of our lives.

III - Summary of our activity in Portugal

Portugal: 10 million inhabitants
Main Religion: Catholicism
(about 80%, mostly inactive)

Aliança das Igrejas de Deus do Sétimo Dia de Portugal (Alliance of the Churches of God 7th Day of Portugal)

This Alliance was created in 2000 with the adherence of two Portuguese organizations:

- Igreja Universal de Jesus Cristo
- Congregação Cristã de Portugal

These two churches have worked together for the past years.

Number of Pastors (4): Manuel Martins, Manuel Santos, Paulo Coelho, Modesto Aguiar (all lay pastors).

Churches and missions:

Lisboa (Lisbon): two churches – about 70 members

Almada (10 km from Lisbon): one church – about 30 members

Barreiro (30 km from Lisbon): one church – about 20 members

Alverca (20 km from Lisbon): one church – 6 members

Porto (second main city of Portugal, 300 km from Lisbon): one church – about 20 members

Torres Vedras (50 km from Lisbon): periodical preaching with an average attendance of 20 people.

Church homepage (Portuguese and English): www.iujc.pt

Radio broadcast:

30 minutes each week in a local radio.

One recording studio in the main church of Lisbon.

One **Gospel group** – Jubal – with one CD (Nos braços da Paz)

Written tools (Portuguese):

- Magazine: Compreender ("understanding")
- Boletim Informativo (monthly paper on Church news)
- Biblical School (every Sabbath before the sermon)

- Courses for the Understanding of God's Word

- Booklets:

Present main tasks:

- Prayer
- Evangelization
- Theological and practical training to pastors and to general ministry.

IV - Contact

Should you want to contact us, you can do it through the following addresses:

E-mail: iujc@mail.pt;

paulojcoelho@mail.telepac.pt

Mail: Apartado 9827

1911 LISBOA CODEX
PORTUGAL

We would be very pleased to hear from you.

GREETINGS IN JESUS NAME
FROM THE CHURCH IN PORTUGAL

– Paulo Coelho, Rui Quinta





LETTERS TO THE EDITOR



Church In Malaysia

Mr. Jonathan wrote that there is no church in Malaysia which practises the Sabbath. The True Jesus Church in Malaysia keeps Saturday as a day of worship since the twenties and there are churches in Penang, Taiping, Ipoh, Bercham, Kampar, Kuala Lumpur (5), Malacca, Sungei Siput, Singapore and other towns. He should look up the telephone directory. I have here an e-mail address in Petaling Jaya, a suburb of Kuala Lumpur. *tjcpj98@tm.net.my* and the address of the church is:

61 Jalan Templer, 46000 Petaling Jaya, Selangor, Malaysia.

If he does not live in the area, he can contact the e-mail address and ask for particulars regarding the town he is in. As regards a 5 day week job, there are few jobs offered. If he is a teacher, he can work 5 days a week or as a professional, he can offer to work extra time Monday to Friday to make up for the lost time and bargain with this boss. I hope the letter is of some help to him.

Shalom! In Christ,

Nornie Wong

Dear Mr. Royce Mitchell, Jr.:

First, thank you for a most informative and helpful magazine. I appreciate each and every issue, and read them cover to cover. You, as editor, will be missed, I am sure.

Enclosed is an article titled, "..."

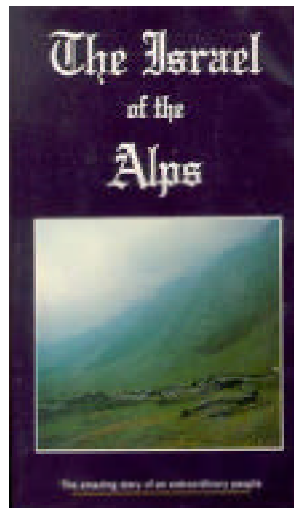
Thanks you for your consideration, and I hope you enjoy the article.

Vickie Howard

*Yes, Royce is indeed missed. As I work my way through putting together my first issue of **The Sabbath Sentinel**, I have had a thousand questions I would like to ask Royce. He set a good standard for the publication.*

Thank you very much for your article. It will be considered seriously — Ed

*for publication. At the same time, I would like to reiterate our desire at **TSS** to make the magazine an "open" publication. That is, we desire our readers who are so inclined to add to the content of the magazine as well as read it.*



The Israel of the Alps

The story of the Waldenses, "The People of the Valleys," VHS NTSC video, LLT Productions, 85 min., \$30.00, or \$5.00 for 14-day rental. Among these faithful witnesses were Sabbath Keepers. Beautiful film of Alpine Waldensians.
(V201)

Are you ready to try something new?

**Sign up for our brand new electronic newsletter, the eSENTINEL. Just go to
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Classified Ads . . .

"ENCYCLOPEDIA BRITANNICA" 11th Edition CD-ROM set only \$99.95. Interested? Visit www.ClassicEB.com for information. (June 01)

CALENDAR OF THE LORD 2001

FREE: Specifically of those events in the Old and New Testaments, particularly of Christ Jesus. A brief explanation is included. Order for you and others interested. For foreign countries a limit of 10 please, due to high airmail postage. Write to:

Church of God (New Testament), AL
74-4963A Mamalahoa Highway
Holualoa, Hawaii 96725 U.S.A.
(June 01)

We are a Messianic congregation, located in the Puget Sound area (west of Seattle on the Kitsap Peninsula): seeking part-time pastor (quickly to move to full-time). We are committed to the restoring of our Hebrew roots of the God of Abraham, Isaac and Jacob and are looking for a leader of our flock. Knowledge of Hebrew desired. Please send letter of interest and resume to: shalom@congregationbethel.org (June 01)

Professional woman, 61, seeks life long friendship with an intelligent man of integrity who is deeply converted, who loves God with all his heart, honors the Sabbath and Holy Days, and who lets the Bible, not man, be his guide. Nancy Owens, Box 136, 8400 Menaul, Albuquerque, NM 87112 (June 01)

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Regular Membership
\$25; Family \$30; Life \$500

**BSA, 3316 Alberta Drive,
Gillette, WY 82718 USA
Toll Free: 1-888-687-5191**

Thy Word Is Truth
P.O. Box 37
Branchland, WV 25506
Sample \$2.50 (June01)

The Directory of Sabbath-observing Groups

is in the last stages of editing. We hope to have the directory available by June. If you wish information and price, please call our offices in mid-June at 1-888-687-519.

Material from BSA For Children:

Sabbath at Sommerhase (B202)

Lettie Siddens, 128 pp. Children's Sabbath story book, lessons, \$7.00. Order from The Bible Sabbath Association, 3316 Alberta Drive, Gillette, WY 82718.

Classified ads (20% discount for second time, 30% thereafter) are available at the rate of \$1.00 per word (including each word and each group of numbers in the address - telephone numbers count as one word) for each issue in which the ad is published.

Display ads are available at \$150 per quarter page for each issue the ad is published. Where possible your camera-ready copy will be utilized, or we will design your display ad for you. Send copy for all ads and payment to *The Bible Sabbath Association*, 3316 Alberta Drive, Gillette, WY 82718.

Discounts- Advertise in the TSS Classified Ads section for more than one issue and receive discounts: \$1.00 per word 1st issue, then 20% off for 2nd issue and 30% off for subsequent times.

Ad copy without payment will not be accepted for publication. Deadline is two months prior to publication (i.e. if you want your ad to appear in the September/October issue we must receive it before July). BSA reserves the right to reject or edit any ad copy. Publication does not necessarily imply endorsement by *The Bible Sabbath Association* or *The Sabbath Sentinel*.

Don't Forget!

Be sure to look at your address label. It may be time to renew!

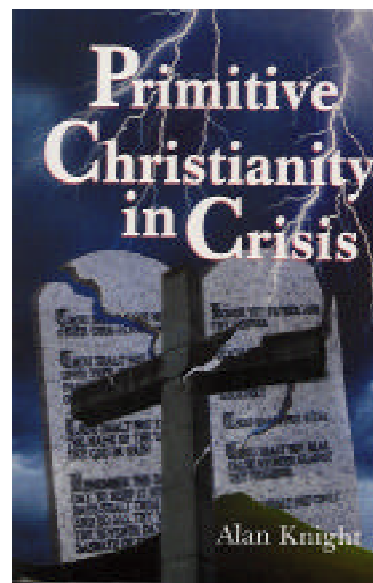
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Lifetime BSA Members are designated with "LIFE" following their last name, and do not need to renew. All BSA Members automatically receive **The Sabbath Sentinel** magazine.

Sabbath Sentinel subscribers who are not BSA members: Your mailing label has a date showing the last time we have heard from you. If this date is 1999 or earlier, you will automatically be dropped from receiving The Sabbath Sentinel magazine at the beginning of 2002. To keep the magazine coming, please contact us as soon as possible.

Primitive Christianity in Crisis

Now available from the Bible Sabbath Association for only \$15! Alan Knight's 273 page insight into the roots of today's religious practices is a must read for those seek to know the how and why of those practices. Check the address on the inside cover for mailing information. Or, go to www.biblesabbath.org to find the current order form.



The Sabbath Sentinel

A Bi-monthly Publication of

The Bible Sabbath Association

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