

Issue No. 500 of THE Sabbath Sentinel

March-April 2003



Issue No. 1



50 Years



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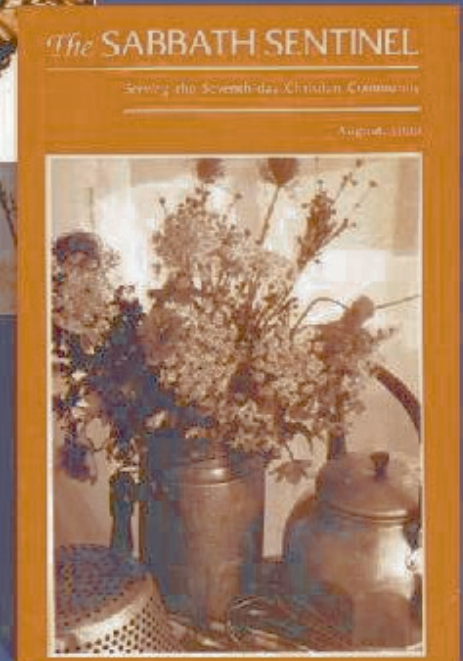


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BSA — The Bible Sabbath Association
"The Sabbath was made for man..." — Jesus, the Christ

The Sabbath Sentinel

March–April 2003 Volume 55, No. 2 Issue 500

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Cover Photo: A molecular-scale fine-motion controller. The structure can execute precise motions over several atomic diameters with associated 90-degree rotations, and contains fewer than 3,000 atoms.

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Editor: Kenneth Ryland, tss_editor@biblesabbath.org

Associate Editors: June Narber & Shirley Nickels

BSA's Board of Directors for 1999-2003:

President: Dr. Sidney L. Davis, president@biblesabbath.org

Personal mailing address of the president:

P. O. Box 1213

North Chicago, IL 60064 U.S.A.

Vice Presidents: Ken Westby, Tom Justus, Calvin Burrell

Treasurer: Bryan Burrell, bryan_burrell@biblesabbath.org

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Recording Secretary: June Narber, june_narber@biblesabbath.org

Directors At Large: Daniel Botkin, Mike Galimore, John Conrod, Darrell Estep

Office Manager—Gillette Office: Shirley Nickels

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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.

Annual membership contributions: regular membership \$25; Family Membership \$30; Life Membership \$500. All memberships include an annual subscription to *The Sabbath Sentinel*. Make all checks, drafts and money orders payable to *The Bible Sabbath Association*. (VISA and MasterCard accepted).

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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BSA Worldwide Web Site: <http://www.biblesabbath.org>

Correspondence and manuscript submissions: Address all inquiries to: Kenneth Ryland, c/o *The Sabbath Sentinel*, 3316 Alberta Drive, Gillette, WY 82718. Phone: (307) 686-5191, E-mail: tss_editor@biblesabbath.org

International addresses:

Australia: Bible Sabbath Associates, Jim & Lyn Carnochan, 7 Sunny Ridge Rd., Arcadia NSW 2159, E-mail: lyn_carnochan@hotmail.com

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“Go, set a watchman”

The world around us certainly is not Sabbath oriented. In fact, it is hardly Sunday oriented anymore. Yet, each day I see new good in keeping the Sabbath. And, if I see it, others see it also. That’s why **The Sabbath Sentinel** has lasted through 500 issues.

I was reading through issue No. 1 of **The Sabbath Sentinel** (1950), and was struck by the sense of urgency concerning the needs of the time. In the first article of that first issue, BSA president, Albert G. Gearhart, begins with the words: “‘Go, set a watchman [sentinel]; let him declare what he seeth,’ (Isaiah 21:6).” So it was that **The Sabbath Sentinel** was born.

After some 53 years, I believe the need for us to be a watchman, a sentinel, is more urgent than ever. In 2003 it seems that there is almost a yearning among the nations to propel the whole world headlong toward oblivion. Hostilities arise on all sides, and the power to do evil and create destruction is 1000 fold greater than it was when this magazine first saw the light of day.

In 1950 people may have complained about the increasing velocity of daily life, but what is that in comparison with life in 2003? Everything around us flies by at a speed incomprehensible 53 years ago. That is why the Sabbath is so important. In spite of our pace through time and space, a portion of the time available to us is not ours to do with as we wish. More than ever we need to bring ourselves to a screeching halt one day each week, lest we lose sight of the fact that there is a finish line to the olympic marathon each of us is living, and after that, as the Scripture says, comes the judgment.

The Sabbath is the answer to so many of life’s questions, yet we are often loath to lay hold of its anchor. We would dearly like to use up our six days and God’s special gift of rest as well. There are reason and order in the universe, and the Sabbath is a very poignant, weekly reminder that our Heavenly Father has, from the stuff of which He made His Creation, maintained control of the structure of both time and matter. If we wish to live at peace with the One who main-

tains all time, all matter, and all order, we need to come apart from the frenetic swirl of worldly activity at the same time and manner that He set as His own custom.

Changing the subject (but not really): One of the things that has baffled me lately is the insistence of some influential members of certain Sabbath-keeping groups to abandon the Sabbath and transform their groups into the image of their new-found spiritual truth. I have no objections to their joining a Baptist, Nazarene, or some other protestant church. If they have no conviction about the Sabbath, let them go. In fact, if you are one of them, please leave and find peace someplace else! We will be sorry to see you go, but we will not hate you for leaving. There are many evangelical Protestants that I highly respect, and if you wish to take your place among them, then by all means, don’t let any of us hold you back.

One thing I will ask of you, though. Please leave the rest of us in peace. Do not believe that your “conversion” somehow gives you the blessing of God to subvert the congregation you are now attending so that you can transform it into the likeness of your new belief. There are Sunday-keeping congregations aplenty that will welcome you with open arms. Go to them, and be content there. If the people of your congregation were your brothers in Christ before you came to this new understanding, they still are your brothers in Christ. If Christ, the Head of the Church, wants them to understand His Word the same way you have come to believe, then please allow Him to work on their minds and change them. It is not your job to subvert and tear apart your congregation. Leave in peace. God is not the author of confusion, but of peace. If your presence and actions are causing turmoil in God’s own family, then you are not acting out of the Spirit of Christ. Above all, do not cause any of God’s little ones to stumble by bringing contention, confusion, and division into your congregations. Just walk out the door quietly, and don’t look back.

—Kenneth Ryland

Making Yourself Sick

by Kenneth Westby



Ever since Norman Cousins wrote his book, *Anatomy of an Illness*, some 35 years ago there has been a general awareness that laughter and a happy spirit are good for your health. Readers Digest's popular feature, "Laughter is Your Best Medicine," has been around as long as I can remember. The feature's title is a take off of the biblical proverb, "A cheerful heart is good medicine, but a crushed spirit dries up the bones."

But, how common is a cheerful heart? It's probably safe to say, most of us don't laugh enough. I guess there's just too much heavy stuff out there. Occasions for genuine laughter are rare. When we're of a glum, negative, overly serious spirit, humor doesn't easily arise in our hearts. It may pop up here or there but evaporates quickly. And, watching inane sitcoms won't fill our need for mirth. Lacking any real humor, they even do the laughing for us with their laugh tracks.

Most of us would like to be happier than we are. So why aren't we? What robs us of the positive joy of life? Why are our steps so heavy? Why is the sweetness of laughter so rare? We can find answers.

Changing Your Worldview

The way we look at life determines our experience. It really does. And, such a simple insight presents us with a golden opportunity to make big changes in our lives. "The only limits are the ones we create," so says Barry Neil Kaufman in his helpful little book, *Happiness is a Choice*.

We are the architects of our own attitudes and experiences. God may be in charge of "everything," but we are in charge of the gate to our own minds. We decide what goes in, what stays, and what comes out in word and action. Because this exchange is continuous, we don't give it much thought. In saying we decide what goes into our mind, I am not implying that we carefully screen all data before letting it into the gate. Were it so!

Unfortunately, many of us have simply decided to leave the gate wide open to whatever information may be flying around from TV, radio, newspapers, novels, movies, chatter, and et cetera. This natural though haphazard method of handling information leaves us open to being unduly influenced by "the around," by the loudest voices, trends, fads, spin, propaganda, current jabber, and more ominously, by evil itself.

Pop culture, news, and "the around" can give us a distorted picture of reality. This skewed picture then becomes our worldview, our understanding of what the world is all about and how we fit into it. This skewed view is typically negative, the result of bogus or incomplete information dumped upon our unguarded minds. We trust others to give us a true picture of "the way it is," without considering their prejudices or motivation. We assume too much. Mainstream news sources and street opinion are frequently far off the mark of objective truth; it is bad information in that it's so incomplete and unbalanced that it distorts reality. Call it "junk information," or if you like, the evening news.

We may not even be aware that our "reality" is a construct of our worldview. We choose those things of life and the world around us from which to form our worldview. A negative person has picked and chosen many negative things about his life and situation (failed marriage[s], business, health, finances, betrayals, loneliness, etc.) from which to build his attitude. He likely will also do the same with the world around him, focusing on the "bad" things in society, politics, and world affairs.

It's all too easy to find yourself hanging out with the gloom-and-doom crowd. These are probably fine, responsible people who hold good moral values. But they are negative because they are constantly chewing on bad news—the latest drought, conspiracy, kidnapping, or other events signaling "signs of the end." They see politicians as crooked liars, businessmen as cheats, youth corrupted, human nature rotten, and society in the toilet. They've let themselves become cynical, and you'll join them if you buy into their tortured worldview.

Bad News Bearers

Of course, there are elements of truth to their worldview, but it omits too many facts to be an accurate picture of reality. To illustrate, consider the daily non-stop flow of local, national, and world news. This fare shouldn't be called "news;" it should be called "bad news" ... "The Evening Bad News with Dan Rather." Newscasters replay over and over a fatal plane crash captured on video tape, or more recently, the explo-

Continued on Page 18

Call It a Delight

Time for a reality check? What is the quality of our Sabbath Witness?

By Charles Bradford



Those Christians who observe a Saturday Sabbath need to demonstrate the joy and blessings of Sabbath observance. We have something to celebrate. This joyous celebration is an essential element of the real meaning of the Sabbath. "On the sixth day He (God) fashions two beings in His own image and makes their first full day a day of delight and special communion with Himself" (*Sabbath Roots: The African Connection*, p. 57). The Sabbath is about relationships.

The prophet Isaiah talks about the delight that accompanies true Sabbath keeping:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; 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 the LORD hath spoken it" (Isa 58:13, 14 KJV).

When the papal church determined to change the day of rest from Saturday to Sunday it did everything possible to take away the joy inherent in this day of celebration. They even commanded the people to fast in order to make the Sabbath a day of gloom, devoid of all happiness and spiritual joy. On the other hand Sunday was made a day of rejoicing. They were successful to a degree. Never mind that there was no Scriptural authority for the change. The emotional appeal pleased the multitudes.

Scripture calls for Sabbath reform, a reassessment of the function of this special day and what kind of worship is appropriate. It is time to bring back the joy, to "Call the Sabbath a delight." "Delight thyself in the Lord." In other words, this is where the process of renewal and reform begins, simply by calling the Sabbath a delight. Sabbath reform is not imposing a day of rest on people in legalistic fashion. There is nothing legalistic about the Sabbath. Jesus criticized the religious leaders of His day for burying the Sabbath under their own rules and regulations so that its beauty could not

be seen. They gave the Sabbath a "bad name" among the nations.

We need to ask ourselves the question, how do we come across to the world around us? Do they see us as unsociable, critical, and legalistic—angry people? Are we argumentative, "in your face?" Yahweh calls for witnesses, not lawyers? I ask myself the question, "What is the quality of my witness?"

At the approach of the Sabbath, our countenances should become radiant in anticipation of our rendezvous with Yahweh. Just think of it—twenty four hours of uninterrupted fellowship with our Creator! The way to enjoy the Sabbath to the full is to allow nothing worldly to encroach on its sacred hours—to decrease its delight.

The world needs to see all of this worked out, demonstrated, in the crucible of human experience. The spirit of the Sabbath should be contagious. "Try it; you'll like it!" The psalmist challenges us to "taste and see that the LORD is good: blessed is the man that trusteth in him" (Psa 34:8 KJV).

Sabbath keepers by definition should be kind and compassionate. Does this mean that we become wishy washy, weak and flabby in our faithfulness to Sabbath observance? Of course not. We will not compromise. But we will reach out to people as Jesus did, with love and respect, and yes humility. "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). We are a part of the great web of humanity, brothers to sinners as well as saints.

The early Christians were strong in the faith. They were willing to lay down their lives for truth and yet the record says they had "favor with all the people (Acts: 2:49)." Let this be our goal, "That I might by all means save some" (1 Cor. 9:22 KJV).

Charles E. Bradford, DD, past president of the North American Division of Seventh-day Adventist Church. His most recent book, Sabbath Roots: The African Connection, offers a look at the origins of Christian sabbatarianism in Africa, available from the BSA.

Spiritual Outages

by

Eugene Lincoln



LAST night, about 1 a.m., the phone rang urgently. We have no extension in our bedroom, so I got up and hurried to my study to answer it. As I got up, I flipped a switch, expecting the lights to come on.

Nothing happened.

Thinking that I had not pushed the thing hard enough, I gave it another try. A flash of light flooded the room, but only for an instant. It was an angry stroke of lightning shining in from the outside.

Hurrying to my study and stubbing a bare toe on the way, I finally reached the phone.

After the important call was over, I groped for a flashlight, then examined the circuit breaker box. Everything there was all right. A clap of thunder followed another lightning flash.

Later a man from the electric company climbed the pole behind our house and repaired a transformer which had been damaged by the lightning; then things were back to normal. We had light, we knew we would be able to have a hot breakfast and listen to the stereo later in the morning. The refrigerator resumed its humming tune, and the crisis was over.

Electric companies call these interruptions in service outages.

When they occur, something is done—and on the double.

Strallge it is that whell “outages” occur among Christian witnesses, often no one is concerned. A neighborhood is left in darkness, and no One loses a moment’s sleep over it. Few are troubled enough to get into action to find the cause and put loose colllections together again.

What causes these outages? Often an unexpected stroke during a storm in someone’s life. His spiritual transformer is burned out, and the connection with the power station is broken. The light that he had been providing in his neighborhood goes out.

Why don’t other Christians, more than they do, rush to his aid? Usually he can be returned to useful service—if helped soon enough. But often—to put it bluntly—no one cares!

The Bible Sabbath Association, your local church, and you as an individual—all are working together to

spread the light of the gospel message for this age. When someone lets his light fail, shouldn’t the rest come to his aid and encourage him?

Sabbath keepers in the world are few and we cannot afford any “outages” within our system. We recently visited a Christian who is keeping the Sabbath as best she can under difficult circumstances—a situation that would perhaps floor US. Some might judge her because she is not keeping it “well enough,”—but we marveled that she has the courage even to try. We hope our visit was some encouragement.

If you know others who are discouraged and need help, don’t criticize them. Help them as best you can. You will share some of the blessing for the light that they will continue to give because of your encouragement.

The above article appeared in the August 1973 issue of **The Sabbath Sentinel**.

Eugene Lincoln was **TSS** editor from 1960 to 1985. Brother Lincoln lives in Hagerstown, Maryland, and is active in his local SDA church. He also continues to preach the gospel through his writing.

Calvin Burrell, vice president of BSA, wrote this tribute to Eugene Lincoln in 1985 upon Lincoln’s retirement as **TSS** editor:

“What we are saying about Eugene Lincoln on these pages would probably be the last thing he would want us to say, either on **SENTINEL** pages or anywhere else. But that fact is just further confirmation of the exemplary Christian character which has been developed in him by God’s grace.

We read in Titus 2:2 that older men are to be temperate, worthy of respect, self-controlled, sound in faith, in love, and in endurance. These are the qualities which abound in Brother Lincoln.

Many **SENTINEL** readers have had the opportunity to know Brother Lincoln only by his words and picture. To you, he has kept this magazine alive and well—often on the strength of his personal efforts and literary contributions. In an association where diverse views prevail on many peripheral issues, his balanced and tolerant spirit has been good medicine for us all.

The Balance of Spirit and Truth

by Dr. Daniel Botkin



One thing that we should try to maintain in our worship is an equal balance of spirit and truth. Yeshua said that “the true worshippers shall worship the Father in spirit and in truth.” Then He went on to add that the Father seeketh such to worship Him” (Jn. 4:23). The fact that the Father seeks such people implies that such people are rare and hard to find. Otherwise why would the Father be seeking such people? If we want to be the kind of worshippers that the Father is looking for, we need to pay attention to both spirit and truth in our worship.

The importance of both spirit and truth can also be seen in Yeshua’s statement to the Sadducees: “Ye do err, not knowing the Scriptures, nor the power of God,” (Mt. 22:29). The Scriptures corresponds to truth “Thy word is truth,” (Jn. 17:17). “The power of God” corresponds to spirit (Ye shall receive power, after that the Holy Spirit is come upon you,” Ac. 1:8).

The truth of the Scriptures must not be neglected in our worship. We should develop the life-long habit of reading, studying, and meditating on the Scriptures. At the same time, we must remember that the Lord left us with much more than a Book. He also left us with “the promise of the Father” (Ac. 1:4f), i.e., the power of God that we receive when the Holy Spirit comes upon us. It is the Holy Spirit that makes the Bible a Book of living words and not just a dead letter. The Holy Spirit makes the truth of the Word come alive, and puts excitement and zeal into our lives.

Many worshippers are spiritually imbalanced because they neglect one or the other of these two necessary aspects of true worship. Either they neglect the Holy Spirit and experience the Word in a cold, sterile, academic fashion, or they neglect truth and do not know the Scriptures well enough to “test the spirits,” thus opening themselves up to counterfeit spiritual experiences. If we want a balanced walk, we need to give equal weight to the truth of the Scriptures and to the moving of the Spirit in our worship.

The need for a balance of spirit and truth is also reflected in God’s design of the human body. The body is symmetrical, so that all the external body parts are in pairs. Each part of the body is a mirror image of its

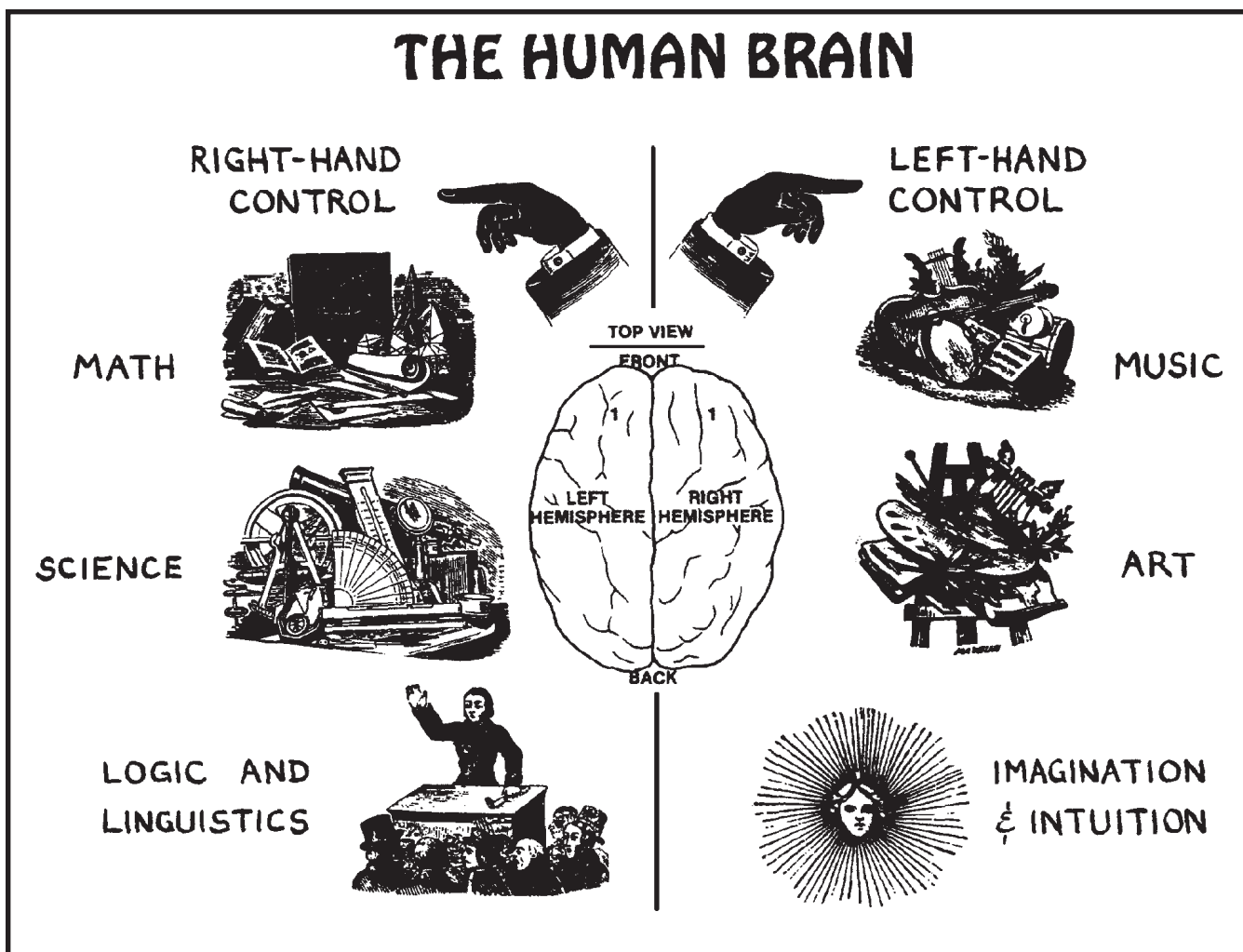
corresponding part on the opposite side. The body is designed in such a way that we need two hands to work effectively and two legs to keep us balanced when we walk. Perhaps this is one of God’s ways of reminding us that if we want to work effectively for the Lord and walk a balanced walk in the spiritual realm, we need both elements of true worship, spirit and truth. It is true that a one-armed man can do some work, and a one-legged man can hop on one foot, but such handicaps limit what a man can do. In the same way, disciples who neglect either spirit or truth are handicapping themselves and limiting what they can do for the Lord.

Years ago I read an article in Reader’s Digest about beautiful faces. A study was conducted to try to determine what it is that makes people regard certain faces as beautiful and other faces as plain or unattractive. After showing photographs of faces to hundreds of subjects and asking them to rank the faces according to beauty, the researchers made an interesting discovery. One thing that causes people to regard a face as either beautiful or unattractive is the relative symmetry of the facial features. Those faces with the most perfect symmetry were generally regarded as the most beautiful. I believe that this is a reflection of the fact that the most beautiful saints are those with the most perfect symmetry of spirit and truth.

The human brain is also symmetrical, and its two sides reflect spirit and truth in a most remarkable way. The left side of the brain is used for reasoning, logic, science, and linguistics. This would correspond to the Word, the “truth” element of worship. The right side of the brain is used for music, the arts, imagination, and intuition. This would correspond to the “spirit” element of worship.

Even though each side of the brain has its specific function, the two sides (sometimes called the two brains”) work together in harmony as one. The left brain (the linguistic side) controls the right side of the body, and the right brain (the intuitive side) controls the left side of the body. This is a picture of how the Scriptures (the linguistic) should oversee and test any supernatural manifestations, and how the Holy Spirit (the intuitive) should impart revelation so we can rightly understand the Scriptures.

THE HUMAN BRAIN



The two sides of the brain are able to work together because they are connected by a mass of nerve tissue called the corpus callosum. This is a wonderful picture of how spirit and truth — the power of the Holy Spirit and the Word of God — work together to produce harmony and balance in our lives and in our worship.

If the corpus callosum is cut and the two brain halves severed from one another, a person's mind becomes imbalanced and he is unable to function normally. In the same way, if we do not let spirit and truth work together to bring harmony to our lives, we will be spiritually imbalanced.

Another interesting fact: If the corpus callosum is cut, the two sides of the brain can no longer help one another. If a person with a severed corpus callosum covers his left eye (which is controlled by the right brain) and is introduced to a new acquaintance, then covers his right eye (which is controlled by the left brain) and looks at the new acquaintance, he will not recognize her. This is a marvelous illustration of some believers who seem to have cut their spiritual corpus callosum. If they don't believe in the moving of the Holy Spirit, all

the power of the Spirit cannot convince them that they are wrong. They can personally witness a genuine miracle wrought by the power of the Holy Spirit, and their only response is to say, But the Bible teaches that the day of miracles passed away with the Apostles. Miracles aren't for today." On the other extreme are some charismatic Christians. If they think the Spirit has revealed something to them, but their revelation" contradicts the Scriptures, they say, "I don't care what the Bible says! I know what the Holy Spirit showed me!"

Let's make sure we don't let the Devil cut our spiritual corpus callosum and make us lose our balance. Let's allow the Spirit to flow freely and let's allow the truth of the Scriptures to be the touchstone that determines the validity of our spiritual experience. □

*This article is reprinted from the **Gates of Eden** newsletter, Sept.-Oct. 2002. Dr. Daniel Botkin is a member of the board of directors of the BSA and the publisher of **Gates of Eden**. Dr. Botkin is also the leader of the Gates of Eden Messianic Congregation of Peoria, Illinois. See the Gates of Eden Web site at <http://www.gatesofeden.org/>.*

Different Strokes for Different Folks

by June Narber



In spite of the clearly stated objectives of the Bible Sabbath Association (BSA) and **The Sabbath Sentinel (TSS)** to work to promote the Sabbath of Scripture, certain individuals try to come up with biblical ways to criticize our efforts and turn people away from being part of this organization and its magazine. Some go so far as to demonize those of us who willingly participate in BSA and **TSS**. These are the attitudes and ideas I will refute from the Bible in the following paragraphs.

Some Just to Argue Pet Doctrines

In the churches of God today, many people simply like to argue doctrines. Such individuals like to talk for hours about pet doctrines and why, if an individual does not accept “their” personal perspectives, such a person **is not** part of the true church of God. Okay, we all may be guilty of having pet doctrines, including those we sincerely believe are taught in the Bible and necessary for salvation, but are our attitudes right in how we handle and promote our beliefs? A spirit of hate and hostility is from the devil, in spite of what the doctrine is. The new covenant takes commandment keeping to a much higher level: into the heart and mind of the believer. That should influence our overall behavior and approach to all matters of life, including discussion of doctrinal differences.

“Finally, [*be ye*] all of **one** mind, having compassion **one of another, love** as brethren, [*be*] pitiful, [*be*] courteous,” (1 Peter 3:8).

The big picture: Because BSA and **TSS** are comprised of various Sabbath organizations, different beliefs are bound to be present on other non-Sabbath issues, both by board member representation and by articles that appear in **TSS**. Were this not so, BSA would not be an open, uncensored* forum for all Sabbath keepers (*as long as the opinions stated do not go against the Sabbath and Ten Commandments).

How Can We Disagree without Hating Each Other?

A spiritually mature Christian (follower of Yahshua) understands that the spiritual path is a process. We don’t become perfect overnight. Iron sharpens iron. Sometimes we have to stand up against beliefs or simply stand up for our “own” beliefs against those who believe we are dead wrong. We can do so in a godly spirit of cooperation and peace. We don’t have to hate to disagree. Personally, I am no longer a member of any corporate church

of God or any of the other Sabbath “organizational” churches. I may or may not believe some of their major doctrines. However, that **does not mean** I will personally attack any of the individuals belonging to such groups, even though I might take a public stand against a doctrine I believe to be in scriptural error or more strongly linked to popular pagan “Rome” doctrines as seen in religious life in today’s secular society. I realize that we at BSA share something greater in common than all our differences—our belief that Saturday is God’s Sabbath. **It is possible** to be part of a multi-Sabbath observant group and maintain one’s own beliefs and identity. I think it spiritually empowers me even more to be able to share my distinct ideas with those who may not agree with them and, in turn, not feel threatened by the different ideas that exist there within the structure. If I ever found the differences within the BSA to be far from the Word of God, I would walk away and never look back. God’s Ten Commandments and obedience to them as teachings are “alive and well” within BSA and **TSS**!

The Biblical Role of BSA: Standing behind the Truth of the Seventh-day Sabbath

The Bible Sabbath Association is about the teaching and promotion of the fundamentally **basic** teachings of the Bible: obedience to the laws and teachings of Jesus Christ (Yahshua), which, we believe, include keeping of the Sabbath.

“O that there were such an heart in them, that they would fear me, and **keep all my commandments** always, that it might be well with them, and with their children for ever!” (Deut. 5:29).

“If ye **keep my commandments**, ye shall abide in **my love**; even as I have kept **my Father’s commandments**, and abide in his love” (John 15:10).

Cooperation among Sabbath Keepers: Does That Mean Believing the Same?

Does cooperation among Sabbath keepers mean we have to all believe the same things? No, it does not. It means we are civil to each other. We can strongly disagree without ostracizing those who do not believe as we do on issues outside of Sabbath observance. Is this principle somehow unbiblical? No, you will find the opposite in the Bible. God expects us to love each other and to cooperate even in the face of our differences.

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we **love one another**” (2 John 1:5).

God frowns upon those who want to argue doctrine. I think there is more to fear from those who seek to gain converts to their tunnel vision of doctrine than from those who seek to grasp the “big picture,” which is, cooperation is godly; division and alienation over doctrine are satanic.

“That we [henceforth] be no more children, tossed to and fro, and carried about with **every wind of doctrine**, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive” (Ephesians 4:14).

For example, it is quite possible that some members of our board of directors and members of the BSA at large might keep the Sabbath just as a tradition. While I strongly disagree with this personally (that the Sabbath is only to be kept as a tradition), I do not reject these individuals because they still are living by one of the basic beliefs of our faith: obeying God by keeping the Sabbath, whether they fully vocalize this or not!

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we **love one another**” (2 John 1:5).

It Hinges upon Obedience to the Sabbath

Satan is a divider. He would like nothing more than for all of us to hate each other, especially other Sabbath keepers. I believe the observance of the Sabbath is a test commandment for whether we are willing to obey God’s Truth in general. If a person turns his back on the Sabbath (or any of the other commandment of God for that matter) such a person is really seeking to have his own way rather than following God, no matter where God leads him. Basically, such a person wants to worship God on his own terms. This kind of thinking is common in our secular “Christian” society. People have made up their own customs and days of worship. God feels differently about this. He commands the Sabbath to be observed by all people, including modern day followers of the Messiah called “Spiritual Israel”—the bride of the Lamb. In spite of whether a person is a blood descendant of Israel, once he or she becomes a believer in Jesus Christ, that person becomes a part of the household of faith and a member of spiritual Israel. The dualism in the Bible is not there by accident. Physical or spiritual Israel, all are commanded to obey God’s word.

“And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee **the bride**, the **wife** of the Lamb” (Revelation 21:9).

The bloodline of ancient Israel is now scattered among most nations, whether people realize it or not.

Hardly a nation exists today that does not contain the bloodline, at least in part, of the one of the twelve tribes of Israel.

“And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude” (Genesis 32:12).

“And Isaiah crieth concerning **Israel**, If the number of the children of **Israel** be as the sand of the sea, it is the remnant that shall be saved” (Romans 9:27).

He Commands the Sabbath to Be Observed by All People.

“Six days shall work be done: but the seventh day [is] the **sabbath** of rest, an holy convocation; ye shall do no work [therein]: it [is] the **sabbath** of the eternal in all your dwellings” (Leviticus 23:3).

“But the seventh day [is] the **sabbath** of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates” (Exodus 20:10).

“Six days may work be done; but in the seventh [is] the **sabbath** of rest, holy to the LORD: whosoever doeth [any] work in the **sabbath** day, he shall surely be put to death” (Exodus 31:15).

“Wherefore the children of Israel shall keep the **sabbath**, to observe the **sabbath** throughout their generations, [for] a perpetual covenant” (Exodus 31:16).

“Keep the **sabbath** day to sanctify it, as the LORD thy God hath commanded thee” (Deuteronomy 5:12).

The Sabbath is the “test” commandment because weekly an individual’s obedience to God is tested by his or her observance of God’s Sabbath day. Disobedience to the other commandments is harder to detect unless someone is “caught in the act.” The Sabbath is a cycled, weekly, test commandment by which God can clearly see our willingness to sacrifice our personal time and obey his law to **keep this day holy** and sacred in order to **honor Him**.

The Sabbath Is One of the Markers of God’s People.

“It [is] a **sign** between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. Today, the Bible tells us that the House of God is spiritual Israel. Israel is a prophetic word in Scripture... we are ISRAEL. We are the children of the promise the covenant people of God.” Exodus 31:17.

“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 generations; that [ye] may know that I [am] the LORD that doth sanctify you” (Exodus 31:13).

“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” (Ezekiel 20:12).

Some believe that salvation has only to do with believing in Jesus. It is surely that and much more. The Bible teaches that we must not only “believe” but that the evidence of such a belief is action in the form of obedience to God’s laws. Obedience to God and His laws reveals to God and the whole world our faith in Christ as our Savior.

Refuting the Arguments

This article would not be complete if I did not share with our readers one of the major issues that seems always to come up in an email or letter against participation in the BSA: differences in doctrinal issues among Sabbath keepers. One of the major ones is the nature of God.

Trinitarian or not Trinitarian?: The BSA and TSS do not promote or deny the Trinity in their statement of beliefs. Some of the board directors of BSA believe in one God, some in a God family of two members, and others believe in the Trinity. I do not care what others believe because that is not the purpose of BSA. **The purpose is to teach the world and stand up for the Sabbath because it is God’s fourth commandment.** I don’t see a commandment that clearly says God is a trinity or not a trinity. What we believe on this issue is not something salvation hinges upon. I do see that the noun that translates the word we use for God into English is plural (ELOHIM) and that the word God is not a correct translation, but to correct this problem, we need to address the translation mistakes, not brethren. But that is NOT the reason BSA exists, so I’m not concerned about it as far as my membership and involvement in BSA are concerned. These are the kinds of issues I address in my personal ministry and research. I believe God is a family. This is what I openly teach. Will some reject me because I’m not Trinitarian? Of course, just as some readers will reject BSA as a whole because some of its members belong to organizations that accept the doctrine of the Trinity.

The Big Picture: BSA is about promoting cooperation among Sabbath keepers. That does not equate to converting people to one particular doctrine or another. Think of BSA as a solo forum that exists in this world for all Sabbath keepers to come together on the common belief that the Ten Commandments are God’s word for today, the fourth being the most misunderstood, falsely taught, and ignored commandment by society at large. We have to start somewhere to bring people whom God has called out of this modern Babylon (Rev. 18:4). I see BSA being in this role. Don’t worry about the other doctrines. You have your own church or assembly to keep the truths you believe to be the truths. We must be civil and kind to those who share the Sabbath with us and leave the other doctrines alone?

“Beloved, let us **love one another**: for **love** is of God; and every **one** that loveth is born of God, and knoweth God” (1 John 4:7).

The Spiritual Lesson: It’s about Cooperation and Learning to Get Along

BSA and TSS have always been ahead of the times. Through its existence Sabbath keepers of varying beliefs share articles and insight and come together to address and correct false teaching about God’s law and the Sabbath in particular. In spite of churches and assemblies fracturing and splitting over doctrines and leadership, BSA always has been and continues to be about coming together on the things we agree on. I see nothing in the Word of God that prohibits this. The only examples I find in scripture to reject a brother have to do with the rejection of those who teach that Christ (the Messiah) was a spirit being living inside the body of a human named Jesus and that Christ did not truly suffer nor was tempted as we are.

“For many deceivers are entered into the world, who confess not that Jesus Christ is **come in the flesh**. This is a deceiver and an antichrist” (2 John 1:7).

Please note that this goes along with the basic assumption that a person is striving to live and teach all of the commandments of God and accepts Jesus Christ (Yahshua) as the promised Messiah that takes away the sins of the world.

In conclusion, we have the choice to stick our heads in the sand of our own small, narrow vision of the way “things are,” or we can challenge ourselves to step into the larger ring of trying to stand behind the basics of biblical truth regarding the cornerstone of the faith: obedience to all of God’s commandments which clearly include Sabbath observance, in addition to accepting the Messiah’s sacrifice for our sin. With the world so wrapped in false ideas and religious traditions, shouldn’t we be building allies with whom to stand up in this coming end time of confusion and false doctrine? The day will come when we will be faced with standing for our faith in Christ and obedience to His commandments, including the Sabbath, or face death. To build my own faith, I would rather be in the good company of those who keep God’s truth now until such evil times come. In the fellowship of faithful believers I can build my own reserve and ultimate trust that God works in deeper and broader ways than my mind can comprehend. BSA and TSS are about the big vision, about standing together for our common cause—teaching the truth of God’s Sabbath and cooperation among those whom God calls out of this pagan and idolatrous world. □

June Narber is a member of the board of directors of BSA and director of the BSA Essay Scholarship Contest.

Little Noticed Yet Vital Systems

by

C. Spencer Frazier

“For I am fearfully and wonderfully made. Marvelous are Thy works. (Psalm 139:14)

In the air, all around us birds fly to and fro. On the ground, in the fields, forests, and our own backyards, field mice, squirrels, and various other small animals scurry to and fro. Deer, raccoons, beavers, foxes, and other large animals inhabit rural areas and forests. We are literally surrounded by all kinds of creatures busy doing their thing.

This vast multitude of creatures live, and then they die.

Yet, how often do we see the corpse of a dead bird, a dead squirrel, a dead rabbit, a dead deer, or whatever? Very rarely indeed—so rarely that when it does happen, it seems to be so out-of-place that it is somewhat troubling. It is the same when we see an occasional man-killed road animal. That too is somewhat unsettling.

But if we think about it, shouldn't the ground be littered with naturally dead birds and animals?

Why then do we see so few dead things?

Ponder this for a moment: Is it by pure accident that there are so few dead carcasses to be seen? Is it by pure accident that with rare exception we can hike all day through a forest and never see a dead thing? Is it by pure accident that we can enjoy strolling a lake or ocean beach that seems to be in a pristine state with little or no dead litter to spoil our enjoyment?

Or, could it possibly be that waste disposal systems have been put in operation? These systems are so quiet, so efficient, so routine, that we don't even realize they are at work?

When thinking about corpse disposal, vultures might quickly come to mind. They circle around high overhead constantly seeking animal corpses. Are they part of a system? Have vultures been designed for their purpose? A revealing quote might help answer the design question.

Widely acclaimed nature scientist, author, and evolution supporter, David Attenborough, writes⁽⁶⁾, “Vultures have naked heads, for they feed by thrusting their heads inside corpses and feathers would quickly become

soiled by blood and guts and would become the source of infections.”

A Thoughtful Example

John N. Clayton⁽¹⁾ writes a story of his family as they watched a National Audubon Society documentary on African wildlife. The segment was about a herd of large elephants. In the film one of the elephants stopped and deposited a huge mass of dung on the ground.

We have seen similar happenings many times. But then came the penetrating logic of a child. The youngest daughter whispered to her father the question, “Who cleans up the mess?”

That is a good question from the youngest daughter—one that adults too should ask. But instead, adults take it all for granted and don't even exercise the questioning wisdom of a child.

You see, elephant messes are taken care of! Those who travel in Africa report they rarely see elephant dung on the ground. There are elephant mess cleaner-uppers seemingly assigned to that very task.

Scientists recognize the collectors and have named them dung beetles. Clayton explains, “When an elephant deposits a pile of dung, the odor of the material attracts the beetles. Within 15 minutes of being deposited over 3,800 beetles were observed on one sample studied by scientists. Within 30 minutes this sample of over 30 quarts of dung, weighing about 75 pounds, was gone!” Does that seem like an extremely efficient waste disposal system to you? It sure does to me.

Consider for a moment if there were no elephant dung beetles. Just four elephants produce a metric ton of dung per day. As a constant weekend visitor to Grandpa's farm, this writer has stepped around, and yes stepped into, his share of cow pies, so I can well imagine the problems with odor, flies, germs, suffocation of vegetation, etc. that huge 75 pound piles of elephant pies all over the place would cause!

Further information is given in the book, **The Science Times Book of Insects**⁽⁷⁾. “One research team in

Africa reported counting 16,000 beetles on a single elephant pat.”

The book continues, “Entomologists have discovered that as many as 120 different species and tens of thousands of representatives of those species will converge on a single large pat of dung as soon as it is laid.”

Clayton further says, “The beetles had cut the dung into various sizes—from BB size to tennis ball size—and had buried the balls in the ground. Each ball had a beetle egg placed in it. When the baby beetle hatches out of the egg it has all the food it will need until it is able to function on its own.”

You might think one specific type of beetle handles elephant dung. Not so. Actually there are over 2,000 species of dung beetles in Africa. Why so many? Wouldn't just one be enough to do the job? Clayton tells us, “Well, with so many species, each with its own habits, the dung is scattered and spread out. Some beetles bury the balls as far as three feet under ground while others go just deep enough for it not to be visible. Some beetles bury it on the spot, while others roll the ball to a distant location - sometimes as much as 150 feet away.”

Is it possible there has been a carefully thought out scattering plan? Not only is the ground cleared of the dung, the burying also...“fertilizes the soil at several different depths, it puts moisture into the soil that otherwise would evaporate, it aerates the soil by putting holes in it, and it provides food for the life forms that live below the soil.”

Are we reading about a waste disposal system that is not only efficient, but one that has other benefits than such cleaning up messes?

Without Dung Beetles

What if there were no dung beetles? Obviously they are very important to the disposal of elephant dung. The book **Alien Empire**⁽²⁾ gives us another example illustrating their importance. Cattle do not naturally occur in Australia. When cattle were imported, the only dung beetles available were those handling the hard, dry pellets produced by kangaroos. The author tells us: “These native dung beetles could not cope with the soft cowpats produced by the vast herds of cattle. This created problems. Because the dung was not being disposed of, it acted as a superb breeding site for the bush fly, *Musca vetustissima*, which is a serious nuisance to both cattle and people. The scale of the problem is huge: each cow produces enough dung annually to cover about 13.5 acres.”

The solution? “The African dung beetle, *Onthophagus ferox* was imported and now helps dispose of cattle dung in Australia”.

The book, **Natural History of Insects**⁽³⁾ gives more information about dung beetles. “One approach [by

beetles] is to construct a series of branching subterranean chambers directly beneath the dung. This then lies conveniently to hand to be pulled down below and molded into a spherical, pear-shaped or sausage-like brood mass.”

An Example of Small Corpse Disposal

The authors tell us how some small animal corpses are handled. “A small animal corpse, such as a mouse, is the trigger for a complex suite of behaviors, usually performed by a male and female working together...The pair toil away to scrape and bite the fur off the corpse as they gradually inter it inside a “crypt” beneath the ground. Once safely hidden from competitors, the nice, clean-shaven meaty corpse can now easily be molded into a more or less globular shape, in which the female chews a bowl-shaped depression. It is into this that the larvae eventually crawl, sticking out their tiny heads and begging for food from their parent's mouths, like chicks in a nest.” The authors add, “Parents and offspring also communicate with each other through a series of chirps.”

An Example Within Our Own Body

Inside our own bodies are several waste disposal systems. M. Scott Peck, M.D.⁽⁴⁾ describes the marvelous system that heals a wound. The process includes waste disposal. The author writes, “Moving through the porous walls, the white blood cells (called “phagocytes” or eating cells) go to the diseased spot and gobble up dead cells, bacteria, dirt, and other debris. They actually digest this debris and then return through the porous walls into the blood vessels. It is a remarkably efficient, microscopic garbage and collection service.”

The Example of Human Corpses

Upon our death another waste system kicks in. In my digestive system, and in yours, at this very moment, are bacteria ready to start the disposal system the minute death occurs.

In addition to our internal disposal system, within working distance are various flies and insects ready to respond to scents that emanate from a new corpse thus signaling them to do their job of disposal. This part of the system is so exact, so well programmed, that detective story fans, such as this writer, are well aware scientists use disposal creatures' habits to make surprisingly accurate calculations regarding the time of human death.

This is possible because disposal insects follow an exact and pre-determined order.

In the book **Maggots, Murder and Men**⁽⁵⁾ veteran Forensic Entomologist Dr. Zakaria Erzinglioglu explains this in more detail: “As time passes and decom-

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Universality of the Biblical Sabbath

Confirmed by the World's Ancient and Modern Languages

by
George A. Main

(This excerpt was taken from **TSS** Volume 1, Number 1, and was published in **TSS** in the 50th anniversary edition of November-December 1995.)

It is not so widely known to what a remarkable extent both the ancient and the modern languages of mankind, wholly independent of the Scriptures, unmistakably confirm the Biblical teachings concerning the universality, and hence the enduring and unchangeable character, of the seventh-day Sabbath.

In our study of the many languages of mankind we not only find that in the majority of the principal languages the last, or seventh, day of the week is designated as Sabbath, but we also learn that there are no languages which designate any other day than the seventh day as "day of rest."

From these facts we may conclude that not only those people who called the last day of the week "Sabbath," but all other peoples and races, as far as they recognized any day of the week as Sabbath, rested on the seventh day. In fact, it was recorded by the great historian, Socrates, that in his time the whole known world, with the exceptions of only Rome and Alexandria, observed the seventh day of the week.

Sabbath and Sunday in Numerous Languages of Mankind.

In the following tabulations are given the words used to designate both the first and the seventh days of the week, together with the meanings of these various words as determined from a study of virtually all of the important ancient and modern languages. In examining these tabulations, the reader is asked especially to note the remarkable similarity in the various words used in most of the languages to designate the last or seventh day of the week, and their close resemblance both in spelling and pronunciation to our English word "Sabbath."

Since it is sometimes affirmed that only the Semitic peoples (Hebrews and associated groups) designated and observed the seventh day of the week as their Sabbath, the following series of language tabulations first exhibit the words used for the first and seventh days of the week in the languages of all three of the descendants of Noah: Shem, Ham, and Japheth; all of which are shown to have designated, and hence obviously to have kept, the last day of the week as their Sabbath or day of rest. Data pertaining to other languages are

grouped thereafter under headings which are self-explanatory. The information herein tabulated is taken from "A Chart of the Week," compiled by William M. Jones in 1886.

Typical Examples of Words Used to Designate the First and the Seventh Days of the Week in the Principal Ancient and Modern Languages

Group #1, Semitic Languages

(Used by the descendants of Noah's son, Shem)

Hebrew, Ancient and Modern

First day: o-khad be-shab-bath ("one into the Sabbath")

Seventh day: shabbath ("Sabbath")

Ancient Syriac

First day: khad be-shab-bo ("one into the Sabbath")

Seventh day: shab-ba-tho ("Sabbath")

Chaldee Syriac (Kurdistan and Urumia, Persia)

First day: khad be-shab-ba ("one into the Sabbath")

Seventh day: shaptu ("Sabbath")

Babylonian (a written language dating back to 3800 B.C.)

First day: makh-ru ("first")

Seventh day: sa-ba-tu ("Sabbath")

Arabic (western Asia, northern and western Africa)

First day: al-a-had ("the one")

Seventh day: as-sabt ("the Sabbath")

Maltese (Malta)

First day: h'add ("one")

Seventh day: is-sibt ("the Sabbath")

Ethiopic (Abyssinia)

First day: e-hud ("one")

Seventh day: san-bat ("Sabbath")

Group #2, Hamitic Languages

(Used by the descendants of Noah's son, Ham)

Coptic (Egypt, a dead language for 300 years)

First day: pi-ehou emmah a ouai ("the first day")

Seventh day: pi sabbaton ("the Sabbath")

Tamashek (Atlas mountains, Africa)

First day: a-hai i-yen ("first day")

Seventh day: a-hal es-sabt ("the Sabbath")

Kabyle (North Africa, Ancient Numidan)

First day: ghas al-a-had ("day the one")

Seventh day: ghas assebt ("the Sabbath day")

Hausa (Central Africa)
 First day: lahade (“the one, or first”)
 Seventh day: assebatu (“the Sabbath”)

Group #3, Japhetic Languages
(Used by the descendants of Noah’s son, Japheth)

Hindustani (Muhammadan and Hindu, India)
 First day: yek-shamba (“one to the Sabbath”)
 Seventh day: shamba (“Sabbath”)

Pasto (Afghanistan)
 First day: yek-shamba (“one to the Sabbath”)
 Seventh day: shamba (“Sabbath”)

Pahlivi (ancient Persian)
 First day: mittira (“sun”)
 Seventh day: shambid (“pleasantest day of the week”)

Persian (Persia)
 First day: yck-shambi (“one to the Sabbath”)
 Seventh day: shambah (“Sabbath”)

Armenian (Armenia)
 First day: mia shapti (“one to the Sabbath”)
 Seventh day: shapat (“Sabbath”)

Kurdish (Kurdistan)
 First day: yck-shamba (“one to the Sabbath”)
 Seventh day: shamba (“Sabbath”)

Group #4, Miscellaneous

Georgian (Caucasus)
 First day: kvira (“lordly”)
 Seventh day: shabati (“Sabbath”)

Suanian (Caucasus)
 First day: moushladh’h (“day one”)
 Seventh day: sammtyn (“Sabbath”)

Ingoush (Caucasus)
 First day: kyrynda (“lordly”)
 Seventh day: shatt (“Sabbath”)

Malayan (Malaya, Sumatra)
 First day: hari ahad (“day one”)
 Seventh day: hari sabtu (“day Sabbath”)

Javanese (Java)
 First day: dina ahad (“day one”)
 Seventh day: saptoe or saptu (“Sabbath”)

Dayak (Borneo)
 First day: andau ahat (“day one”)
 Seventh day: sabtu (“Sabbath”)

Makassar (southern Celebes and Salayer islands)
 First day: aha (“one”)
 Seventh day: sattu (“Sabbath”)

Malagassy (Madagascar)
 First day: alahady (“the one”)
 Seventh day: alsabotsy (“the Sabbath”)

Swahili (east equatorial Africa)
 First day: al-ahad (“the one”)
 Seventh day: as-sabt (“the Sabbath”)

Mandingo (west Africa, south of Senegal)
 First day: allahaddo (“the one”)
 Seventh day: sibiti (“Sabbath”)

Teda (central Africa)
 First day: lahadu (“the one”)
 Seventh day: essebdu (“the Sabbath”)

Bornu (central Africa)
 First day: lade (“the one”)
 Seventh day: sibda (“Sabbath”)

Fulfulde (central Africa)
 First day: lahade (“the one”)
 Seventh day: assebdu (“the Sabbath”)

Logone (central Africa)
 First day: sel-lade (“the one”)
 Seventh day: se-sibde (“the Sabbath”)

Bagrimma (central Africa)
 First day: lahadi (“the one”)
 Seventh day: sibbedi

Maba (central Africa)
 First day: ahad (“one”)
 Seventh day: sab (“Sabbath”)

Permian (Russian)
 First day: vovzem, kresene
 Seventh day: subota (“Sabbath”)

Votiak (Russian)
 First day: zuc-arna, arna-nunal
 Seventh day: subbota (“Sabbath”)

Group #5, Languages Properly Designating The First Day of the Week as a Business Day

Arabic (very old names)
 First day: au-had (“business day”)
 Seventh day: shi-yar (“chief or rejoicing day”)

Osmanlian (Turkey)
 First day: bazaar-guni (“market day”)
 Seventh day: yom-es-sabt (“day of the Sabbath”)

Kazani-Tartar (east Russia)
 First day: atna kone (“market day”)
 Seventh day: subbota (“Sabbath”)

Circassian (Circissia)
 First day: mouy-isht-kha-maf (“market day”)
 Seventh day: mafizaka (“morrow after assembly”)

Group #6, Languages Designating the Seventh Day as the Sabbath, But Giving the First Day Questionable Designations

Orma (south of Abyssiania)
 First day: gifti (“lady,” “Virgin Mary day”)
 Seventh day: zam-ba-da (“Sabbath”)

Congo (west equatorial Africa)
 First day: sumingo (Domingo)
 Second day: (“second market day”)
 Seventh day: sabbado or Kiansbula (“Sabbath”)

Wolof (Senegambia, west Africa)
 First day: dibar (Diamanche)
 Seventh day: alere-asser (“last day Sabbath”)

Norman French (10th and 11th centuries)
 First day: diemane
 Seventh day: sabbedi (“Sabbath day”)

D’oc. French (ancient and modern)
 First day: dimenche (“day dominical”)
 Seventh day: dissata (“day Sabbath”)

Ecclesiastical Roman
 First day: dominica
 Seventh day: sabbatum (“Sabbath”)

Latin (Italy)
 First day: dies solis, dies dominicus (“day of the sun,” “day of the Lord”)
 Seventh day: sabbatum (“Sabbath”)

Italian (Italy)
 First day: demenica
 Seventh day: sabato, sabbato (“Sabbath”)

Spanish (Spain)
 First day: domingo
 Seventh day: sabado (“Sabbath”)

Portugese (Portugal)
 First day: domingo
 Seventh day: sabbado (“Sabbath”)

French (France)
 First day: diamanche (“day dominical”)
 Seventh day: samedi (“Sabbath day”)

Antiquity of the Sabbath

These tabulations include some of the oldest languages known to man. One of these, the Babylonian language, was in use at least 3,800 B.C., hundreds of years before the Hebrew race was founded by Abraham. That language designated the seventh day of the week as “sa-ba-tu,” meaning rest day—an indisputable proof that the Sabbath was not, and is not, exclusively Jewish.

Moreover, the very multiplicity of the languages which designate the last day of the week as the day of rest precludes the possibility that the Sabbath was originally exclusively Jewish, and establishes the antiquity as well as the universality of the biblical Sabbath.

In the very fact that the words which designated the Sabbath in the original languages were preserved so nearly alike, while other words were so changed that they were no longer understandable to people of other languages, is ample proof that both the Sabbath and the words to designate it are perpetual.

George Main was the Secretary of the BSA in 1950.

Remember the Sabbath; Live Slower Life

by Karen Heller

God granted mankind a day of rest, yet for centuries we ignored his call. The business of living was pretty much 24/7. Supermarkets had yet to exist. Or central heating. Or laws regulating tyrant overlords.

Now, we have all those things, plus time to watch *When Mean Pets Do Things to Dumb People Who Can't Sing But Want Liposuction and Dates With Hotties Who Lie*. Still, we haven't the hours to read, to rest, to contemplate.

Toward that end, a friend handed me Francine Klagsbrun's *The Fourth Commandment: Remember the Sabbath Day*, a meditation on the history of Shabbat, the Jewish people's weekly day of rest. Klagsbrun makes a strong argument for honoring the Sabbath in modern life. For all of civilization's advancements, Klagsbrun marvels, many people have chosen to be as enslaved by work and time as the ancient Israelites were.

The freedom of Shabbat comes from the potential it holds to control time, perhaps the most far-reaching the most far-reaching form of freedom anyone can experience, she writes. Oppressed by unrelenting demands, many of us feel incapable of controlling our time. Shabbat offers such control. It offers a day when instead of fighting time we luxuriate in it. Instead of feeling chained to a routine, we may break loose and breathe freely.

People brag about how busy they are, as if jammed schedules confirm their importance, though, until recently, the reverse was true. The poor had no time while the aristocracy bathed in it. Now, folks luxuriate in their labor. When presented with free time, they complain about the novelty.

There's a boom in manic workouts, some a mere eight minutes a day, about twice the time devoted to lunch. The eight-minute workout is counterintuitive to the mental and emotional benefit of exercise, which is to free the mind from work, to say nothing of e-mail. Soon, some fool is going to develop a fitness regimen for the cubicle, executed while typing and taking orders on the phone. That fool is going to make a million.

It's high time we launched the slow movement, in which activities demanding concentration and attention are valued and Americans abandon their addiction to speed. Instead of bragging about multitasking and setting land-speed records for everyday activities, people should boast about days in which they did absolutely nothing, in pursuit of pleasure and rest.

Reprinted with permission from the Philadelphia Inquirer. Karen Heller is a columnist for the Philadelphia Inquirer.

sion of space shuttle Columbia, but rarely depict the tenderness of a mother nurturing her newborn infant. Such nurturing occurs million of times daily around the world. Isn't this also part of how the world is?

How many millions of concerned, loving visits are made daily by children to their aged parents? How many millions of parents every day lovingly feed, clothe, and care for their children? Can we count the masses who work hard and honestly at their jobs every day? Can we know the myriad good words spoken in kindness between ordinary people every day? Can we know the countless helping hands and sacrifices that are offered among souls of every race on every continent every day?

There are millions of daily good acts that total in the billions by each month's end. Virtually none of this will be noted or reported. However, we will hear news aplenty of bad weather, bad economy, bad air, bad politicians, and, of course, the nightly parade of news of the latest robbers, deviant murderers, child molesters, demented dictators, and degenerate Hollywood types. Continually listening to and reading about rottenness and disaster will convince us this is the true picture of what's out there. But is it? Negative news overwhelms good news and displaces awareness of all the positive thoughts and actions of good and normal people. Is it any wonder that our worldview can become distorted?

Simple acts of love, safe arrivals, and peaceful cooperation between nations are noteworthy events that take place every minute. But these are not "news." The media have a bias toward sensationalism and an appetite for violence. They selectively pick "the news" and so distort an accurate view of the true state of affairs. They cater to blood, controversy, sex, and sensationalism. There is no balance. We must not let our minds feed on such pessimistic gruel. A steady diet of such mental junk food produces a negative worldview and spreads a gloomy pall over our state of mind. We can make ourselves emotionally and spiritually sick.

Our good God would prefer we think on good things. I don't suggest a Pollyanna escape from "reality," rather a truthful, balanced acknowledgment of the "real world." That real world includes, most importantly, God. Unfortunately, because of poor religious training, some of us may have absorbed a skewed view of God. We may see God as a dour, bad-news deity preoccupied with mankind's sin and evil. Yet God's justifiable disgust with sin is only a small part of the composite picture of the heart of God. What is God's worldview?

God's Worldview

I can't speak with authority for God, but I can get a good idea what his outlook might be from his many

statements and actions. Even in matters dealing with repentance for human sins, we see the good hand of God reaching toward us in merciful judgment. Paul wrote, "Or despise you the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leads you to repentance?"

God's word begins with his constant refrain following each day's creative acts, "and God saw that it was good." Then, after he made man, he declared, "It was very good." He likes all his creation—especially man and woman. God made us a beautiful earth to enjoy and put it a-spinning in a brilliant universe of glory, mystery, and power. He has artfully and marvelously made us, body and soul. Most importantly, he's given us his greatest gift: to be made in his image—sons and daughters of his majesty, Yahweh!

The poet Keats asks:

*Wherein lies happiness?
In that which beckons
Our ready minds to fellowship divine,
A fellowship with essence.*

Has not our good God given us a minds and senses to enjoy everything good? Has not he placed adventure and curiosity in our hearts? Truly, he has given us the joy of human love to savor with our mates, children, family, friends, and even pets. He has given us great hope beyond the flesh, a soaring hope of resurrected life, and an even more beautiful world to eternally enjoy—the Kingdom of God. The good gifts God has already given us are beyond measuring, and those yet future are beyond our most fantastic imagination.

There is, however, an unsightly scar upon this pleasant picture—sin. Its inventor, Satan, has used sin to deprive man of God's good gifts and to darken our understanding of the Holy One. But Satan has had only mixed success in his evil venture. The unstoppable Kingdom advances; the Church of God continues to grow, and the defeated kingdom of evil is waging its last wars. The evil one's days are numbered, and so is the sin he introduced. This is good news: the ultimate victory of good over evil is nigh upon us.

Unfortunately, by the degree to which he, of his own volition, sins, man has suffered loss of the good life God intended. Man has sin but he still lives on God's good green earth. From Eden God has given mankind free choice. We can choose the Way that leads to happiness and everlasting life. We can choose to enjoy the goodness and adventure of human life. We can choose to obey or disobey. We can choose to be negative thinkers or positive thinkers. God has made us free to be miserable or happy.

Sin and its evil product cannot be ignored. Sin must be acknowledged and dealt with on a personal level. But we must also acknowledge that sin's very existence is an aberration in the plan of God. Sin is doomed to obsolescence; its days are numbered and its evil au-

thor slated for extinction. Given this reality, we should not be obsessing on sin or its effects upon mankind. Acknowledge its presence for sure, cut the cancerous tumor out, and then get busy living a happy, positive, victorious life that will make our Father in heaven proud.

Inspire or Scare Yourself...Which?

Why not inspire ourselves rather than scare ourselves? Let God take care of the devil and his evil. For if we let evil snatch away our optimistic spirit and leave in its place a pessimistic one, who is ruling our life? C. S. Lewis observed that there are twin dangers people fall prey to concerning the devil: either one thinks too much about evil and is diverted from goodness and godliness, or one doesn't believe the devil exists, in which case one becomes defenseless to the enemy. The Bible counsels us to draw near to God-filling our minds with his joy-and resist the evil one, putting him to flight.

Jesus warns against the human propensity for "stinking thinking." This is the worldview of worry, worry, worry: Worry about this and that, and if all is going well, worry that evil is just around the corner. This sky-is-falling attitude is addictive and many unhappy people seem to "thrive" on it, if that's possible. Jesus says all such negative thinking is a waste of time and destructive toward the great positive activity of seeking his kingdom and his righteousness. After all, each day may bring its own dose of trouble without adding to it our troublesome worries, real or imagined.

Worrying is how we scare ourselves. It is how we make ourselves sick and unhappy. Particularly silly is to worry about perceived "evils" in the world over which we have absolutely no control. It is part of the constellation of negativity that steals away our happiness. Being a worrywart is something we choose to be. It is also symptomatic of faithlessness.

Good Thoughts = Good Life

Intrinsic to happiness itself is the element of peace. It is hard to be happy when peace is absent. In fact, the most peaceful picture God gives us is that of his coming kingdom. It is the exulting time of universal peace, a world filled with good news and the knowledge of God, the lion and lamb resting together, a time of unparalleled prosperity and happiness.

The weekly Sabbath foreshadows that world of peace, joyful rest, and good news. It is this picture that should shape our worldview. It is the ultimate reality because it is given us by God himself. This worldview will cure what ails us and bring us newness of life. Foolish as it is to say, we may excuse those without the Christian hope for making themselves miserable with bad news. But we who know better should live better, and be happier because of it.

Why make yourself unhappy with a diet of negative thinking and a dwelling on evil? Paul advises Christians, "And the peace of God, which surpasses all comprehension will guard your hearts and your minds in Christ Jesus."

He further exhorts that the best way to guard your mind is to think upon, "whatever is true, honorable, right, pure, lovely, of good repute, any excellence, anything worthy of praise, dwell on these things."

Our Lord and Savior invites us, "Come unto me, all you who are weary and burdened, and I will give you rest,"

Making God's worldview your worldview can heal mental and spiritual negativity and produce personal happiness. It is also the way things really are! □

Kenneth Westby is a vice president of BSA and the founder and director of the Association for Christian Development. See the ACD Web site at <http://www.godward.org/>.

We Need Your Help!

The BSA would like to put all previous issues of *The Sabbath Sentinel* on CD. We need volunteers who will help us digitize the nearly 500 editions of the magazine. This is a monumental task that will require the aid of an entire committee of volunteers. Will you help us?

Our archives are missing the following issues: Nov. '68, Oct. '69, Apr. '70, Aug. '70, Nov. '70, Mar. '71, Jan. '73, Nov. '74, and Jan. '92. If you would be willing to supply any missing issue, please let us know.

If you have a scanner and are interested in helping us put together the complete historical record of *The Sabbath Sentinel*, please contact Richard Nickels at our Wyoming office either by e-mail or by letter.

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position progresses, different insect species will be attracted to the body at different stages of decay. Blue-bottles and greenbottles will arrive to lay their eggs which hatch into maggots that feed voraciously on the tissues. Beetles then arrive, not only to feed upon the tissues, but also upon the maggots. Minute wasps will arrive to parasitize the maggots. Tiny flies, whose very existence remains unguessed by most people, will similarly arrive at various stages of decay and will leave tell-tale signs of their visits. Myriads of other creatures will arrive at various times, each to leave its mark for future interpretation by those who look into such things. On the basis of the fact that anything that changes with time can be used as a clock, the succession of insects occurring on a dead body can, in principle, be exploited as a measure of time since death."

If all are in a race for the fittest, why don't all of these flies, beetles, and insects rush to a new body at the same time? What is holding them back? What makes them go only in their allotted turn? So regular and so consistent are they that man can devote a whole science to the study of them and the conclusions that can be drawn from their very consistency!

Could it be that a Master Planner/programmer was responsible? Could it have been a Master Planner-programmer who put together the arrangement of body temperature, odors, and the like and then programmed and matched those signals to the particular insect needed for each part of the job?

This writer has mentioned before the advantage our generation has over previous ones. Because we use computers, we should be able to "see" something a Creator God has "made" by recognizing programming when it has been done in nature. Programming is something previous generations without computers could not even begin to imagine.

How Important Is All of This?

How important is an earth that has constant waste disposal?

In the book **The Science Times Book of Insects**, the authors put it like this, "There is the dung beetle, whose cleanup efforts save the planet from becoming a pigsty."

In the book **Alien Empire**⁽²⁾, this conclusion is made, "Without insects, we would be inundated with dead plant and animal material." The author also states, "They (insects) process more flesh than all the large carnivores—crocodiles and alligators, lions, tigers, and wolves—put together."

In the book **The Secret Life of Germs**⁽⁶⁾, the author says that without germs (and insects), "Before thousands of years had passed there wouldn't be an inch of ground left for plants to grow on or for other organ-

isms to live on. The very oceans would be thick with corpses...Without germs (and insects), all of the Earth would soon be one great garbage dump and graveyard spinning lifelessly in space."

In Summary

We have looked at the following:

- 1) disposal of masses of elephant dung,
- 2) the helpful scattering of that dung,
- 3) learned the work of dung beetles is so important they had to be imported into Australia,
- 4) considered the naked heads needed by vultures,
- 5) learned in detail how small corpses, like mice, are disposed of,
- 6) learned about "undertaker" bees,
- 7) considered waste disposal at a wound site in our own bodies.
- 8) considered the various insects that operate on an exact time schedule to aid the breakdown of a human corpse,
- 9) and been told waste disposal is vital to continued life on our planet.

We have to ask ourselves, are all of these waste-disposal systems the result of evolution which admittedly is: mindless, purposeless, accidental chance? Or, are they more logically the result of planning, design, and programming an intelligent Creator?

Which alternative makes more sense to you?

End Notes

- (1) **Dandy Designs**, Vol. I 1984 and Vol. II 1991, published by John N. Clayton, S. Bend, IN, now Niles, MI.
- (2) Chris O'Toole, author, published 1995 by BBC Books, London, England.
- (3) Authors Rod and Ken Preston-Mafham, published 1996 by Crowood Press, Ramsbury, England.
- (4) **A World Waiting to be Born**, published 1993 by Bantam Books.
- (5) Published 2000 by St. Martin's Press, New York, NY 10010.
- (6) Philip M. Tierno, Jr., Ph.D. author, published 2001 by Pocketbooks, New York, N.Y. 10020.
- (7) Published 1998 by the New York **Times**.
- (8) **The Life of Birds**, published in 1998 by the Princeton University Press.

C. Spencer Frazier writes a regular column for **Servants' News** called "Creation Corner." Mr. Frazier is a retired Mortgage Banker living in Indianapolis, Indiana, USA. His long business background includes founder and president of Columbia Mortgage Company, Inc., Detroit, Michigan. He also founded Spencer Real Estate Company, Inc., Detroit, Michigan. He has been a Sabbath keeper since 1964 when he was baptized by a minister of the World Wide Church of God. Frazier is a voracious reader with a special interest in science and nature. "Creation Corner" started as a writing project to leave a legacy for his grandchildren that has expanded to reach others.

The 2003 BSA Essay Scholarship Contest

The Bible Sabbath Association is pleased to announce November 1st as being the official start date of the 2003 Essay Scholarship Contest. All entries must be postmarked by May 1st, 2003. Four winners will be chosen. First Place: \$750; Second Place: \$500; Third and Fourth Places: \$250 each. Winners will be notified by late May or early June depending on when the judges complete the decision-making process.

The applications will be available November 1st. Please contact June Narber at jnarber@hercurian.com to have one emailed to you. For a copy sent through the mail, please contact the BSA Office. Applications will also be available for download from the BSA website at <http://www.biblesabbath.org>.

The rules for this year's contests are as follows:

- 1) Age restrictions: Age 16-25. Applicants may not be older than 25 years of age at the opening date of the contest, November 1st. Applicants that are older than this will be disqualified.
- 2) Applicants from outside the United States are welcome. Entries MUST be written in English and must be post-marked by the deadline.
- 3) Applications must be handwritten. Essays need to be handwritten with a typed copy attached so the judges can easily read the essays.
- 4) Each of the three contest questions must be answered in essay format.
- 5) Recommendation letters must be received by the deadline. Two recommendation letters are necessary: a) one from a high school teacher or counselor b) one from an adult Sabbath keeper affiliated with the youth, (applicants' parents MAY NOT write a recommendation letter). Note: Recommendation letters are required because such letters are important for entry into higher education as well as for job applications. It is crucial to have excellent recommendations for all of life's endeavors.
- 6) Applications must be filled out completely and signed. Incomplete applications will be disqualified.
- 7) Write all applications in blue or black ink. NO PENCIL.
- 8) Applicants need to include an email address. If they don't have one, they can get one free by going to www.yahoo.com or any of a number of free email services. If they don't have access to a computer they can use one at just about any public library or local college. Winners will be notified by email. Email is crucial for continual updates about the contest.
- 9) Winners agree to have their essays published in *The Sabbath Sentinel* along with a short biography and photograph of themselves.
- 10) Each applicant agrees to be sent a year's free subscription to *The Sabbath Sentinel* upon their entry into the contest.

The judging will be done by three or four Sabbath-keeping judges from different Sabbath group affiliations. New judges are selected every year. Scoring is based on a point system that focuses on how well the essay matches the essay questions, original thought, composition, grammar, dedication to the Sabbath, and related factors. The judges do not contact each other until each has sent his or her scores back to scholarship Chair, June Narber. June averages out the scores for each applicant (each essay is scored separately) and emails them back to the judges. The judges confirm their scores for each applicant and the four winners are declared based on the highest point totals. In the case of a tie, the judges then talk to teach other and discuss each essay's strengths and weaknesses, and a new score is entered for the tied individuals. The higher score becomes the winner.

For more information about this year's contest, please contact June Narber, Scholarship Chair and BSA Board Director at jnarber@hercurian.com.

The Church in the World

Like the ancient Israelites laboring for the pharaohs, Christians today in Egypt face a host of challenges, and our fellow believers cry out to God and to us for help.

Yet the plight of Egypt's Christians is little noticed by the millions of tourists who stream through Egypt, photographing the pyramids and admiring the Sphinx. To the Western world, Egypt presents itself as a moderate Islamic nation. Unfortunately, the day-to-day reality for our brothers and sisters is much different.

Living on the margins of society, Christians in Egypt are unwelcome neighbors in a nation that is over 85 percent Muslim.

Officially, those with a Christian heritage have freedom to worship as they choose. Yet these believers face daily harassment that often erupts into violence.

The situation in Egypt is even more dire for Muslims who convert to Christianity—a decision that is expressly forbidden by Egyptian law. The story of Aisha, featured at left, is an example of the frightening persecution that Christian converts can expect to face in Egypt.

Strengthening "What Remains and Is About to Die"

Because of the ongoing discrimination they face, many Christians in Egypt live on the lowest rungs of the economic ladder. Life is especially difficult in rural areas, where tiny churches struggle to survive. As a result, up to 45 percent of the Protestant churches do not have a pastor.

To help strengthen and revitalize these dwindling churches, Open Doors recently began partnering with local Egyptian Christians to sponsor an innovative initiative called the "Brains and Hands" program. The focus is to recruit young, unemployed Egyptian Christians who show an aptitude for Christian leadership—and send them to minister in churches without a pastor.

Filled with faith and determination, these believers are revitalizing many struggling congregations. Some have even resurrected churches that had closed and ceased to exist!

—Source: "Frontline Faith," the newsletter of Open Doors, <http://www.opendoorsusa.org/>.

Firsthand News of Persecution in Vietnam

Editor's Note: The following comments are from Bill Fettis, a friend of Open Doors who recently traveled to communist Vietnam to deliver Bibles to persecuted Christians.

I had no idea that the church and Christians could be so persecuted in this modern day and time. While on our trip to Vietnam, we heard many accounts of active government persecution, of Christian leaders being jailed and churches being closed. Just within the last six months we heard numerous collaborating accounts that 400-plus churches were closed in the highlands of Vietnam, leaving 128,000 people without a church home.

"We also heard that the police are now going house-to-house searching homes for Bibles. Just today, here at home, I heard that three Christians were killed by lethal injection while in prison for peacefully protesting.

"But through their strong faith and incredible perseverance, many church leaders are leading the way as the underground Christian movement grows at a rapid rate in Vietnam. Our group provided about 400 Bibles to the church leaders that we met, but these same leaders reported that they are in need of some 10,000 Bibles!

"We also had the pleasure of worshipping in house churches and witnessing the underground movement. We saw Christians, at the risk of being arrested, welcome us, worship the Lord, and sing at the top of

their lungs! The notion of being of 'one body' was driven home time and time again. I ask you to pray for the people of Vietnam and the Persecuted Church and its leaders. The leaders we met asked over and over again to 'just pray for us.'"

—Source: "Frontline Faith," the newsletter of Open Doors, <http://www.opendoorsusa.org/>.

Aisha of Egypt—Her Story

"My Father Didn't Want me under his Roof"

For Aisha in Egypt, then 17 years old, the hardest blow was losing her parents' love. But in spite of their violent opposition—one time she had to flee from her childhood home with a severe head



wound—Aisha renounced her Muslim upbringing and was baptized as a Christian.

Soon after, Aisha's father took her to the local police station and reported her apostasy. After torturing Aisha, the police tried to send her home—but her father didn't want her under his roof.

Today Aisha is married and has two children. But she still faces terrifying persecution. Just recently, the police took Aisha's children away from her temporarily and tried to force her to convert back to Islam. At one point Aisha replied, "I am more sure than ever that I want to be a Christian!"

While Aisha and her children are currently together, she lives in constant fear about what may happen next. "At home I feel frightened, because strangers are snooping around my house constantly," Aisha relates. She is afraid that she may have to leave Egypt in order to live in safety with her children. Please pray for God's protection over Aisha and her family.

—Source: "Frontline Faith," the newsletter of Open Doors, <http://www.opendoorsusa.org/>.

LETTERS TO THE EDITOR



Dear friends,

We love our brothers and sisters in the work. The need to give identity to the children of God is the SAB-BATH that honors us to worship our God, even the ONE who created us and rested the day after His creation.

We appreciate the "Evidence from Biology" article showing the pictures of the embryos of all the animals and man. It shows the deceiving embryos shown by deceiving evolution people and the other part shows the ACTUAL EMBRYO pictures that are showing the great differences between the earlier embryos, but there would surely be even bigger differences as they mature. Can you imagine the difference between the embryos of a rabbit and a human in another month!?

Love,

Phil Sundling & Kim Cheeseman
California

Dear friends at BSA,

I do appreciate the work you are all doing, and always look forward to receiving *The Sabbath Sentinel*.

In the latest issue, I found the articles on prison ministry most interesting and useful, and have written to COPE for further information about them. During the past year I have

been going with a friend of mine to visit in one of the local prisons.

Thank you for being a wonderful and much-needed line of communication.

Sincerely,

Margaret Carson, California

Warm Christian greetings!

I had mailed a letter earlier this year asking whether or not the readers of *The Sabbath Sentinel* could submit articles for publication, and never received a response. I can understand that sometimes mail gets lost either on its way or at the office. So I will ask again.

Can the general reading public submit an article for possible publication in *The Sabbath Sentinel* for the purpose of edification of the Body of Messiah? If so, what constitutes the factoring decisions of publication?

Please let me know either way.

Thank you.

Adam Kanoff

Adam: Your question comes up fairly often, so by answering you, I will probably be answering a number of other readers.

First, my apologies for a lack of response to your earlier letter. In fact, parts of BSA and TSS are scattered

all over the United States, so sometimes we do not communicate with each other as well as we should.

Second, we do accept submissions from our readership. I will say that with this caveat: we cannot publish everything that is submitted to us. Even very good articles sometimes go unpublished simply because we do not have enough room for the material or because the theme of the article does not go with the theme of the magazine. We only publish six times a year, and of our 24 pages, some of that space is already allocated to other items.

That said, we will try to find space for any well-written article with universal appeal. That eliminates articles that cover doctrinal material specific to only a portion of our readership. Also, we will probably not publish articles on prophecy. The subject is just too wide open to a variety of interpretations. A good example of an article submitted by one of our subscribers is "The No-stress Zone" by Lenny Cacchio that appeared in the Jan-Feb 2003 issue. The article was biblical, entertaining, and had a personal touch. It was easy to read and had a good message to it. —Editor

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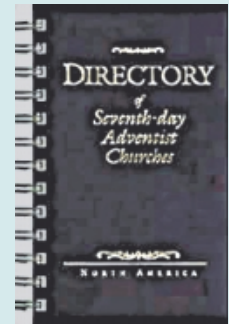
A biblical analysis of Recent Sabbath/Sunday developments; \$15.00. The common anti-Sabbath arguments of Joseph Tkach, Dale Ratzlaff, and others are thoroughly answered.

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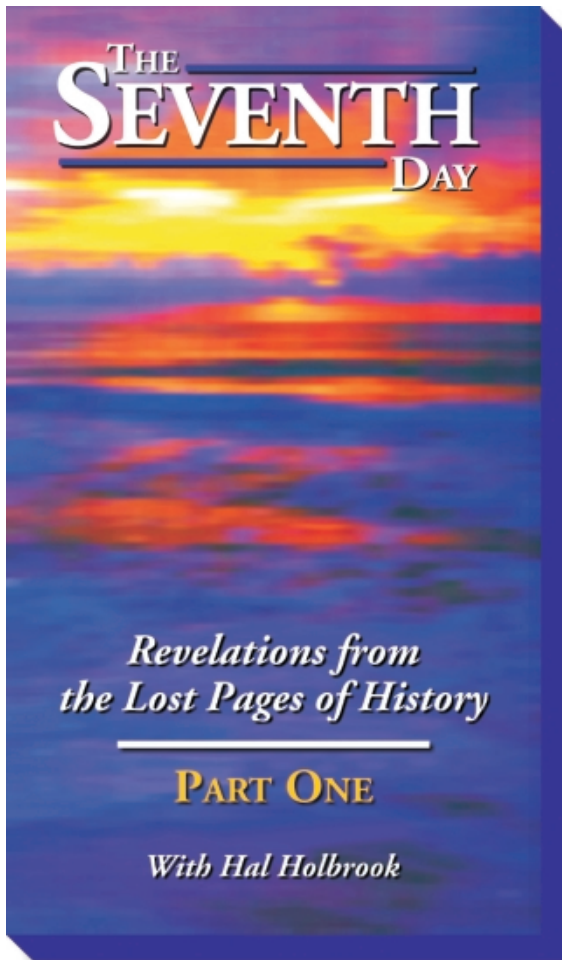
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This handy, spiral bound book includes a comprehensive listing of all Seventh-day Adventist churches in the US and Canada. It includes the name, address, telephone number, fax number, email or website address, service schedule, Thomas Brothers Maps page and grid number, and other related information as available. 234 pp., revised 1999. \$11.00 from The Bible Sabbath Association. **B246**



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