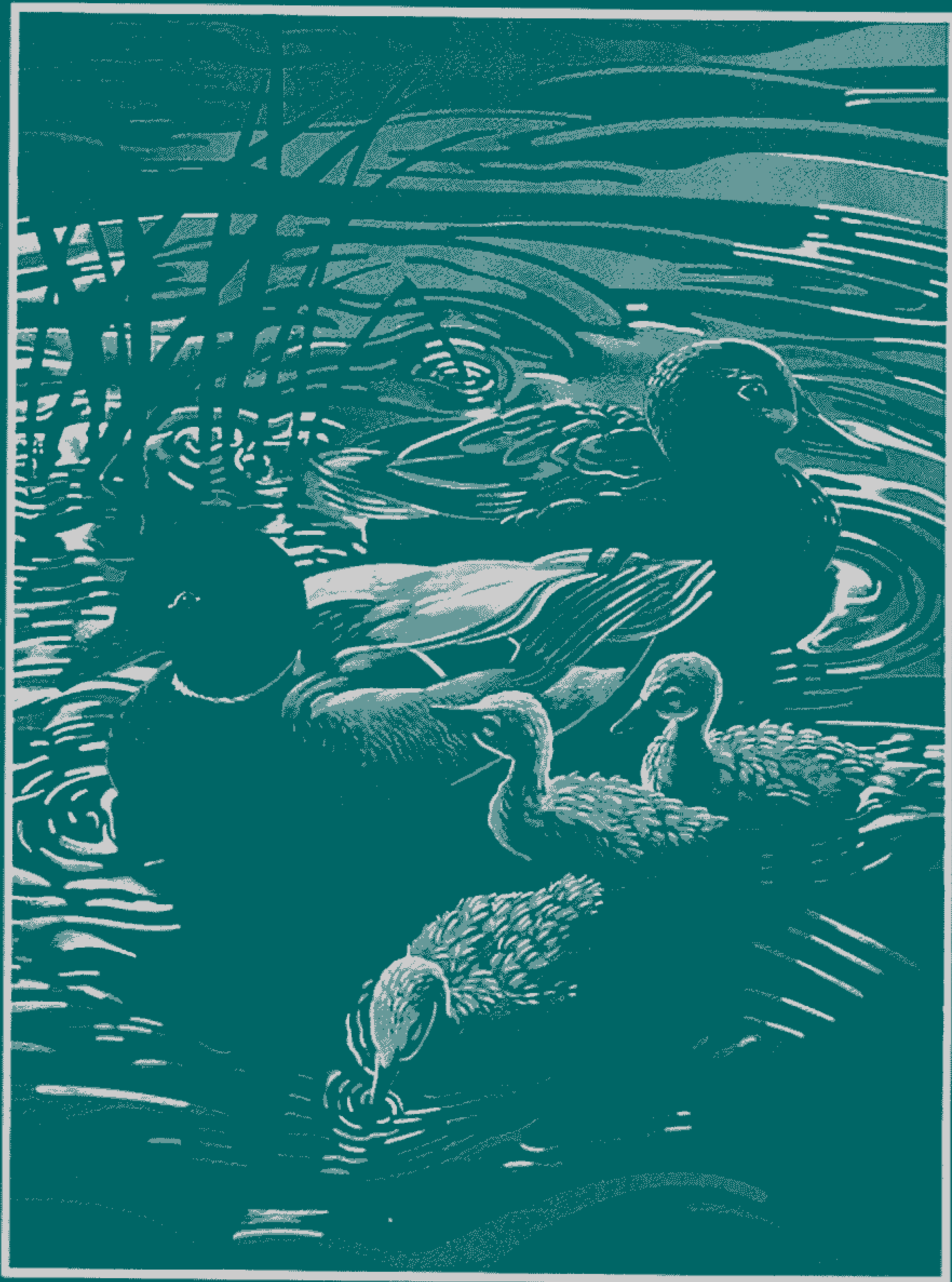


The SABBATH SENTINEL

Serving the Seventh-day Christian Community

September, 1989



EDITORIAL

Giving Good Gifts



Parents love to give good gifts to their children. But while youngsters tend to see good things in terms of ice cream, video games, bicycles, dolls, toy trucks and playtime, conscientious parents have an entirely different view. They think of eating vegetables, cleaning ones room, getting to bed on time, mowing the lawn, getting an education, and being patient and responsible. Parents are looking far beyond the immediate pleasure to the future; as

much as they like to see their children happy, parents want to equip them with training, experience, and values that will last a lifetime.

God loves to give good gifts to His children. This is affirmed by Jesus: "If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" (Matt. 7:11). When we think of good gifts we tend to think of health, financial sufficiency, comfort, safety, loving friends and family. Oh, how often we pray for these! But life keeps giving us uncertainty, discomfort, conflict, and disappointment. Is our Father denying us good gifts? Absolutely not! It's just that His idea of what's good for us is quite different from ours. He allows us to experience insecurity so that we learn to have faith. He lets us experience loneliness so that we appreciate fellowship. Uncertainty so we learn to trust. Insufficiency so we learn contentment. Pain so we learn patience. Privation so we learn dependence on others.

When it comes to our churches, we want unity, harmony, and growth. Instead, it seems we have disunity, schisms, and conflicts. Is God denying good gifts. Absolutely not! Most difficulties we bring on ourselves; and through them, God teaches us faith, patience, kindness, and wisdom. He is looking to eternity and giving us good gifts that will last forever—love, joy, peace, temperance, goodness, meekness—all of the fruits that come from the Holy Spirit.

There are those who would have us believe that if we have faith enough, if we work hard enough, if we're spiritual enough, if we pray hard enough, if we think positively enough, we can have anything we want. But the facts of human existence are that we don't always get what we want, and we do get a lot of things we don't want—because the God who gives good gifts is preparing us for eternity in His kingdom. If only we have the vision to realize how really good His gifts are!

As long as we keep expecting God to give us a smooth, tranquil existence, we will be frustrated and unhappy in this life. But once we learn that really good gifts are not in the physical realm, that the gifts with eternal weight of value are acquired through discomfort, then we can appreciate the wonderful work that God is doing in our lives.

—Richard A. Wiedenheft

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And now abide
FAITH,
HOPE, LOVE,
these three, but the
greatest of these is
LOVE.

FROM SABBATH TO LORD'S DAY

A Critical Review - Part 1 of 4

The Sabbath: A Creation Institution?

by Desmond Ford

*Editor's Note: In 1973, a group of seven doctoral or post-doctoral research students collaborated on the research project "Sunday," sponsored by Tyn-dale Fellowship for Biblical Research in Cambridge England. Under the editorial leadership of D. A. Carson, the product of their efforts, a 444-page book *From Sabbath to Lord's Day*, was published in 1982 by The Zondervan Corporation. It is undoubtedly the most comprehensive scholarly work challenging the validity of the seventh-day Sabbath. Recently Dr. Desmond Ford wrote a lengthy critical review of the book's final summary chapter, which was written by A. T. Lincoln. Here is part one of four installments of Dr. Ford's review.*

Here is a scholarly work written by men who have been born and raised in the Sunday tradition. It is a careful, honest, and frank work which leaves many in the debt of the writers. These few lines are no attempt to critically review the whole volume as that would take another volume of equal size. But it seems to this writer that some matters of this recent work call for special comment.

It is the concluding chapter that is most significant, not so much for what it says, but often for what it does not say. The concessions made in this chapter to the Sabbathkeeper are impressive and at times surprising. Quite clearly the writer does not believe that there is any case for the sabbatical observance of Sunday. But just as clearly the writer is prepared to grant that there is such a case for the seventh day of the week provided Scriptural exegesis leads to the conclusion that the Sabbath was an Edenic institution.

We are grateful for the fact that on page 344, Lincoln reminds us that "the issue of Sunday is neither out-moded nor sacrosanct." He continues by saying that "for the Christian it remains a compelling matter for examination because it involves the consideration of God's claim upon one's life and time, and, in this light, it becomes of great importance to ascertain whether the Bible gives any guidelines about the ordering of one's time, particularly the religious observance of one day a week." Rightly the author proceeds by observing that it is no simple matter to encompass the complex issues involved in the hermeneutical debate on the topic of the Sabbath. He lists many of the areas, including the interpretation of the creation narrative in Genesis 1 and 2, the relationship between the Old and New Testament, Christian attitude of the Old Testament law, Christ's attitude regarding the Sabbath, how much the practice of the New Testament

church is normative, and the relationship between the New Testament material and the evidence of the second sanctuary church. Lincoln correctly says that "to do justice to the issues involved would require competence in a number of fields" (page 344). The humility of our editor is also impressive when he says "it would be presumptuous to claim that our combined efforts [the book was a cooperative effort] have produced the only satisfactory solution to the question."

One is deeply impressed by the summary statement on the biblical data provided by Lincoln on page 345 forward. His emphases include the following:

1. God has given history a sabbatical structure after which the weekly cycle has been patterned.
2. The Sabbath not only pointed to God's creative plan and purpose but was also a memorial of His redemptive activity.
3. The Sabbath with its two-fold theological justification was a basic sign of the Mosaic Covenant.
4. The Sabbath continued to have major significance as a feature of God's law throughout the period of Old Testament history.
5. Jesus kept the Sabbath law but not the uninspired accretions to it.
6. Jesus reminded men and women that the purpose of the Sabbath institution was for their benefit.
7. Various New Testament writers were able to see Jesus' whole mission in terms of its fulfillment of Sabbatical motifs and Sabbath demands.
8. There is no transference to Sunday of the constituent elements of

the Old Testament Sabbath, such as the necessity for physical rest.

On page 346 Lincoln tells us that the relationship between the seventh day and creation is of paramount importance. He says, "if the hypothesis of the Sabbath as a creation ordinance could be established, then, whatever the temporary nature of the Sabbath as part of the Mosaic Covenant, the appeal could still be made to the permanence of the mandate for one day of rest as inherent to humanity made in the image of God. As chapter 11 indicates, both Lutheran and Calvin held to the notion of the Sabbath as a creation ordinance. . . ." The same author adds that "it is the seventh day God blesses and hallows not the first." He also speaks of "the difficulty of finding an express warrant for changing this one day from the seventh to the first." After setting forth certain key responses by Sunday keepers to arguments by sabbatarians in connection with the creation Sabbath, Lincoln says "nowhere in the process of the institution of the first day of the week as significant for Christians does such a rationale feature as grounds for choosing the first day rather than the seventh, and more importantly nowhere do the New Testament writers or the writings of the first three centuries of the church's life indicate that the first day was actually treated as a day of rest" (347). We think, however, that Lincoln's own thrust against the creation Sabbath is as weak as those he rejects. He points out that marriage was a creation ordinance but was not binding on all men and women for all time.

For our part we think that marriage remains a permanent ordinance as regards the matter of relationships between men and women. By this we do not mean that all are forced to marry but that those who

choose to cohabit must do so within the confines of the marriage ordinance. Thus marriage remains a creation ordinance and a permanent ordinance and the same is claimed for the seventh-day Sabbath by Sabbatarians. The proportion of the people who choose not to marry is probably as minute as those whose benevolent pursuits on behalf of humanity lead them regularly to apparently violate the rest nature of the Sabbath, physicians and ministers.

Lincoln raises the question as to whether the function of the Sabbath having been fulfilled in Christ's salvation, the creation ordinance then must pass away. In reply he himself says, "though such an argument has force, it is not conclusive against the validity of an appeal to this particular creation ordinance for the perpetuity of the obligation to one's physical rest. Physical rest is still applicable to all human beings as long as they remain in the body. If it could be shown that one day's physical rest in seven was inherent to the way in which humans were meant to function, this would not be a factor that would change with the inauguration of a new creation. The New Testament writers, especially Paul, make clear that the one aspect of the new creation that is still outstanding in the relation of men and women is that which affects their physical bodies. . . theoretically an argument from the Sabbath as a creation ordinance could carry force" (page 348).

Lincoln points out, however, that there's no explicit command in Genesis 2 to observe the Sabbath, and indeed no mention of humanity. We think this is a very weak thrust for the reason that the expression in Genesis 2:1-3 "and hallowed it" could have no meaning unless there were people to do that very thing, who were required to do that very

thing. Again we commend Lincoln for his concession that "it is true that his blessing and hallowing of the seventh day are not meant to be considered simply in a vacuum but have some relation to the created world." No one would suggest that the Sabbath was important to animals, it must have been instituted for human beings.

I have set out in my book *The Forgotten Day*, the biblical arguments for the Edenic origin of the Sabbath. For example, in Mark 2:27,28, Christ sees the Sabbath among the things that were originally made. Furthermore, there is no case in Scripture anywhere of a memorial being instituted long ages after the event it memorializes. Thirdly, nowhere in Scripture do we find any detailed rationale for the seventh day other than that provided at the beginning of Genesis. When we compare the institution of the Passover in Exodus 12, we see how incongruent such a silence would be if the Sabbath was instituted in the days of the Israelites rather than the creation. Four, the vast majority of Christian scholars through the ages have read Genesis 2:1-3 at face value, and seen it as part of the events of the first times. On the fifth day of creation we read of God's blessing, that which was related to that day, and similarly on the sixth day, and Genesis 2:1-3 gives us a blessing on the institution of the seventh day. Obviously the blessings of the fifth and sixth day begin at that time and likewise that of the seventh day. Lincoln's endeavor to avoid the thrust of Mark 2:27 we think is inadequate because the language is saying in effect that the Sabbath began at the time when man began, though man was not made for the Sabbath but vice versa. When Paul uses similar terminology, "the woman was made for man," he's not thinking of some event millenniums

after creation. We think too that Lincoln forgets the fact that Genesis is not a book of legislation. The only one of the Ten Commandments legislated is that regarding murder. See Genesis 9:1-4. Yet the whole book of Genesis seems to take the Decalogue for granted, and allusions to all ten of the commandments can be found throughout its chapters. A seventh-day week was obviously well-known according to the record of the flood. Genesis does not even give us a law regarding sacrifice. But no one contends that such a law had not been given. Nor do we find the law for tithing in Genesis but we do find that the patriarchs were practicing that obligation. Is Dr. Lincoln suggesting that our first parents had no need of a set time for worship? If such a need is granted then obviously God made provision for it. And just as obviously that provision is found in Genesis 2:1-3.

Lincoln's argument on Exodus 20:11 to the effect that the "therefore" often functions to connect casually an event in the past with a situation sometime later is dubious in its weight here. The passage is clearly speaking about creation and all the verbs are in the past tense. The Lord made, the Lord rested, and the Lord blessed. There is no linguistic evidence whatever for removing the blessing by millenniums from the other two events. While we are happy to grant Lincoln's contention that "therefore" can be sometimes so used there is no evidence whatever that this is necessarily the case in the present passage.

On page 350, Lincoln says that "only a full-fledged proselyte was expected to keep the Sabbath." The fact is there are many Gentiles who had adopted the habit of keeping the Sabbath who did not fulfill other Jewish obligations such as circumcision and the flood laws. Acts 13:44

suggests this as well as historians' comments. Jewish writers such as Josephus say there is no country in the world where the habit of Sabbathkeeping had not spread among Gentiles. Historians ancient and modern who refer to Gentile Sabbathkeeping include Sozomon, Socrates, Brerewood, Coleman, Hefele, Gieseler, Tertullian, Augustine, and well-known ancient Christian writings such as the Apostolic Constitutions. Lincoln's final comment that the biblical writers did not hold the Sabbath as a creation ordinance to our mind is contrary not only to biblical evidence but the conclusions reached by the vast majority of scholars in this area since the reformation. Patrick Fairbairn's remarks on this subject should be studied in his *Typology of Scripture*.

Dr. Clifford W. P. Hansen, in his Ph.D. thesis, "The Ideology of the Sabbath in Biblical Israel," says on page 222, "Genesis 1 also makes the week, consisting of six days of labor followed by a day of rest, a divine paradigm for human life which embraces all of man's time." In this connection it should be pointed out that 9 out of 10 of the commandments are acknowledged by all as being binding from creation upon all men. It is quite incongruous to suggest that the largest and most comprehensive of all the Decalogue laws is an exception to this rule.

On page 351 Lincoln points out that the Sabbath commandment "is one of the two commandments of the Decalogue that are phrased positively." Within Lincoln's point is something important because these two positive commandments constitute the hinges of the whole Decalogue and indeed point back to creation's two institutions of the Sabbath and marriage from which all human relationships, and in turn all the commandments of the Decalogue,

spring. As soon as man found himself the creature of God's hand, the first four commandments were binding upon him. As soon as he took a mate from which union would come the necessity to safeguard life, purity, reputation and property, the last commandments became automatically binding upon him.

Lincoln also says "the Sabbath is not a day of total inactivity but was meant to provide rest and refreshment from the regular work of the other six days. . . . The emphasis on physical rest, however, hardly does justice to the significance of the Mosaic Sabbath in the Old Testament" (page 352). Besides pointing out the Sabbath was a sign of the Mosaic Covenant and itself called a Covenant, as Lincoln says, it was also "a sign of the permanent relationship between God and his people. The Sabbath is also a memorial of the great acts accomplished by God for his people in both creation and redemption" (page 353).

CHANGE OF ADDRESS????

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Lincoln goes on to suggest that the Sabbath is a weekly liberation particularly appropriate for those who had been a nation of slaves. Observance of it was "a responsive gratitude" for thereby "the people were acting out their allegiance and confessing of the covenant Lord was specifically Lord of their time" (page 354). "By demonstrably laying down her work and allowing the seventh day to 'lie fallow' Israel was acknowledging her complete dependence on her suzerain" (page 354).

—*To be continued*

The Fourth Commandment

1. The fourth commandment reveals the Author of all ten.
2. The fourth commandment gives one reason for the Sabbath, to commemorate Creation.
3. Rather than being in the form of admonition, the fourth is instructive, informative. It instructs man to abstain from his regular work; this imposition of the holy day frees him to think of and worship God.
4. The Sabbath marks off an artificial period of time—the seven-day week, unlike days, months, and years, which are marked off by the movements of natural bodies.
5. The word "Lord" appears seven times in the Ten Commandments. Three of these are in the fourth. Remove it and we destroy the pattern of seven, a complete number.

Truly the fourth commandment is unique among the others, standing alone as it were.

F. Mark Burnham, Adapted from *Acts*, Jan. '88

SABBATH MEMORIES

by Rondi Aastrup

When I think of my childhood—in general—several feelings and impressions stand out: mostly feelings of warmth, security, acceptance, and love.

There are, of course, specific images, in part, responsible for those feelings, one of which is the Sabbath—or the way we anticipated it all week long, and then celebrated it joyfully, as a family.

Looking back, I think that those Sabbath experiences were one of the best and most important gifts my parents gave us. Maybe they were not conscious of what they were doing then. Maybe it was by accident that they showed us how to create a haven amidst a hectic schedule. I like to think they planned it, but I don't know. I never asked. I only know that without those early Sabbaths, I might not have in my life now one of the most important keys to survival in the working world, and I might never know the sweet release, the peace and restoration that comes with the Sabbath.

I don't remember ever looking on Friday as the worst day of the week. Instead, I remember it filled with special "Friday-only" activities, all geared towards "getting ready for Sabbath."

We cleaned our rooms; got out our Sabbath clothes and made sure they were all in order (we had clothes that were exclusively for the Sabbath—right down to our socks and shoes). My mother made bread and pie (lemon meringue, as I recall—or apple or pumpkin, depending on the season). And there was usually corn



chowder for supper. The house looked beautiful by sundown, and smelled wonderful, too.

After supper we'd always pile together on the couch to listen to music, study our Sabbath school lessons, learn our memory verses, and write in our Sabbath journal. (To this day I love to read through those little books where we recorded all we were thankful for that week.)

Sabbath itself was never a chore either. We'd have a special Sabbath breakfast and then get ready to go in time for Sabbath school. I can't remember being bored, or not wanting to go. It was always an adventure, always a learning experience.

Church I liked, too. When we were old enough, we played listening games—counting how many times

the minister used key words. My parents played too, and I'm sure they benefited as well. Later, we had special Sabbath notebooks where we kept track of all the sermon texts. I remember being frustrated if there were fewer than three texts used, though. All that listening, and nothing to write down!

For Sabbath dinners, we always used the Sabbath dishes, glasses, and silver. And we had our favorite Sabbath meals, too.

Then, it was off to our Sabbath haunts. In Pennsylvania, we liked to go to the Bird Banding Station along the Delaware River (near where Washington crossed it). There we learned all sorts of fascinating things about birds (did you know there's no blue in a blue jay?) and got to pet the great horned owl as his head spun round and round (well, almost).

In Ohio, we often went to the Audubon Center to hike, to watch the bees make honey (yes, it was on Sabbath that we learned about the birds and the bees) and put our hands in the mystery bags. We kept flower lists and bird lists and tree

lists.

After we moved to Massachusetts, Sabbath often found us driving up the coast along Route 1A, or walking along the Marginal Way in Maine, or exploring the stretches of sand at the far reaches of Plum Island. There was always something special to do. And the best part was that we did it together.

Now that I've "grown up" and live away from home, I still find that Sabbath is an important time for family, nature, and God. My life doesn't seem right without any of those ingredients. My week is a mess if I don't have that respite to look forward to throughout the week, and draw from in the days that follow.

I *know* now, as I was taught then, that God really does know what He's doing, that He really does know what we need, what's best for us. And I know, too, the necessity of "training up a child in the days of his youth." When he grows up, indeed he may very well not depart from it.

A resident of Bolton, Mass., the author teaches at an Adventist academy, where this article was published in the school paper.

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The Image

by Howard M. Mesick

News item: On Wednesday, March 29th, 1989, over 1.5 million people worldwide watched the Academy Awards telecast.

There was bustle and anticipation in the village of thatch and sticks that day. Muboto had carefully checked over and oiled the diesel generator to make sure nothing would interfere with the flow of electricity that night. The Headman had laid in store a good portion of store-bought poly-bagged snacks to supplement the home-made delicacies kept for this occasion.

The men talked about the cars and the guns and the machismo of the male actors. The women talked about the sex scenes and the clothes. All remembered the movies they had seen the past year when the itinerant truck would bring the screen and the projector; and the village paid a fee to watch the almost latest American films subtitled in flickering, glorious color.

Music and gibberish would blare from a metalized outdoor speaker cone driven to distortion by a cheap amplifier pushed past its clipping point. The words at the bottom of the screen told the story.

Joe Tembo, who'd been to the city on business recently, reminded everyone, "I've seen *Rain Man* twice. It's up for many Oscars, the newspaper said."

Everybody agreed he did Dustin Hoffman as good as Dustin Hoffman, judging from the previews they'd all seen on television. "Don't worry," someone remarked, "we'll all enjoy your impressions tonight... when we're suitably drunk." Those

standing around the dirt street laughed.

Rain Man was a favorite in the village. In fact it had a small bet with another hamlet that *Rain Man* would get four awards.

Night came and even the kids were allowed to stay up, though the live show wouldn't begin until the wee hours of the morning.

Muboto made final adjustments on the community's antenna. "That's good," said the Headman. "You won't get the picture better than that."

The big black-and-white set, for this occasion, had been moved from the Headman's house to the pavilion, so all could see it.

Though the show was very late, the drinking began early. By midnight there weren't too many who could safely drive the Kubota tractor the TV had induced them to buy three years ago, though their fields were too small and the soil too thin for it; but it made a nice ride for the kids and it could haul things and it impressed the other villages.

When one of the young men grabbed Ethel M'tebbe, the village Elderwoman, she smashed him in the face. Then she stood up.

"Listen to me, all of you. This television is undermining our society. We do less work. Too many of us get drunk. We're buying things we don't need, so that we don't have the money for things we do.

"Our children are less moral. There is more disease and pregnancy; and it's all the fault of that box. That glittering image is hypnotizing us.

"Who's going to work tomorrow? You'll all be sick and sleepy.

"What's happening to our culture? Do we think we're Americans? Will we pave our street and run up and down it—running over people—with Cadillacs?"

"We used to talk about important things, our tribe and our nation. Now we babble about movie stars; and it's getting worse. We watch that flicker-box more and more, and we each want one for our own hut.

"Will we build an electric plant just to watch television? Who will grow our crops? What happened to home and family?"

A voice from the huddled group said, "Shut up, old woman."

They laughed.

"Who dares," replied Ethel, "to talk back to an Elderwoman?"

"We all dare," came the answer. "In the West old age is nothing. Young people run the world. We like it that way."

"Headman, will you allow this outrage?"

"Now Ethel. The world is changing. Isn't it enough that you'll be taken care of when you can no longer work?"

"I see," spoke Ethel bitterly. "I shall retire to my house. Beware."

The group laughed. Someone else said, "Get with it, or we won't even feed you. If you're not like us, you're not a part of the tribe. We owe you nothing."

The Headman was silent.

Late into the night the village watched the glittering image, program after program, until the Academy Awards came on. Those who knew English best translated or corrected the translation or added to an incomplete interpretation.

Each time *Rain Man* won, Joe Tembo would do his impression. He'd look goofy and turn to the side and say, "A-hunner-dollars...a-hunner-dollars" in that meaningless but humorous blather the American actor had spoken. Alcohol made him

exceedingly funny, time after time.

Yet more than the ceremony, itself, the advertisements dazzled the village with an exotic, erotic, fantasy of life that called them to leave their ways and join the materialistic dance of the West.

Some ads were for American cars. Others were overlaid with local spots for clothes, Japanese farm implements, Taiwanese televisions.

One commercial yanked the Headman right out of his half-stupor. "A satellite dish. A satellite dish! That's what we need. A hundred and fifty channels."

"Let's vote."

The yea's had it. A single no came from the hut of the Elderwoman.

"Go back to sleep!" someone yelled.

"We don't have the money," said the village treasurer.

"So we'll use credit, like the Americans," the Headman rejoined.

"What of hard times?"

"What of them? We'll borrow more. That's what the Americans do. They never get into trouble."

Until the Academy Awards were over, until the test pattern filled the screen, until the false dawn had given way to true dawn, the village sat hypnotized by the glittering image.

Then the spell broke; and the people headed to their homes, feeling guilty for having wasted so much time, and more dissatisfied than ever with a farming existence that used to give them peace and pleasure when they knew nothing of the outside world.

People were depressed that day. The party was over, the glitter was gone, and extra work in the fields lay ahead. Fights broke out; and the cattle bellowed until the sleepy, grumpy folk came out and milked them. And many of them blamed the Elderwoman.

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Howard M. Mesick

The O.T. Church as a Household

by **Samuele Bacchiocchi**

The church as a group of worshiping believers began with the first human family. "God had a church," writes Ellen White, "when Adam and Eve and Abel accepted and hailed with joy the good news that Jesus was their Redeemer."

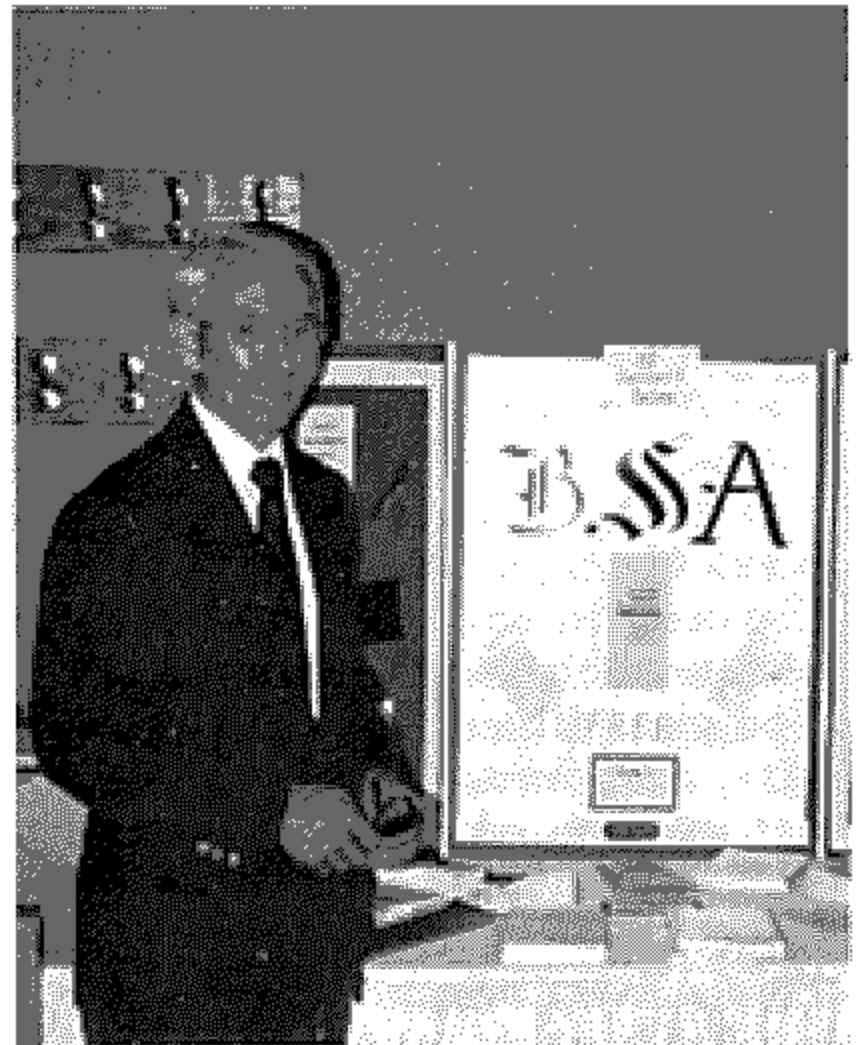
During much of Old Testament history, specifically until the institution of the synagogue about 500 B.C., communal worship services were conducted primarily within the household. Thus in a real sense the family was the church. Family altars were built by Noah (Gen. 8:20), Abraham (Gen. 26:25) and Jacob (Gen. 35:2-3) to lead all the members of their household into the worship of God.

Many of Israel's chief religious festivals were family celebrations. The Sabbath, for example, was a family celebration, originally in the home, in which every member of the extended family, including the manservant, maidservant and sojourner, was expected to participate (Ex. 20:10). Note that no instruction is given in the Fourth Commandment regarding attendance of religious services at a sanctuary, because the home was the sanctuary where the Sabbath was celebrated.

Passover also was a family celebration. Each member of the family had a part to act in its preparation and celebration. At the climactic moment children would ask their father the age-old question, "What do you mean by this service?" (Ex. 12:26). The father, as elder and priest of the household (Ex. 12:21), would reply: "It is the sacrifice of the Lord's passover, for he passed over the houses of the people of Israel, when he slew the Egyptians but spared our houses" (Ex. 12:27).

When pilgrimages to Jerusalem were introduced for the annual festivals of Passover, Feast of Weeks and Feast of Tabernacles, many times all the members of a family would journey up together to Jerusalem, participating as families in the celebrations.

—reprinted from *Adventists Affirm*, Fall '87; The author is professor of theology and church history at Andrews University.



Dr. Allen Babcock, one of BSA's directors, stands in front of the literature display table at Gospel Explosion 2, held in Springfield, Missouri, June 16-17. Sponsored by Pass It On Ministries of Jefferson City, the retreat featured speakers Dr. Desmond Ford of Good News Unlimited and Calvin Burrell, first vice president of BSA and president of the General Conference of the Church of God (Seventh Day). The theme was "Victory through the Gospel."

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NEWS FROM THE BSA

Tracts to Be Reprinted

The short tract *The Rest of Your Life* by Eugene Lincoln is ready for reprinting with slight revisions. *Search the Scriptures* has been thoroughly revised and is ready for publication under a new title, *Whatever Happened to the Sabbath?* Both tracts will be printed in a new but inexpensive format suitable for bulk purchases and mass distribution. The tract *Sunday—The Lord's Day?* is being discontinued.

Lifetime Member Publishes 2 Books

Lettie Lippincott Siddens has written two books: *Good Manners* is about children's behavior in public gatherings (church, for example); *Tell Me About the Holidays*, 78 pages in length, is designed to help parents teach their families about the pagan influences in popular holidays. For ordering information, see the classified ad elsewhere in this issue.

Sabbath at Sommerhase

Publication of this third book by Lettie Siddens' is taking a bit longer than we had anticipated. However, as of the end of July, page proofs are being circulated for final corrections and changes. Hopefully, if the Lord wills, we will be able to announce a price and ordering information next month.

Update on Directory Supplement

As of late July we have received

updated information from nearly one hundred Sabbathkeeping groups. Within the next couple of weeks we'll be mailing out a second request to about 200 groups from which we haven't heard. The directory supplement will include changes of names and addresses for groups listed in the current (sixth edition) directory and brief information about approximately 100 new (to us) groups.

Four Score and Ten

Longtime BSA supporter and correspondent Warren M. Ziegler of Lansdowne, Pennsylvania, writes "By Yahweh's grace I reached the awesome age of 90 on 6/13/89." Warren began his walk with the Creator when he was 13. "Since then it has been one grand forward march; stepping stones in error followed by truth (we learn by contrasts); a marvelous walk indeed!" He was persuaded of the truth of the Sabbath about 40 years ago. Congratulations from the staff of BSA!

Do You Read Seventh-day Periodicals?

If so, perhaps you can help the editor. Reading many different seventh-day publications is one of his major responsibilities. You can help by searching the periodicals you already read for material that would be of interest to *Sentinel* readers. For more information write the editor at RD 1 Box 475, Falls, PA 18615.

New Sabbathkeeping Congregation

Almost two years ago Joel Botelho began a new congregation in Plymouth, Massachusetts, — with just his wife and two children in attendance. Today, more than 80 attend Temple Christ Messiah each week — on the Sabbath. But it didn't start out that way.

For some thirteen years Pastor Botelho had wondered about the Sabbath. During that time he studied and resolved in his own mind other theological and practical issues such as predestination and the charismatic movement. Finally, after raising up the new congregation, he knew he had to resolve the Sabbath issue. He began an exhaustive study of the Bible and church history, coming finally to the conclusion that the seventh day should be observed as the Sabbath. The only Sabbathkeepers he knew of were Seventh-day Adventists, so he looked them up in the local phone directory and contacted Pastor Cliff Gleason of the Cape Cod SDA church. Pastor Gleason introduced him to the *Seventh-day Adventist Bible Commentary*, the books of Samuele Bacchiocchi, and other materials.

In sharing his new convictions with his congregation, Pastor Botelho presented a series of seven studies on the Sabbath. He asked the members to research the topic for themselves and share their conclusions with him. Eventually, virtually all the members agreed with the information he presented. At a business meeting last February, Temple Christ Messiah voted unanimously to change the worship services to Saturday. They celebrated their first Sabbath as a congregation on March 4. The brethren changed their

work schedules and closed their business so they could observe the Sabbath from Friday sundown to Saturday sundown.

As an outreach program, Pastor Botelho broadcasts video tapes of his Sabbath school presentations on a community service cable channel that goes to six or seven communities. The broadcast has generated many inquiries about the church and the Sabbath.

While he fully intends that Temple Christ Messiah continue as an independent congregation, Pastor Botelho enjoys fellowship with Adventists, many of whom have visited his services. He has also had meetings and discussions with several Seventh Day Baptist pastors including Leon Lawton of the SDB Missionary Society and Dale Rood, outgoing pastor of the SDB church in Westerly, Rhode Island. Responding to an article about the new congregation in *Adventist Review*, BSA executive director Richard Wiedenheft contacted Pastor Botelho by phone to offer encouragement and to let him know more about the work of the association.

Just a Subscriber?

Being a subscriber to THE SABBATH SENTINEL is a blessing, but there's more. You can also be a full voting member of THE BIBLE SABBATH ASSOCIATION and have an active part in this important ministry. Annual membership: \$20. For more information write to us.

TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

To be a saint, one called to fellowship with God's own Son, yes and with the Father, Himself, is worth every moment—even a lifetime—of suffering; for he that suffers with Him shall also reign with Him. There is no such thing as cheap Christianity. We are called to give ourselves, our total selves, to glorify Him, be it in this life or in death. It is said that "suffering is the badge of the true Christian" and that "the Christian Church is a body of martyrs..."

"Suffering Saints" by Helen C. Martin, *Church News*, Jul. '89
Snow Hill Society of German Seventh Day Baptists

One of history's most ironic aberrations is the fact that Christianity, the child, has for the most part risen up in antipathy for Judaism, the parent, for anti-Semitism has long characterized too much of Christianity.

"Judaism, the Parent of Christianity," *The Vision Speaks*
Jan./Feb. '87, The Church of God

It is said that we who believe and teach that obedience to the commandments of God and the faith of Jesus are the means of salvation—that is the door through which we receive and stand in the grace of God—are called Legalists, and our words are rejected by many of the younger generation. . . It takes good works to qualify for salvation (that free gift) and works to maintain that which we cannot earn! Eph. 2:10; Rom. 2:7-11.

"New Covenant Relationship Maintained, Is It Legalism?"
by Frank M. Walker, "God's Watchman" and the *Hopa of Israel*

Alcohol is making inroads into the life of the Adventist church. It's time for us to fight. . . hard drugs in society and in the church. . . , alcohol and tobacco in society and in the church. Once we were in the vanguard of the war against alcohol. Ellen White traveled widely and preached to huge crowds against its evils. But slowly, subtly, something has happened to us. We have become scared of the word *temperance*; we have muted our protests against the liquor and tobacco barons; we have shied away from appearing as radicals or killjoys.

"The Scourge Behind the Scourge," by William G. Johnson
Adventist Review, Mar. 30, '89, Seventh-day Adventists

It is God who seeks us. He always will. . . No other religion even contemplates such a God. Christianity alone offers a God who seeks sinful humans regardless of whether or not we are seeking him.

"The Christ Who Pursues" by Myron Widmer, *Adventist Review*
Mar. 23, '89, Seventh-day Adventists

NEWS

FROM THE SEVENTH DAY COMMUNITY

Are Chinese Believers Safe?

In the wake of the massacre at Tiananmen Square and the jailing of thousands, has new persecution arisen against the Chinese church? For many years following the Communist takeover in 1949, Christianity was brutally suppressed. Recently the national and some provincial governments have taken a seemingly benign attitude, even complimenting believers on their hard work, honesty, and patriotic attitudes. There is still persecution, even martyrdom, in some areas.

An unknown number of Sabbatharians live in China; many attend illegal house churches. The SDA General Conference estimates there are 65,000 to 70,000 Adventists. The True Jesus Church, a 7th-day group with more than 60,000 members in the free world, has many members behind the Bamboo Curtain, perhaps dwarfing the number elsewhere. Other Sabbath-keeping churches have unknown numbers of adherents among the estimated 50 million evangelical Christians in that nation of 1.1 billion.

Has the now-suppressed democracy campaign brought persecution upon the church because of Christians being identified with the "rebels"; or has the student uprising turned the government's eye away from the church to attack primarily secular campuses?

This column would much appreciate clippings giving hard news of any 7th-dayers in China. Send them to Howard M. Mesick, RD 1 Box 299-1, Hartly, DE 19953. Please include

name and date of publication. Though there is a lag of two months or more before information can be published, readers of *The Sabbath Sentinel* can get word to the general 7th-day community nowhere else.

New Hungarian Sabbath Group

The Bible School Community is a group of former SDAs which has obtained the Hungarian government's recognition as a separate religious organization. Much of the disagreement between the new church and the Hungarian (Adventist) Union has been the latter's membership in the Free Church Council of Hungary, a government bureau which has now obliquely admitted abuse of Christians. Ironically, the Hungarian Union has left the Free Church Council, though too late to heal the schism. The split mirrors that in the Soviet Union between Adventists who try to cooperate with a hostile government and those who think compromise is not possible. Perhaps both kinds of groups serve a purpose in countries which oppress Christians.

Adventist Wins Geography Bee

Jack Staddon, an SDA minister's son, won a \$25,000 scholarship, top prize in the National Geographic Society's National Geography Bee in Washington, DC, on May 19. The 15-year-old attends a one-room school in Great Bend, Kansas. Jack was later interviewed on ABC's *Good Morning America*. Also among the bee's 55 finalists was Toma Selfa, 14, another Adventist.

Church of God Increase

The General Conference of the Church of God (Seventh Day) operates the Summit School of Theology in Denver. It has now established an extension school in Detroit and plans to establish other extensions elsewhere. The Detroit location gives courses in education, theology, ministry, Greek, and finance. Courses at Summit are generally offered to non-members, as well as members of the group. The Church of God has reported new congregations in Kenya, California, and Oklahoma, and good growth in Nigeria, the Philippines, and India. *The Bible Advocate*, the organization's outreach magazine, has grown modestly to over 14,000 circulation per issue. More than three fourths of the issues go to non-members.

Conferences to Ordain Women

The Columbia Union Conference of the Adventist church voted, May 4th, to ordain four pastors, including one woman. The woman will not be ordained before August 1990 to give the General Conference (GC) a chance to resolve the issue for the entire body. The Southeastern California Conference also voted to

ordain women pastors, though no individual has been picked out so far. Both Columbia and Southeastern would like to ordain women independently, even if the GC does not approve that option for the church as a whole.

New Indian SDB Head

B. Kishor Kumar, son of the late B. John V. Rao, succeeded his father as executive secretary of the Seventh Day Baptist Conference of India at that body's annual meeting in April. Upon taking office, he commended the tireless efforts of the many men and women evangelists who face great hardship and danger to spread the SDB message throughout the nation. He also noted the donation of 18 bicycles by the SDB Missionary Society to help some evangelists get around.

Loma Linda Gets Grant

The US Dept. of Health and Human Services has awarded a three-year grant of \$441,126 to Loma Linda University for its preventive medicine residency program, an increase above previous funding. Since 1982, 22 doctors have been trained, with 7 more graduating this year.

Contact BSA by Phone

If you have questions about BSA, its services or publications, just dial (405) 227-3200 at any time between 6 a.m. and 10 p.m. Central Time; ask for Lottie.

Save money by calling on weekends or before 8 a.m. or after 5 p.m. (local time). Call:

(405) 227-3200

Resources Available From BSA

Books

<i>History of the Sabbath & Sunday</i> by John Kiesz (64 pp.)	\$3
<i>The Sabbath in the New Testament</i> by Samuele Bacchiocchi (275 pp.)	\$10
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.)	\$10
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.)	\$10
<i>The Forgotten Day</i> by Desmond Ford (318 pp.)	\$10
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.)	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.)	50¢
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.)	Out of Stock
<i>Directory of Sabbath-observing Groups (1986 Edition)</i>	\$6
<i>Back Issues of THE SABBATH SENTINEL</i> (when available)	10 for \$3; 30 for \$5

Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.)	20¢ ea.; \$17/100
<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.)	20¢ ea.; \$17/100
<i>The Bible Sabbath: Seventh Day or First Day?</i> (6 pp.)	14¢ ea.; \$12/100
<i>Bible Truth About "Salvation by Grace Through Faith"</i> by F. Walker (32 pp.)	50¢ ea.; \$8/20
<i>Questions for Seventh Dayists Answered</i> by T. Littrell (18 pp.)	20¢ ea.; \$5/30
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.)	15¢ ea.; \$9/60

Tracts

<i>Sunday—The Lord's Day?</i> (4 pp.)	Discontinued
<i>The Rest of Your Life</i> (1 p.)	New Edition in Production
<i>Search the Scriptures</i> (1 p.)	New Edition in Production

Sample copies of tracts are available free if you enclose with your request a self-addressed #10 envelope with 45¢ postage.

Promotional Aids

BSA Brochures	No Charge
Sabbath Calendars for 1989	\$1.75 ea.; \$1.50 ea. for 10 or more
Ball point pens with imprint: "The Seventh Day is the Sabbath"	\$5/6
Bumper stickers with a Sabbath message	\$1 ea.; \$7/dozen
Sabbath seals	\$1/dozen
Post cards with Sabbath message on one side, space for personal message and address on the other side	\$1/dozen

Cassette Tapes Write for Complete List

**Please add \$1 to all orders
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LAW

ON THE LEGAL FRONT

Taxpayer supported bigotry against Christians reeks from an exhibit sponsored by the National Endowment for the Arts (NEA). According to the Christian Broadcasting Network (CBN), the NEA gave \$15,000 to an "artist" to show his works in a number of cities this summer. The works include a crucifix, a photo of Pope John Paul II, and a representation of God the Father, all *immersed in jars of the "artist's" own urine*. As of this writing, the commercial media have suppressed news of this outrage. The NEA disclaims responsibility since the "artist" chose which of his items to show. This manifestation of outright hatred should not be brushed off. The genocides of Christians and Jews by Stalin and Hitler followed just such defamation, though on a grander scale. This incident goes beyond the desecration of a synagogue or a cross-burning, yet there is no outcry. A 1989 Gallup Poll indicates that 30% of Americans don't want to live next to fundamentalists. "Fundamentalists," in general usage, includes 7th-dayers. Will the government someday find it necessary to restrict freedom of worship "for Christians' own safety?" It has become harder to say, "It can't happen here."

The 1984 Equal Access Act said that public high schools must allow student-initiated religious, political, and philosophical clubs to meet on campus if other clubs not related to the curriculum are permitted. That

policy establishes an "open forum." If only subject-related clubs are allowed, that constitutes a "closed forum." The school may then prohibit religious clubs. The Supreme Court turned down one case in which a lower court claimed that the school's forum was closed, thus disallowing advertising and pamphleteering for a religious club. It has not ruled on others. On Feb. 8, the 8th Circuit Court said that Omaha's Westside High School had a "limited open forum" and could not disallow a student Bible club. On Jan. 17, however, the 9th Circuit Court had suggested that Equal Access is unconstitutional. Stay tuned. . .

A bankrupt couple may tithe \$140 a month to their church, rather than giving the money to creditors, ruled a US district court, Dec. 8, 1988. Judge Richard Enslen said, "The religious expenses of the debtors are given coequal status with . . . secular expenses . . . newspapers, recreation, and life insurance. . ."

Since she must follow her husband, according to her Holiness church beliefs, a Virginia woman collected unemployment for losing her job when she moved. State law denies benefits to those quitting to accompany a spouse. The US 4th Court of Appeals said that Barbara Austin's sincere religious beliefs underlay her decision to move. She could not be denied benefits any more than others losing jobs for religious reasons.

MAILBOX

LETTERS FROM OUR READERS

Comments on Reader Survey

While the reader survey results [May, 1989] were somewhat of a surprise, I am delighted you printed it as fully as you did. I wish to express my thanks for publishing such a wonderful article "Keeping the Sabbath — Blessing or Burden?" by Robert R. Marquardt. This article hits the spot. It is full of truth in every way. Keep such articles coming.

William Davey Bence
Roanoke, Virginia

It was most interesting to read the results of your survey. I like the idea of reporting on a different group each month. We started our small group, called "Sacred Name Believers" in the fall of 1988, and I wrote four short articles for the religious section of our local newspaper.

Millie Simerman
Redding, California

New Sabbathkeeper

I found your address in a newsletter from a brother in Walterboro, South Carolina. The Lord laid it on my heart about two years ago to start keeping the Sabbath. I am hungry for more truth about the Sabbath day so I can enter into His rest more. I've been in prison for a few years and I share the material with other believers so the material is greatly needed here.

Prisoner
Tallahassee, Florida

Objects to Political Items

I am writing to tell you why my husband and I will not be renewing. When we originally joined BSA, we were under the false impression that BSA does not get involved in any issue but the 7th-day Sabbath and the necessity of salvation in Christ.

As pro-choice Christians, we do not feel it necessary to pay good money just to read anti-abortion drivel. We could subscribe to right to life journals if that was what we wanted!

Annette Ravinsky &
Stephen Fleeger
Philadelphia, Pennsylvania

Editor's note: While BSA does not take an official stand on issues other than the Sabbath, we do feel free to publish information about various issues that are of concern to our readers. Abortion is certainly one of those issues. It is political to be sure; but abortion is to many people a major moral issue. While the editor and news editor hold pro-life convictions, we try to be even-handed in our reporting. If we have indeed published "anti-abortion drivel," why is it that some of our readers are angry with us for not taking an anti-abortion stand? I'm preparing an editorial on the subject for a future issue. Given my convictions, it will undoubtedly come across as anti-abortion. Will it be drivel? Well, we'll see.

ADS

CLASSIFIED ADVERTISEMENTS

God Is Not a Slot Machine, or The Bible on Salvation and Tithing. Readably clear, a book of understanding. By Christopher J. Patton, M.A., The Hebrew University, Jerusalem, Israel, and editor of *The Jerusalem Sentinel*, a free monthly magazine. Send \$6.95 donation to Sentinel Publications, Inc., P. O. Box 6241, Lakeland, FL 33807. (9)

Books: Children's manners at church, 60 pages, illustrated, \$3; Missouri residents add 16¢ tax. *Holidays*, 78 pages; study Easter, Halloween, Christmas, Valentine; paperback, illustrated, \$6; Missouri residents add 31¢ tax. \$1.50 postage for first book, 50¢ each additional book. Volume discounts. Order from Siddens, RR 1 Box 29, Kingston, MO 64650. (9)

1989 Feast of Tabernacles—Rejoice at Yahweh's feast in scenic western Kentucky. Excellent family-oriented feast site on beautiful Kentucky Lake. Write or phone for more detailed information. Voice of Truth, P.O. Box 2103, Herrin, IL 62948. Phone (618) 942-2753. (8,9)

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

The Promises to David — Do They Support Anglo-Israelism? A free article available from Focus On Truth, Box 45A, Lake Winola, PA 18625. (7,8,9)

Assoc. of Sabbatarian Churches (ASC); meetings on the last Sat. of Jan., Apr., July, and Oct., 3 p.m. In our 3rd year of promoting Christian unity among Sabbathkeepers in Carolina. ASC, Box 488, Drayton, S.C. 29333-0488. Phone (803) 585-2897 or (704) 434-6512. (7,8,9)

Rome, GA: You are welcome to join us for Sabbath services. United Biblical Churches of God, Rome, Georgia. For info call (205) 492-7565. (5-9)

Good News Unlimited Meetings featuring Dr. Desmond Ford: Hendersonville, NC, Sept. 29-30; for info contact Alvin R. (803) 582-2468. Bloomington, CA, Oct. 6-7; for info contact Abel Z. (714) 824-8697. Marion, OR, Oct. 13-14; for info contact Rodney N. (503) 752-0403. Washington, DC, Oct. 20-21; for info contact Joy F. (301) 593-4100; Colorado Springs, Oct. 22-24; for info contact John G. (303) 571-1417. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (8,9)

Lantana, FL: The Christian Church of God holds weekly Sabbath services. Serving southeast Florida (West Palm Beach area). For information write P.O. Box 3827, Lantana, FL 33465 (1-12)

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

A bright, new magazine—YNCA Light. Good, solid, Biblical articles; insight into prophecy. Free. Write YNCA, P.O. Box 50, Kingdom City, MO 65262. (3-2)

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

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

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

Information and rates for display advertising is available on request.

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