

The SABBATH SENTINEL

Serving the Seventh-day Christian Community

JUNE, 1992



Judging Culture by the Book

Local churches have their own culture; so do businesses, schools, and homes. Every unit of a society has "rules" about what is acceptable behavior. For example, shout "Amen!" or "Hallelujah" during a sermon in some churches, and you'll feel like disappearing under the pews; sit quietly in other churches and the preacher and congregants alike will think you're dead.

When my wife and I first moved to Michigan, we went through shock. Our home back in Pennsylvania was in a very private, rural area; we moved into an apartment 30 feet from a major highway in a community environment. We went from a small, informal Sabbath fellowship to a large congregation. The adjustment wasn't easy. During the first few months we could look critically at our new culture. We were acutely aware of how it was affecting us and how it might be affecting other people. But now that we've been here for almost two years, we have become part of the new culture and are much less sensitive to how it may affect others.

This process of desensitization is both necessary and potentially hazardous. It is necessary because if one remains too aloof from the culture that surrounds him, he cannot effectively minister. Missionary organizations recognize this and spent a great deal of time and effort training missionaries before they are sent into the field. But the danger is that as we become part of a culture, we may absorb its shortcomings and its evils.

For teenagers in North America, "going together" is very much a part of the culture. It was part of my teenage culture; but over the past twenty years I have become convinced that the whole concept of adolescents moving from one temporary exclusive relationship to another, is an extremely painful exercise that does little to prepare them for adult life. On the contrary, it serves as a temporary pleasure pill (not unlike a narcotic) while underlying personal issues go unresolved. And I have a hunch that far from preparing young people for marriage, it may be teaching them that if a relationship doesn't work out, just break up and try with somebody else.

But if you attempt to talk to young people about the pitfalls of adolescent dating, you might as well be denouncing motherhood and apple pie. It is so much a part of our culture that we can't see what it is doing to us—notwithstanding the fact that the Bible knows nothing of it and neither did Western culture until the twentieth century. Of course, dating is just one example. In many other areas, we Christians are far more influenced by our culture than we would care to admit.

That's where the Bible comes in. Though it reflects the culture of the men God used to write it, the Word of God conveys truths that transcend culture. It serves as an objective standard that people of God—in any culture in any generation—can consult in order to evaluate their own culture. Whether we're talking about teenage dating or anything else, the Bible serves as an anchor in a sea of cultural uncertainty, a solid rock, the Rock, that we can turn to for guidance, direction, and wisdom. How blessed we are to be the people of the Book. —Richard A. Wiedenheft

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Editor Richard A. Wiedenheft
Department Editor Howard M. Mesick
Contributing Editors Gilbert Sanford
George Dellinger
Typesetting Kenneth Tustin
Proofreader Erna Hendershot
Layout Church Publishing Company
Cleveland, Tennessee

Writers: Send manuscripts to Editor Richard A. Wiedenheft, 4150 S. M-52, Owosso, MI 48867, phone (517) 725-2391 (day) or 725-9128 (evenings). We invite articles on various aspects of the Sabbath and on other subjects of general interest to Sabbathkeepers, however, we cannot pay for them. A writer's guide is available upon request.

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**For those who don't know Him—
Jesus Christ and Him Crucified!
For those who do know Him—
the liberty of His Sabbath!**

IN THIS ISSUE

The Mysterious
7-day Cycle 4

SDB Missionary Leader
Retires 12

A Sabbathkeeping
Reformer 14

Plus . . .



Editorial 2

News from the 7th Day
Community 18

News from the BSA 20

To Repeat 21

Classified Ads 22


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


The Mysterious 7-Day Cycle

by Kenneth Westby

PART I

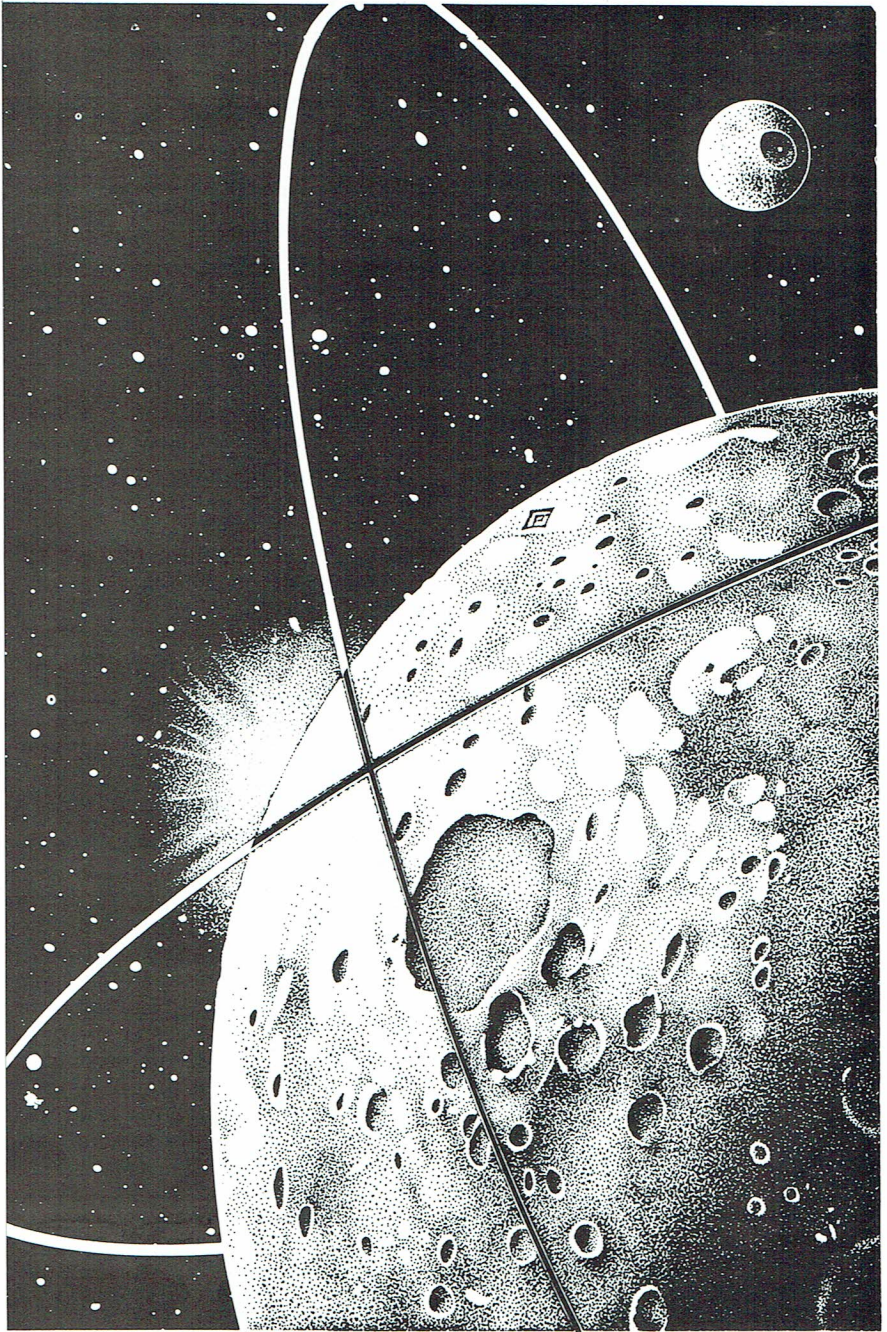
By surprise, science has discovered amazing *seven-day cycles* in the very building blocks of plant and animal life. These newly found sevens, or "septans," also lie buried in us humans -- deep in our metabolic, hormonal, and neuronal networks. This startling discovery has wide-ranging effects that you will want to understand. The following article explores those effects by answering three questions. First, does the formerly unknown, automatic rhythm of sevens hold the secret to one of history's most perplexing enigmas -- the origin of the seven day week? Second, what could these innate, autonomous rhythms mean for us? And lastly, what will this new knowledge tell us about the biblical Sabbath and the Creator God?

Society's seven-day calendar week is the only major rhythm of human activity that is totally oblivious to external nature. This so-called "social week" rests on mathematical regularity alone. We may casually assume that our week is really a division of the moon cycle. If that is our assumption, we forget that the lunar cycle is not a twenty-eight-day cycle, but approximately twenty-nine days, twelve hours, forty-four minutes and three seconds -- or 29.5306 days between new moons. A precise quarter of the lunar cycle amounts to the uneven figure of 7.38625 days. So any week using that true length would begin at different times of the day *every time the cycle started*. There is just no way to neatly divide the lunar cycle into weekly blocks of complete days.¹

Then what about the sun? Doesn't the cycle of seven relate to the center of our solar system? Again, no! The 7-day week is also independent from the annual solar cycle of 365 1/4 days.

A "year" of 52 weeks would have just 364 whole days. Nor is the week in harmonic sympathy with the star year of 366 1/4 days. Star days or "sidereal days" are about four minutes shorter than solar days (an observer will see a particular star at the same position four minutes earlier on successive nights). In short, *there are no known external rhythms in nature that could explain the near universal existence of the seven day social week.*

Yet, the importance of the seven-day week -- or heptad, a series of seven -- is monumental. Eviatar Zevrubavel, in his book *The Seven Day Circle (The History and Meaning of the Week)*, notes that "a continuous week, for the establishment of settled life with a high level of social organization (*is indispensable*). . . Only by defining the week as a precise multiple of the day, rather than as a rough approximation of a fraction of the lunar month, could human beings permanently avoid the problem of having to handle loose re-



mainders and, thus, introduce into their lives the sort of temporal regularity that they could never attain with the quasi week."²

Professor Zerubavel is saying that a regular, predictable week plays a major role in developing our civilization.

The Week In History

We take for granted the commonness of a world-wide seven-day week, but that hasn't always been the case. "Weeks" varying in length from three to nineteen days have existed in past cultures. In parts of Africa three, four (especially along the Congo river), five, six and eight day weeks are found, and always in association with market days. Along the Congo the word for week is the same as the word for market. In North America the Mayas of Yucatan -- skilled mathematicians and pyramid builders -- had clusters of five-day weeks. In South America the Muyscas had a three-day week, the Persians and Malaysians a five-day week.³

The ancient Etruscans, who inhabited the land the Italians do now, had an eight day market week which they passed on to the Romans no later than the sixth century B.C. As Rome expanded it encountered the seven-day week and for a time attempted to include both. But the coexistence of two weekly cycles was unworkable. The popularity of the seven-day rhythm won out and the eight-day week disappeared forever.⁴ Emperor Constantine eventually established the seven-day week in the Roman calendar and in 321 A.D. set Sunday as the first day of the week.

Apart from the biblical record, historians have had difficulty placing the precise beginning of the seven-day week. It is simply acknowledged as an ancient practice of very early origin in the evolution of civilization.⁵ The historical record becomes specific, however, with the

appearance of Israelite religion and culture. In the millenium before Christ the distinctive of Israel's (and Judaism's) seven-day week became widely known. Its special seventh day devoted to worship and rest -- the Sabbath -- became an identity trademark that has endured to the present.

Jeremy Campbell, in his comprehensive inquiry into the human nature of time, jauntily titled *Winston Churchill's Afternoon Nap*, gives Israel full credit for introducing the seven-day week. "In all the ancient world, so far as is known, there was no seven-day calendar cycle except for the Jewish week, which existed at the very beginning of the monarchical period in Israel (approximately 1000 B.C.) and perhaps even earlier than that. A seven-day week was unknown among the ancient Greeks, whose holidays were held at very irregular intervals, since they fell on the days of religious feasts in different cities up and down the country.

Besides the Israelite heptad, or seven day period, another tradition contributed to the forming of our modern seven-day week. Long before the Greeks, Babylonian astronomers began to identify and name the seven heavenly bodies (sun and moon included as "planets") which they observed moving about the sky. Lacking our modern telescopes, they did not spot Uranus, Neptune or Pluto. Neither did they name weekdays after those seven "planets." Assigning planets to the days of the week is attributed to the Egyptians. But once a planet became attached to a day, the seven day "planetary week" came into existence.

"... The planetary week, however, was a relative newcomer compared with the Jewish week ... (and) may have evolved from (it), and was undoubtedly influenced by it. Presumably the seven-day structure of the

Jewish week came first, and later people began to call the days of the week after the names of the planets. Our modern week is a blend of both traditions.”⁸

Zerubavel concludes that “the astrological seven-day week, which evolved in Alexandria during the second century B.C., was introduced to the West through Rome sometime toward the end of the first century B.C. If it was Alexander the Great’s conquest of Greece, Babylonia, and Egypt that, in bringing those three civilizations together, was indirectly responsible for the evolution of the astrological week in the first place, it was Julius Caesar’s conquest of Egypt that, in making Rome heir to the glorious Hellenistic heritage, was responsible for importing that oriental cycle to the Occident.”⁷

He also concludes that while the Jewish and astrological weeks evolved independently, they were eventually joined together by another power. “. . . It was the Church that was responsible for integrating the Jewish and astrological weeks together and spreading the seven-day cycle throughout most of the world.⁸ Yet Christianity was by no means the only carrier that helped spread the Jewish week around the globe. Starting from the seventh century, Islam was responsible for importing this seven-day cycle to the east coast of Africa, the Sudan, Central Asia, large parts of North and South Africa, and even as far as to the Malay peninsula and parts of Indonesia.”⁹

Both Christianity and Islam inherited the seven-day week from the Jews. Both established worship days separate from the Jews: Sunday for the Christians, Friday for the Moslems—both days touching the original Sabbath. These three religions with their three worship days clustering together have played key historical roles in bringing the beat of a seven-day week to all the world.

“The Seven-Day Wars”¹⁰

Because of the bond between religion (Christianity especially) and the week, there have been two major attempts in modern times to obliterate the seven-day week in favor of a different length week. The first attempt came in the late 1700s. The humanistic French Revolution promised the people a new Age of Reason to replace regressive religious superstitions. A new secular, “rational” week of ten days was devised and approved by the ruling Convention in October, 1793.¹¹ The ten-day “decade” was patterned after the decimal principle, having ten days divided into ten hours, of 100 minutes each with each minutes divided into 100 decimal seconds. Every tenth day, the “decadi” was reserved for rest and celebration of various natural objects and abstract ideas. Notre Dame was renamed the Temple of Reason.

“The real target of the reform campaign,” notes Zerubavel, “was the Christian (Church). . . and from a symbolic standpoint, the abolition of the seven-day ‘beat’ expressed the wish to de-Christianize France far more than the attempt to make life there more ‘rational.’”¹² During the Reign of Terror the ten-day “decade” was imposed by force. Churches were closed and allowed to open only on the tenth day. People were even forbidden to wear their good clothing on the traditional Sunday, with severe fines and even jail sentences given to violators. Religion, however, proved too resilient and the attempt to destroy the seven-day week (1793-1805) failed completely. . . as did the First Republic of France.

Not learning a thing from France’s failure, the Communists ruling the Russian Revolution tried a second, even more radical experiment 140 years later. Their aim was the same: abolish religion by abolishing the seven-day week. The Soviet scene was a five-day continuous work week

which called for 80 percent of workers to be on the job on any given day - a plan which left 20 percent to share a day off. There was no longer a national day off. The advertised reason for the new rotating five-day week was to increase production.

After eleven years of disappointing production and epidemic irresponsibility in the work place (1929-1940) Stalin called it quits and gave the Soviet people back their seven-day week. Concludes Zerubavel, "In both France and the Soviet Union, some desperate attempts were made by two of the most ruthless totalitarian regimes in history to completely destroy the Judeo-Christian, seven-day week. In both societies, to this day, it still remains the dominant 'beat' of social life."¹³

Cultural or Biology—Which Came First?

In light of these massive failures, we must face the question "why seven?" Since the seven-day cycle is not a naturally occurring event in our external environment, can culture alone explain how a whole society six billion strong now beats to a seven-day rhythm?

Tracking the development of the seven-day week in human events, as we have briefly summarized above, has been a far easier task for historians than *explaining how* the cycle originated in the first place. Researchers really have only two choices: 1) say that the week is a cultural/religious invention of unknown date which gradually took root in the ancient world, evolving with time to the near universal acceptance we find today; or, 2) take the biblical record of the origin of the week (Genesis, chapters 1&2) at face value - it was made by God at creation.

For convenience we may call option one - a standard, textbook explanation - "the cultural/religious outgrowth model;" option two naturally becomes "the biblical model." It

comes as no surprise that most modern historians reject the second, or biblical model, and spend their ink documenting the first one, attempting to explain the strange phenomenon of a seven-day week.

However one rates those attempts, recent discoveries revealing innate body rhythms of about seven days now call that cultural outgrowth model into question.

The relatively new science of chronobiology has uncovered some totally unexpected facts about living things, as Susan Perry and Jim Dawson report in their book *The Secrets Our Body Clock Reveal*. "Weekly rhythms - known in chronobiology as "circaseptan rhythms" - are one of the most puzzling and fascinating findings of chronobiology. Circaseptan literally means "about seven;" see chart. Daily and seasonal cycles appear to be connected to the moon. But what is there in nature that would have caused weekly rhythms to evolve?

"At first glance, it might seem that weekly rhythms developed in response to the seven-day week imposed by human culture thousands of years ago. However, this theory doesn't hold once you realize that plants, insects, and animals other than humans also have weekly cycles. . . *Biology, therefore, not culture, is probably at the source of our seven-day week.*"¹⁴

Campbell summarizes the findings of the world's foremost authority on rhythms and the pioneer of the science of chronobiology: "Franz Halberg proposes that *body rhythms of about seven days*, far from being passively driven by the social cycle of the calendar week, *are innate, autonomous*, and perhaps the reason why the calendar week arose in the first place."¹⁵

What a bombshell!

The Rhythms Around Us

Mankind has always been aware of rhythms - they surround us. We live

with *daily* rhythms of tides, light and darkness, *monthly* rhythms of the moon, *seasonal* rhythms of birth, growth, harvest, hot and cold, and *annual* cycles of the sun, migrations, floods and drought. We have also observed cycles in our bodies which interact with those around us such as our daily sleep rhythms, daily temperature and blood pressure fluctuations, and the menstrual cycle which follows the lunar cycle precisely averaging 29.5 days.

However, until recently science has been aware of only the more obvious rhythms. Now the new science of chronobiology has begun to roll back frontiers revealing a universe replete with rhythms.

Franz Halberg, the brilliant scientist and founder of modern chronobiology, first began his experiments in the 1940s and now heads the Chronobiology Laboratories at the University of Minnesota. He offers us this rather detailed description of his field:

"Chronobiology is the eminently interdisciplinary science of interactions in *time* among metabolic, hormonal, and neuronal networks. It involves anatomy, biochemistry, microbiology, physiology, and pharmacology, at the molecular, intracellular, intercellular, and still higher levels of organization. The compounds coordinating a time structure - proteins, steroids, and amino-acids derivatives - provide for the scheduling of interactions among membrane, cytoplasmic, and nuclear events in a network involving rhythmic enzyme reactions and other intracellular mechanisms. The integrated temporal features of the processes of induction, repression, transcription, and translation of gene expression remain to be mapped..."¹⁶

Simply put: Chronobiology is the study of how living things handle time.

Chronobiology is no longer a minor

science. Perry and Dawson note that it "... is now being studied in major universities and medical centers around the world. There are chronobiologists working for the National Aeronautics and Space Administration (NASA), as well as for the National Institutes of Health and other government laboratories. Chronobiology is becoming part of the mainstream of science, and it is changing our way of looking at life and time."¹⁷

"Don't confuse the science of biological rhythms with the quackery of biorhythms," warn Perry and Dawson. "The two are as unlike each other as astronomy and astrology."¹⁸

There are five major rhythms that beat in our bodies to insure our health and happiness (see chart). The daily or circadian rhythm (from the Latin for "around a day") is the easiest to detect and measure. We are born with our own set of circadian rhythms that in time become synchronized with our environment. Our rhythms vary slightly from individual to individual (23.6 hours, 24.3 hours, 25.4 hours, etc.) and they usually shorten as we age. For some unknown reason, women tend to have shorter circadian cycles than men.

If all our individual cycles vary from a precise 24 hour day or 168 hour seven-day week, wouldn't we in time get terribly out of sync?

"Fortunately," write Perry and Dawson, "our bodies are able to reset themselves each day to the twenty-four hour rhythm, thanks to many powerful time cues. Chronobiologists call these cues *zeitgebers*, German for 'time givers.' Some can be found outside our bodies, some are located within, and other are part of our daily lives. . . ."

"As if we didn't have enough *zeitgebers* to keep our bodies in sync with the world, our internal rhythms also help synchronize each other, for none of the myriad rhythms within our bodies works in isolation. Some rhy-

thms rise while others fall - like a modern dance in which the dancers move seemingly independently of each other, but which actually has been carefully choreographed. The dance is so complex that chronobiologists are only beginning to understand the interrelationships of the rhythms."¹⁹

Mysterious Weekly Rhythms

The most intriguing of all biological rhythms are those set to a clock of about seven days. In his chapter "The Importance of Time," Jeremy Campbell reports: "These circaseptan, or about weekly, rhythms are one of the major surprises turned up by modern chronobiology. Fifteen years ago, few scientists would have expected that seven-day biological cycles would prove to be so widespread and so long established in the living world. They are of very ancient origin, appearing in primitive one-celled organisms, and are thought to be present even in bacteria, the simplest form of life now existing."²⁰

One of Franz Halberg's amazing discoveries is that of an innate rhythm - about seven days - occurring in a giant alga some five million years old on the evolutionary time line. Because this microscopic cell resembles a graceful champagne glass, the alga (plant) is popularly known as mermaid's wineglass (*Acetabularia mediterranea*). When this "primitive" alga is subjected to artificial schedules of alternating light and dark spans of varying length over many days, this single intact cell is somehow able to translate all that manipulation of light and darkness into the measurement of a seven-day week!

As Campbell says, this inherent rhythm has to do with the internal logic of the body, not with the external logic of the world. Many more examples could be given. Involved experimentation with rats, face flies, plants and other life have revealed

circaseptan rhythms similar to that of the mermaid's wineglass.²¹

If the seven-day week is an invention of culture and religion, as most historians would have us believe, how do we explain innate circaseptan rhythms in "primitive" algae, rats, plants and face flies? These forms of life have no calendar, can't read the Torah and don't know Saturn from Santa Claus.

(The next installment will relate what has been discovered regarding our human body clocks, and whether those clocks have anything to do with the Sabbath. You won't want to miss it!)

1. Eviatar Zerubavel, *The Seven Day Circle* (Chicago: Univ. of Chicago Press, 1985), p. 9.
2. Zerubavel, p. 10: emphasis added, words in brackets adapted from the author himself.
3. Article "Week," *Encyclopedia Britannica*, Eleventh Edition, 1910.
4. Zerubavel, pp. 45-46.
5. Article "Week," *Encyclopedia Americana*, 1963 edition.
6. Jeremy Campbell, *Winston Churchill's Afternoon Nap*, (New York: Simon and Schuster, 1986), pp. 77-78.
7. Zerubavel, p. 19.
8. Zerubavel, p. 20.
9. Zerubavel, pp. 25-26.
10. "The Seven-Day Wars" is Zerubavel's chapter two title, p. 27.
11. R. R. Palmer, *The World of The French Revolution*, (New York: Harper & Row, 1971), p. 120.
12. Zerubavel, p. 29.
13. Zerubavel, p. 43.
14. Susan Perry and Jim Dawson, *The Secrets Our Body Clocks Reveal*, (New York: Rawson Associates, 1988), pp. 20-21 (emphasis added).
15. Campbell, p. 79 (emphasis added).
16. Franz Halberg, "Quo Vadis Basic and Clinical Chronobiology: Promise for Health Maintenance," *American Journal of Anatomy* 168:543-594 (1983), p. 545.
17. Perry and Dawson, p. 8.
18. Perry and Dawson, pp. 8-9.

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- 19. Perry and Dawson, pp. 11-13.
- 20. Jeremy Campbell, p. 75.
- 21. Halberg, pp. 569-570; Campbell, pp. 75-76.

—Reprinted from the *ACD Newsletter*,
 Oct. 1990; the author serves as director
 of the Association for Christian
 Development, in Washington.

* * * *

YOUR INNER RHYTHMS

Type of Rhythm	Length	Examples
Ultradian	Less than 24 hours	Heartbeat, 90-min. fluctuations in energy levels & attention span, brain waves.
Circadian	About a day	Temperature, blood pressure, sleep/-wake cycle, cell division.
Circaseptan	About a week	Rejection of organ transplants, immune response to infections, blood & urine chemicals, blood pressure, heart-beat, common cold, coping hormones.
Circatrigintan	About a month	Menstrual cycle.
Circannual	About a year	Seasonal depression, sexual drive, susceptibility to some diseases

* * * *



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SDB Missionary Leader Retires

by Camille Henry

Editor's Note: When I first started working for The Bible Sabbath Association back in 1984 and began to get acquainted with Seventh Day Baptists, Leon Lawton was one of the first to make me feel very welcome in SDB gatherings. Ever since our first meeting, he has always been helpful and encouraging—introducing me to other people, providing me with background material and current information, taking the time to talk about people and places and issues. The following article, reprinted from the February 1992 issue of *The Sabbath Recorder*, provides a biographical overview of his life—including his 21 years of service missionary work.

Leon R. Lawton was born on May 21, 1924, in Battle Creek, Mich. He attended the Battle Creek Seventh Day Baptist Church as a child and became a member at the age of 12. He graduated from Lakeview High School where he was a member of the National Honor Society and had become an Eagle Scout.

Leon attended college for two years at Western Michigan University. As World War II escalated, he entered the military serving for three years as a non-combatant (due to religious convictions) in the army medical corps in Holland and England. He was awarded Holland's highest honor, the Gold Medal of Honor, for service there and completed his military commitment as First Sergeant. It is important to note that during Leon's entire school, work, and military career, he *never* worked a Sabbath, but was rewarded by God for his faithfulness by being allowed to work other days (such as Sunday).

After discharge from the army, Leon married Dorothy Glee Brannon on September 1, 1946. From that union were born four children: Duane, Gordon, Patricia, and Jeffrey.

Leon returned to school, attending Salem (W.Va.) College and the University of Chicago, graduating from Chicago in 1947.

Having felt God's call to ministry many years earlier, Leon finally yielded and began seminary at Northern Baptist Seminary in Chicago. While there, Leon served as co-pastor of the church in Chicago with Melvin Nida. He also served at Walworth, Wis., during this time. After accepting the call to pastoral ministry at the Los Angeles Seventh Day Baptist Church, he transferred to California Baptist Seminary and completed his seminary education there.

It was in Los Angeles that Leon was ordained in 1951 and accredited that same year. After serving in Los Angeles from 1950-56, he was called to serve on the mission field in Jamaica. There, he and his family served for two terms (1956-59 and 1960-64). They pastored at Lost Creek/-Roanoke, W.Va., for one year during their furlough between terms; and, following their return from Jamaica in 1964, he served as Director of Evangelism until 1969. Leon also served as SCSC training director from 1964-1977, and as pastor of the Denver, Colo., SDB Church from 1969-1970.

In 1970, the Missionary Society called Leon to serve as its Executive Vice President, where he has remained for the past 21 years, overseeing

the mission work of missionaries David and Bettie Pearson (Malawi), Leroy and Marjorie Bass (Guyana), John and Joyce Conrod (Malawi), Audrey and Menzo Fuller (Malawi), Douglas and Jane Mackintosh (Jamaica), Rodney and Camille Henry (Philippines), Tom and Ritva McElwain (Nordic area), and Ian and Trudy Ingoe (Malawi). In addition, short-term missionaries included Ken Burdick (Jamaica) and Elizabeth Perez (Malawi). Short-term projects were served by many others in Guyana, Jamaica, Malawi, and the Philippines. These short-term projects were begun under Leon's direction, and continue as needs arise. Leon and Rev. Alton L. Wheeler made a worldwide ambassadorial trip over a three-month period in 1974, visiting nearly all of our sister Conferences in the World Federation.

Leon has made many significant contributions to Seventh Day Baptists. His interest in missions was evident long before he served as a missionary. He and Melvin Nida edited the *Chicago Call*, begun in 1949 as a newsletter which focused on missions which later became the *Nyasaland News*, *Mission Notes*, and now

is *Missions*. It was obvious that Leon had a special heart for missions.

It is impossible to talk of Leon's service without pointing out Dorothy's unfailing support for that work. Without her, he would have had great difficulty carrying out God's call. Much of Leon's responsibilities included extensive travel and, therefore, absence from home. While he was away, Dorothy filled in at the Missionary Society office in addition to raising their four children. It is to her credit that Seventh Day Baptists have benefited abundantly from Leon's many gifts.

As a personal note, having worked for and with Leon, there was always support for the work we felt called to do. His compassion and love have played a most important role in his ministry. When times were most difficult during our first two years in the Philippines, Leon was supportive, and reminded us continually that if God had called us, He would see us through—and He did!

It is this beautiful faith and love for the Lord that makes Leon stand out as one of our great leaders.

Well done, good and faithful servant!

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A Sabbathkeeping Reformer

by Don A. Sanford

Among the earliest reformers in the Protestant Church were those known as the Anabaptists—so named by their opponents because of their insistence upon the re-baptizing of adult believers who had already been baptized as infants. (The Anabaptists themselves denied this charge since they held that infant baptism was not really a valid baptism, for the Scriptures taught that one must believe and be baptized.) Their views on baptism stem from a model of the church called “restitution,” which implies the idea of restoring something which has been lost. This concept concerning the restoration of the Seventh-day Sabbath in the Christian church is explained in a recent book by Daniel Liechty entitled, *Andreas Fischer and the Sabbatarian Anabaptists, An Early Reformation Episode in East Central Europe*, (published by Herald Press of Scottsdale, Pennsylvania in 1988, as a part of the Studies in Anabaptist and Mennonite History).

According to Liechty, the reform in the Christian church makes the assumption that the church made a wrong decision somewhere in its history which resulted in the loss of something which the earliest Christian had. He points out that this does not assume that there was ever a “golden era” in which the church was without problems. One cannot read Paul’s letters and envision an ideal church. The Anabaptists saw the “fall of the church” as that time when Christianity became the religion of an empire rather than the religion of personally committed believers. The New Testament church was a church

in which the basic principles of faith and practice were present (p. 25).

Many Anabaptists dated this fall of the church with the rule of Constantine during the 4th century. He officially brought church and state together. This has been a dividing point not only between Protestants and Catholics, but among many Protestant groups as well, who considered anyone born within a certain parish was automatically a member of the parish. Liechty saw restitution in a broader term as he wrote of Andreas Fischer, a contemporary of Martin Luther, who lived in Austria and Slovakia.

Fischer is one Anabaptist who pointed back much further in time to a specific turn in the church, a specific point of unfaithfulness—when the church ceased to uphold the fourth commandment, the commandment concerning the Sabbath, or seventh day. In Fischer’s view, what happened at the time of Constantine was yet another point of unfaithfulness in need of restoration.

Sabbathism is a perennial concern wherever radical restitutionism is found. It was represented in the 16th century by Fischer and his followers, indicating that Anabaptists were much more sophisticated in their understanding of the fall of the church than has sometimes been thought. Fischer’s call went largely unheeded in his time, but the fact that it was sounded at all in this context stands as an enduring challenge to all advocates of restitution to develop a more nuanced typology of just what is to be restored than has been done up to now (p.26).

A summary of part of Fischer's ideas includes the following points:

1. A central concern for proving the continuity between the Old and New Testaments especially between the Old Testament patriarchs and prophets and the New Testament apostles.

2. A strong attachment to the idea that the Christian keeps the Ten Commandments out of the motivation of love and through the enabling power of faith in Christ and the Holy Spirit.

3. A concern for emphasizing the commonalities between Christians and Jews.

4. Support of the case for the Sabbath on the basis of the historical turn which the early church took away from its original practice of Sabbath observance.

5. A awareness of philosophical forms and ideas (p. 60).

As with most reformers of the period, Fischer met with considerable opposition and persecution. In 1529, he was arrested, tried and condemned to death along with his wife, she by drowning (a common method used for Anabaptists) and he by hanging. The sentences were carried out, but his execution did not go as planned. Though he hung for considerable time, he was still alive when taken down. When he returned to his preaching he was seen as a living martyr for his escape from death was interpreted as a sign of God's favor. In 1540, he was murdered by his enemies.

Samuele Bacchiocchi in his forward to this book by Daniel Liechty writes:

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At a time when the majority of Christians view their Lord's day, whether it be Saturday or Sunday, as a holiday rather than a holy day—a time to seek pleasure and profit rather than divine presence and peace—there is an urgent need to recover the values of the Sabbath day, in order to revitalize the quality of Christian living of millions of Christians.

May this stirring biography of Andreas Fischer, a pioneer of the cause of Sabbath-keeping, challenge those Jews and Christians who have largely written off Sabbath observance to reconsider from a positive standpoint the release and renewal available to believers each week in this 24-hour gift from God (p.14).

Seventh Day Baptists do not attempt to trace any direct lineage to Andreas Fischer or any of the other Anabaptists of the 16th century. Nevertheless, a study of the restitutionism of these early reformers can be helpful in our own study of the Scriptures to recapture some of the basic principles of faith and practice as exemplified in Sabbath observance. We, like Fischer, have "a strong attachment to the idea that the Christian keeps the Ten Commandments out of the motivation of love and through the enabling power of faith in Christ and the Holy Spirit."

Reprinted from *The Sabbath Recorder*,

January, 1989; the author a retired school teacher, serves as historian for the Seventh Day Baptist denomination.

He has recently published two books on SDB history.

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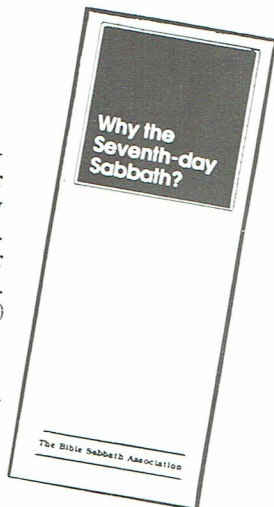
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<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.)	\$10
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.)	\$10
<i>History of Sabbath and Sunday</i> by John Kiesz (64 pp.)	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.)	60¢

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Back Issues of *The Sabbath Sentinel* (when available) 10 for \$3; 30 for \$5

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<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.)	20¢; \$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.)	35¢ ea.; \$6/20
<i>Questions for Seventh Dayists Answered</i> by T. Littrell (18 pp.)	Out of stock
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.)	Out of stock

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NEWS

NEWS FROM THE SEVENTH DAY COMMUNITY

Four Week Miracle

The only Adventist church in Leningrad saw the baptism of 323 new believers during a series of meetings that lasted four weeks.

The meetings took place after last year's attempted Soviet coup, the same time when the city's name was changed back to St. Petersburg. During the coup, government officials told the president of the Russian Union of Seventh-day Adventists, Pastor Murga, that evangelists from America should no longer be brought in and that all evangelism meetings must stop. President of the North Pacific Union, Bruce Johnston, Pastor Duane McKey of Pendleton, Oregon, and Dr. Duane Bietz of Portland, Oregon arrived just one week after the coup failed.

Although many of the people attending the meetings were of Russian Orthodox heritage, most were previously atheists. Before her baptism, an astronomy professor from a local university said, "I looked to a meaning to life in my scientific research, but found nothing. The scientists around me feel the same vacuum. Then I received the Bible you lent me and began reading it. The vacuum in my life was filled. I have found true peace, comfort, and satisfaction."

Braving the Mine Fields

The Seventh-day Adventist Church in Cambodia suffered after the communist take over of that country in 1975.

Adventists were one of the first Christian churches to aid refugees

entering camps in Thailand. The refugee camps were set up by the United Nations and many camp residents were baptized there. Some have relocated to France, Australia, Canada and the United States.

Policy changes over the last few years have left almost a quarter of a million people stranded in these camps. Some have tried to return to Cambodia, but have found the journey too perilous due to mine fields along the border.

Recent developments have promised to restore peace in the area and the refugees will be returned. Many of the refugees are now Christian and will not only be returning with their belongings, but also with the message of Christ.

Old Laws, New Laws

The Old Testament allows a husband to divorce his wife and it also allows him to deny his wife's request for a divorce.

A recent Orthodox Jewish divorce settlement has been struck down by the Appellate Division of the State Supreme Court in Manhattan, New York. The court said that the husband coerced his wife into the agreement by using his power to refuse her a divorce. If the wife were to seek a civil divorce, she would not be allowed to remarry in the Jewish Orthodox community.

The husband in this case, promised to grant his wife a religious divorce (allowing her to remarry) if she would give up all financial claims. The court ruled that she did not enter into the

agreement of her own free will and therefore it was invalid.

Bible Help For Helpers

While thousands of people suffer from Alzheimer's disease, many more are required to care for these patients.

Now help is available for the care-

givers in the form of a new booklet published by The American Bible Society. The booklet offers Scripture passages in a collection designed to "speak directly to the concerns of the caregiver," ABS representative Charles Houser said. The publication is entitled "God's Love For Us Is Sure And Strong."

This column has been compiled by Ed Ozalas from articles appearing in *Adventist Review*, *Church & State*, and the *Bible Advocate*.

Help Wanted

Part Time Position

Editor for *The Sabbath Sentinel*

Will have overall responsibility for the publication of the magazine each month. Duties include preparing all copy so it is ready for typesetting and layout; handling correspondence relating to the publication; interacting and communicating with Sabbathkeepers of many persuasions, reading many Sabbathkeeping periodicals and keeping up on people and events. Relocation not necessary; work may be done from your home or office. Knowledge of and access to desktop publishing equipment helpful.

Salary: negotiable

For information about the scope of duties, call Richard Wiedenheft at Spring Vale Academy; (517) 725-2391 (days) or 725-9128 (evenings).

Send resume to

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BSA

NEWS FROM THE BSA

Search for New Editor

Following the initial publication of our association's need for a new editor, a few inquiries have been received from interested individuals and at least one resume is in hand. Early in April Calvin Burrell spent a couple of days as a guest in the home of Eugene and Darlene Lincoln in Hagerstown, Maryland; they discussed some potential candidates who might be approached about the opening. Please pray that God will provide just the right person to serve our association and the larger Sabbathkeeping community as editor.

Howard Mesick Needs Prayers

Department editor Howard Mesick continues to be very ill following his stroke last fall. Rehabilitation therapy begun earlier in the year was cut short because of very high blood pressure, and doctors fear another stroke. He is back in Christiana Hospital in Dover, Delaware. Please pray for a miracle for him and for strength and encouragement for his wife and children.

Planning for Fall Festivals?

Now is the time to let us know of your plans for fall festivals. June 15 is the deadline for the August issue, July 15 for the September issue. It is our policy to publish announcements of such meetings provided they are open to all Sabbathkeepers and are conducted by individuals or groups basically in harmony with the purpose of BSA.

Take BSA to Summer Conferences

If you would like to have some BSA

literature for distribution at summer campmeetings and conferences, now is the time to contact us. We can provide you with a supply of BSA brochures and some literature for distribution as free samples. Other materials are available on a consignment basis.

Sharing Names and Addresses

Names and addresses are our primary means for introducing our association to new people. You can help by sending us names and addresses of Sabbathkeeping friends. Some readers have sent us local church directories. Don't worry about whether or not someone is already on our list; we check all names and addresses against our computer list before we mail them.

Reminder about the Discount

We offer BSA members a 20% discount on tracts, books, booklets, etc. made available through the association. However, this discount applies only to single copy prices. It does not apply to quantity prices.

Do You Read Seventh-day Periodicals?

If so, perhaps you can help the editors. We're always on the lookout for news items for "News from the Seventh-day Community" and "On the Legal Front," short quotations for "To Repeat," and outstanding articles for excerpting or reprinting. If, in your reading, you come across materials that you'd like to see passed on to other Sabbathkeepers, please send it to the editor or to BSA at Rt. 1 Box 222, Fairview, OK 73737.

TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

The greatest threat facing our church today is the possible emergence of a generation of Adventists held together by culture rather than conviction; --- a generation of young Adventists that has lost the sense of our uniqueness as a people. This must not be. "Anchor Points" by Roy Adams, *Adventist Review*,
March 5, 1992

It is apparent that if one wants to formulate and present a theological case for and defense of homosexuality, one will have to base it on sources other than the Old and New Testament. For despite the protests and claim of gravely mistaken theologians and scholars, both the Old and New Testaments are very clear and forthright in their principled condemnation of homosexuality.

"Homosexuality: A Morally Acceptable Alternate Lifestyle?"
by Haven Bradford Gow, *Bible Advocate*, April, 1992

Today people are crying "Peace, peace" when there is no peace (Jeremiah 6:14 and 8:11). In the future an era of peace will surely come to this earth, since Yahweh is the author of peace (I Corinthians 14:33). --- Have you made your covenant commitment to the King of kings? Have you accepted His Messiah as your Savior? The time is growing short! Why not do so today?

"The Latter Days in Prophecy," *The Sacred Name Broadcaster*, March, 1992

As a Christian kid in the seventies, I was mocked and humiliated at school. Children wanted to spit in my face. Now people look at Christianity as the only hope for the spiritual restoration of the nation, having lost all confidence in the advocates of Marxism and atheism.

"God Cannot Be Mocked" by Michael Kulakov, Jr., *Adventist Review*,
February 13, 1992

It is also true that God does not regard physical death the way we humans do. To us, the death of good persons is grievous, and the death of wicked persons welcome, even inspirational! But God has no pleasure in the death of the wicked. Yet precious in His sight is the death of His saints (Psa. 116:15). This alone should prove unequivocally that God's thoughts are higher than ours.

"The Power of Testimony" by Jim Mortensen. *The Philadelphia Trumpet*,
April, 1992

When your "Emmaus road" passes one tragedy after another, when darkness settles around you, remember that Jesus walks with all who have an Emmaus road to travel. Look up, for He is at your side. He will stay with you to the road's end.

"Walking the Emmaus Road" by W. H. Olson, *Bible Advocate*,
April, 1992

Quotes don't necessarily reflect the views of the Bible Sabbath Association

ADS

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Come share and care as we worship Yah at the Feast of Tabernacles. Contact Darrell K. Whitfield, 3920 Ross Road, Gary, IN 46408; phone (219) 972-1063. (6)

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Book was written from the old Ambassador College (Worldwide Church of God) Bible course. I have added much that the preachers don't preach. A lifestyle with love to satisfy human needs. *The Way of Living Called Heresy* for \$10. D. Boyles, Box 274, Brent, AL 35034-0274. (6,7)

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Summit School of Theology plans summer sessions at Denver (June 14-26) and at Spring Vale Academy in Owosso, MI (June 28-July 3). For more information write SST, Box 33677, Denver, CO 80233.

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Heal the Sick, Preach the gospel, teach the people. Whose responsibility? Write "The God that Heals" radio ministry, Box 549, Marshall, AR 72650.

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Free article: "The Scriptural Weekly Sabbath is *Not* from Sunset to Sunset"; write Gary C. Miller, 1805 Decker St., Pochahontas, AR 72455.

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Free one-year subscription to "Insight," a newsletter of Biblical understanding. Write Gary C. Miller, 1805 Decker St., Pochahontas, AR 72455.

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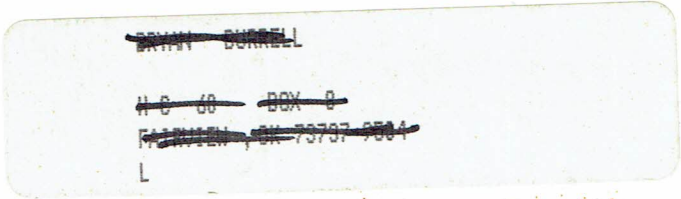
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Good News Unlimited Meetings featuring Dr. Desmond Ford: Donner State Park, July 11; contact: Dorothy at (707) 462-7725. New York City, Sept. 11-12; contact AA Forum (914) 941-1837. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603.

(4-6)

"He that committeth sin is of the devil" (1 John 3:8). Write for free booklet: "What Does It Mean to Commit Sin?" Your salvation depends on knowing the answer to that question. Fighters for Truth, Box 1165, Walport, OR 97394.

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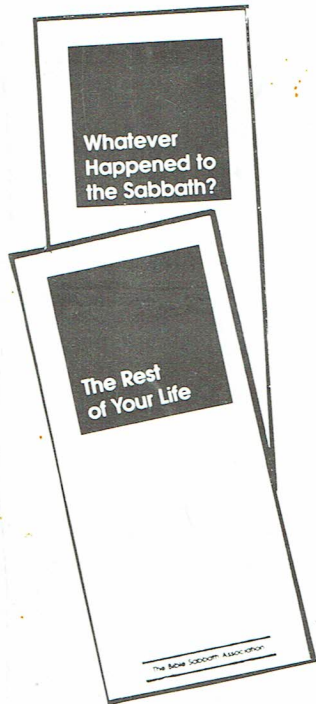
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