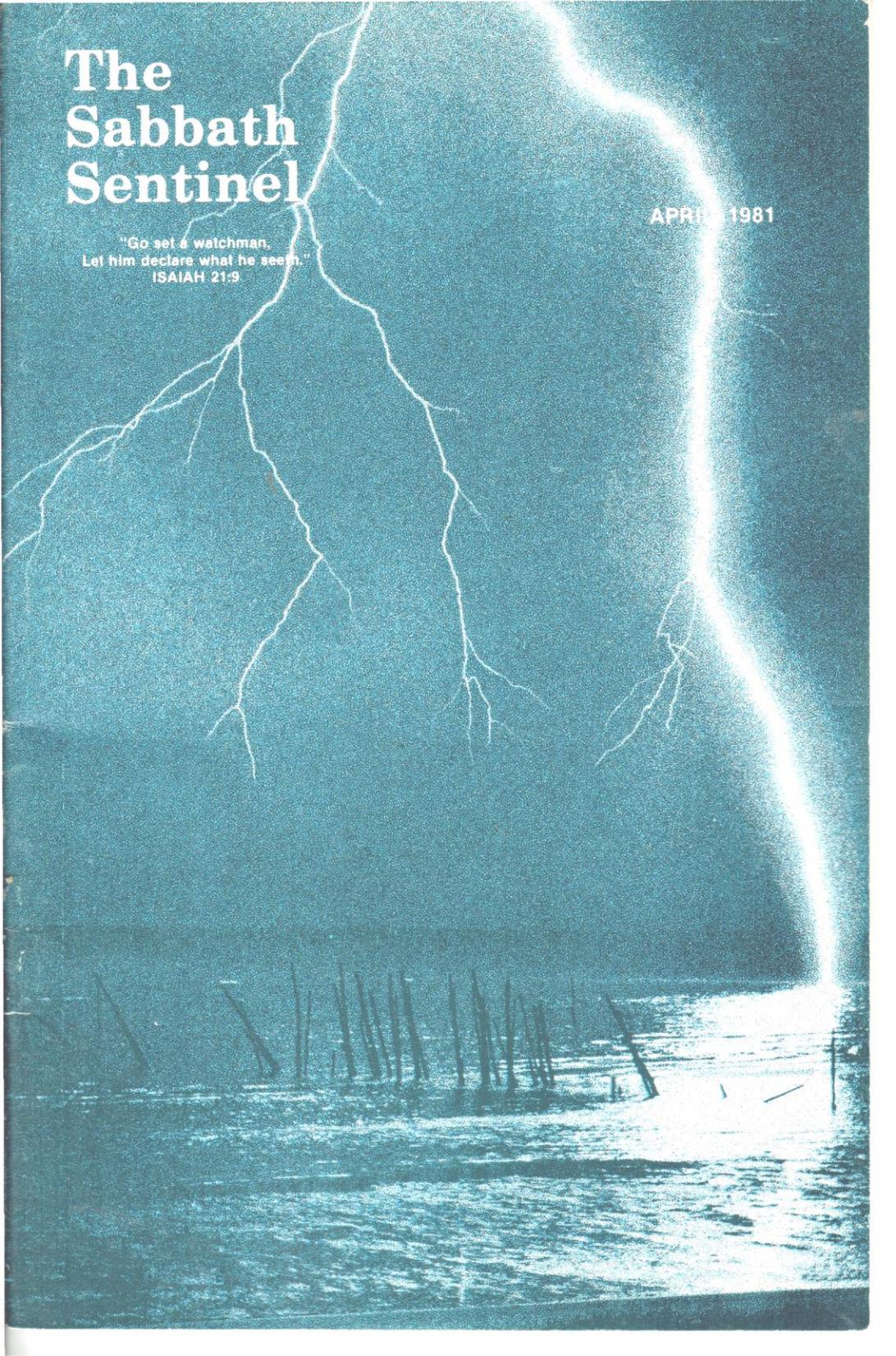


The Sabbath Sentinel

"Go set a watchman,
Let him declare what he sees."
ISAIAH 21:9

APRIL 1981



What's Wrong With God's People?

BY JANYCE ROYALTY

SOMEONE asked, "Is there anything that isn't wrong with God's people?" Sometimes I wonder. As a group and as individuals, we are an utter failure. And the irony is that we have had one of the greatest failures in our belief that we are doing pretty well in God's sight. But are we? Have we ever done "pretty well?"

The people of God's church have split and resplit; some have come back together only to divide again and go their separate ways. Now, for the purpose of examining ourselves, let's forget that there might be anything wrong in playing this "cell game" of divide and split.

According to both Matthew and Luke, Jesus said, "For I assure you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move." (Matthew 17:20, Modern Language Bible).^{*} Have you ever seen a mustard seed? As seeds go, it isn't much. In fact, it's downright insignificant.

Now, what does this have to do with our relationship to our brothers in Christ? Well, a lot. In the first letter to the church at Corinth, Paul says, "If I had the gift of being able to speak in other languages without

learning them, and could speak in every language there is in all heaven and earth, but didn't love others, I would only be making noise. If I had the gift of prophecy and knew all about what is going to happen in the future, [and I] knew everything about **everything**, but didn't love others, what good would it do? Even if I had the gift of faith so that I could speak to a mountain and make it move, I would still be worth nothing at all without love" (13:1, 2).[†]

In other words, Paul is saying that if he, or you, or I, had the seed-sized amount of faith it takes to "will" a Mt. St. Helens to erupt (about the power of a nuclear bomb), it would not mean a thing if we don't love one another. Consider for a moment the fantastic potential we will have when we learn to love and have more faith than an insignificant seed. It's truly awesome indeed!

To continue with his letter, Paul says; "If I gave everything I have to poor people, and if I were burned alive for preaching the Gospel but didn't love others, it would be of no value whatever" (Verse 3).

Now that's quite a statement! You could give every last cent you

THE SABBATH SENTINEL is published monthly by the Bible Sabbath Association, Route 1, Box 197, Fairview, Oklahoma 73737. USPS 474-580. Single copy, 50¢; year subscription (in the U.S.), \$5.00. Bible Sabbath Association members receive this magazine as part of their annual membership dues. Second class postage paid in Cleveland, Tennessee 37311. **Postal Employees:** Send forms 3579 to Box 1207, Cleveland, Tennessee 37311. Vol. 33, No. 4; Issue No. 288.



have to the poor and even be burned alive at the stake for telling others about the Good News Jesus brought us, and it would be of zilch value—zero, nothing, absolutely no value whatever—if we don't love one another.

WOW! And we think the Iranians are stupid for beating themselves with chains, while we Christians can give our lives and property for nothing. Jesus Himself

says to us, "I am giving a new commandment to you now—love each other just as much as I love you" (John 13:34). How about that, an eleventh commandment, to love one another (and to be willing to give our very own life for our imperfect, sinning brother)!

Well—now that we understand how really important love is, and that our love should be as strong and powerful as a nuclear bomb—

let's see what this thing "love" is. After all, if love can be more important than your very own life, then what is love anyway? Paul continues:

"Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. [Boy, I'm in trouble already!] Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out. If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him." (I Corinthians 13:4-7).

*Love
does not
demand its
own way.*

Now, I don't know about you, but that poses a pack of problems for me—starting with giving all I have to the poor and laying down my life for the Word. I wasn't exactly planning to give up my life and property right away. Like the guy next door, I was kind of planning to hang on until things really get hairy. So right there, you could say I'm a little selfish. (That's like being a little pregnant.)

But what about my brother—and loving him? Well, although we agree on the really big and important things like the Sabbath, a few little things bug me. I just don't see why he can't "see the light," and sometimes I lose my patience and let

some unkind words slip by.

Then there was that time when my best friend decided to go to "that other church." They believe as we do (well almost), but I spent two years "working on her"—and besides, they're getting her tithes now! I guess you could say I am jealous and envious because I couldn't get the chance to be boastful and proud by showing her off to my church.

And then, last year an old church attender came back to church and brought along this gal he's living with—of all things! Boy, did I pray for them! Didn't talk to them though—except when I pointed out how appropriate it was that the sermon on fornication was given that particular Sabbath. I was a little haughty and snobbish, but they deserved it—common-law marriage or not!

Well, I didn't get halfway through the definition of love, but I'm going to stop there, 'cause it just hurts too much. You see, I've lost my patience and have been unkind; I've been jealous and envious of others' good works; I've been boastful and proud of that new convert I "brought in." Unintentionally I've been haughty with prospective converts and members and selfish in church matters, usually ending in my rudeness. I've wanted things "my way" and have been on edge at times; I've gotten even with those who get their way all the time, and I have noted all the mistakes others make—to make sure they don't get away with it; I've been quiet when someone was unjustly accused. In fact, I guess I've been outspoken only in defense of my own personal views and beliefs. Well, at least I love myself. . . .

Let's change the subject. This business of examining one's own self is a little too painful.

Matthew 5:28-30 quotes Jesus as saying, "But I say: Anyone who even looks at a woman with lust in his eye has already committed

adultery with her in his heart. So if your eye—even if it is your best eye!—causes you to lust, gouge it out and throw it away. Better for part of you to be destroyed than for all of you to be cast into hell. And if your hand—even your right hand—causes you to sin, cut it off and throw it away.”

It's apparent that our Lord was talking about more than just adultery here, as there is no connection between adultery and your right hand. Therefore, we must conclude that if you, or I, or our pastor, even thinks of breaking any one of God's laws, we are just as guilty as if we physically broke that law.

In the letter James wrote to us, he says, “And the person who keeps every law of God, but makes one little slip, is just as guilty as the person who has broken every law there is” (2:10).

Now, when we combine what James said with what Jesus said, we get this statement: If anyone even thinks about breaking any one law—he or she is guilty of breaking every law that God gave us! (Who among us hasn't thought of doing wrong—even unintentionally?) Therefore, we are all **equally** guilty—equal sinners before God! Not one of us is any better or any worse than another. We are equal; no less guilty than Hitler or Charles Manson. We are equal . . . equally guilty!

And that is why we are told in no uncertain terms **not to judge one another**; to remove the log from our own eye before looking for a sliver in our brother's eye. What right does a criminal have to judge another criminal? The answer is **none**! Shall we behave as undisciplined children before our Father God; tattling and gossiping without any authority on one another? No! Not if we are doing His will and not that of Satan.

This command not to judge one

another is more than just not concluding something wrong about our brother; for if we are not to judge, then we have no right to sentence either! Oh! No more shunning! No more casting out the faithful of different convictions! No more being rude to the sinners! No more playing the Pharisee!

And that brings us back to being loyal to our brother, believing in him, and standing up for him; all part of our responsibility to love, according to Paul. And—back to love more important than life itself.

*We are
not to
judge
one another.*

James (4:11, 12) says, “Don't criticize and speak evil about each other, dear brothers. If you do, you will be fighting against God's law of loving one another, declaring . . . [to the world that our faith] is wrong. But your job is not to decide whether this law is right or wrong [broken or unbroken], but to obey it. Only he who made the law can rightly judge among us. He alone decides to save us or destroy. So what right do you have to judge or criticize others?”

So now I say this to you of my own church and of “the other church,” and take careful note:

Give a warm welcome to any brother who wants to join you, even though you think his faith may be weak. Don't criticize him for having different ideas from yours about what is right and wrong. Don't argue with him about whether or not to eat certain foods. You may believe there is no harm in it, but the faith of

some is weaker: They think it is wrong, so for them it is wrong. Those who think it is all right to eat certain things must not look down on those who don't. And if you are one who doesn't, don't find fault with those who do.

They are **God's** servants, not yours. They are responsible to Him, not to you. Let Him tell them whether they are right or wrong. Some think that Christians should observe the Jewish annual sabbaths as special days to worship God, but others say it is wrong and foolish to go to all that trouble, for every day alike belongs to God. On questions like this, let everyone decide for himself. If you have special days for worshiping our God, you are trying to honor Him and are doing a good thing.

Always remember that each of us will someday stand personally before the judgment seat of God. If your brother is bothered by what you eat, you are not acting in love if you go ahead and eat it. Don't let your eating ruin someone for whom Christ died. Don't do anything that will cause criticism against yourself, even though you know that what you do is right.

For after all, the important thing for us as Christians is not what we eat and drink, but our focus should be on stirring up goodness, peace, and joy from the Holy Spirit. Don't undo the work of God for a chunk of meat or a glass of wine. The right thing to do is to quit eating, quit drinking, or stop doing anything that offends your brother or leads him to sin.

Even if we believe that it doesn't make any difference to the Lord whether we do these things, still we cannot just go ahead and do them to please ourselves. For we must carry the burden of being considerate of the doubts and fears of our other brothers—those who feel that certain things are wrong. Let us please our brothers and not

ourselves. Let us warmly welcome each other in our different churches, with our utmost love, consideration, and compassion.

Now, to those who may think that all this sounds familiar, you are not only alert but you are right. From the place where this writer wrote "and take careful note," the above text was taken for the most part—and in some cases, word for word—from the 14th and 15th chapters of Paul's letter to the Romans. It is as valid today as it was then.

*Love—an
act more
powerful
than death,
more valuable
than life.*

Why don't we—God's people—start following Paul's advice and instructions? We've waited almost 2000 years to take his message to heart, and God has waited almost 6000 years for us to start to catch on. Isn't it about time we become brothers in God's sight and started to really show love, compassion, and understanding for one another and to let our God be the only judge?

LOVE—an act more powerful that death, more valuable than life itself. Let's say it less and do it more. What do you say?

*From The Modern Language Bible, the New Berkeley Version, Copyright © 1945, 1969, 1970, by the Zondervan Publishing House.

†Unless noted, all scriptures taken from The Living Bible Paraphrased. Copyright © 1971 by Tyndale House, Publishers.

A Note From the Editor

The Sabbath Is Not a Fig Leaf



WHEN I encounter someone who proclaims one facet of doctrine to the exclusion of other important beliefs, the question pops into my mind: "Is he using that doctrine as a fig leaf?"

Let me explain. A friend used to lecture me on the evil of chocolate milk. My salvation, he declared, depended on my ridding myself of this habit. But I can't imagine the Lord saying at judgment day, "You almost made the grade. If it hadn't been for the chocolate milk—"

My friend later left his wife and now lives with another woman. Were we to meet, I'm sure he would ask if I had "kicked my habit."

Even important doctrines, such as the Sabbath, are only a part of the Good News of salvation from sin through faith in the Savior. And Sabbathkeeping is not a fig leaf to cover up shortcomings in other areas.

Occasionally a Sabbathkeeper mails out literature that seethes with hatred for all who do not share his views. The antichrist is all who do not see things his way. He holds his Sabbathkeeping in front of him to cover his spiritual nakedness.

But the Lord's way is to let His love be shed to others through me. If I let Him do that, I won't need a fig leaf, will I?

Eugene Lincoln

THE SABBATH SENTINEL

(USPS 474-580)

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The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 1109 Holton Lane, Takoma Park, Md. 20012. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

Healing and The Sabbath

BY JOHN PURVINS

SOMETIMES during our lifetime we or members of our family face some major illness or crippling disease. What to do under these circumstances? What to do if it is your wife . . . your husband . . . your child?

Our Father has given to us the following promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee," (Exodus 15:26). Do you believe in this promise?

If you do believe, you might wonder why a person who has been keeping the commandments can still come down with a disease. In travels and visits with other believers, I have noticed that there is no remarkable difference in physical health from one congregation to the next, whether the people keep Sabbath day or not. Now, this might not be flattering to us, but I am convinced a national survey would arrive at the same conclusion.

Why should a person keeping the commandments suffer from a

disease? The following experience is from my Sabbathkeeping practices as it relates to healing. For many years I was ignorant until I myself was afflicted. From this affliction came a tremendous lesson and a healing. This happened to teach me one basic lesson: "When you read the Scripture, read it carefully, read it slowly, and meditate on every word."

After my experience the verse in the book of Exodus looked completely different than it read before. As I read it slowly, it became clear to me now that we must do other very important things to get our deliverance from a disease. Before the commandment keeping is mentioned, it reads: "If thou wilt diligently hearken to the voice of the Lord thy God . . ."

There are two groups of Christians who have the greatest potential to understand the ways of our Lord. One group consists of humble people who keep His commandments, and the other of humble people who are filled with the Holy Spirit, speak in tongues, and emphasize hearing the voice of Christ. You have noticed that I said "humble people" and "potential."

The majority in the group who diligently keep the Lord's commandments reject the truth that we also must as diligently listen to the voice of the Lord our God; the majority in the other group rejects the simple truth that we must, besides listening to His voice, observe His commandments, keeping of the Sabbath day included. Both groups reject something that is very vital as physical healings are concerned. To hear our Lord speak, we must acknowledge that (1) He lives in us as He has promised, (2) We should come to a condition of an inward rest.

In his book *Remarkable Incidents and Modern Miracles through Prayer and Faith*, G. C.

Bevington, a preacher during the late 19th and early 20th centuries, describes his wonderful experience of hearing the Lord speak and of dramatic healings. To hear God's voice for specific instructions, Bevington would drop everything and wait on Him in fasting and rest. In his book he writes how difficult it was at times to arrive at that inward condition. The prophets of old had the same problem. The world around us is filled with distracting noises. Inside us there are distracting thoughts and other interruptions. To concentrate our mind on Jesus our Lord is not simple. It requires a restful inner state.

Next time you come down with an affliction, you have two choices.



One is to grab the box of pills and pop some down your throat; the other is to take a quiet rest and ask Jesus. The first choice would develop other problems or even disorders on large scale. It would remove only temporarily the symptoms of an ailment. The second choice might allow you to hear Christ's voice as He would remind you of your poor mental disposition, your overeating habits, or whatever might be the cause of your situation. The second choice would strike at the roots of your problems. If you do not hear Christ's voice, you should consider seeking help from someone who does.

Now, what do you do about the truth Christ tells you? As we slowly

read our Exodus verse the revelation comes: ". . . and wilt do that which is right in his sight." If you act, you may lose your affliction forever. Whatever crippling disease you have, it may depart, never to return.

Every day I give glory to our heavenly Father and His Christ for the truth concerning rest and the day of rest. Through His truth and other revelations I have been able to draw close to Him. I do continually praise Him. Please meditate and read slowly the Exodus verse. There is much more than this article covers. Ask Jesus what is meant by "his statutes." Specific revelations will come to you through humble attitude, rest, and listening.

KGB Lectures Evangelicals In Estonian Congregation

MUNICH (EWNS)—The Soviet KGB has evidently targeted Baptist groups in Estonia as a major point of concern because of what appears to be a spectacular religious revival taking place in that part of the Soviet Union.

On September 29, 1980, KGB Major Timusk spoke to a group of 40 Baptists at the Olai church in Tallinn in an effort to cap their "enthusiasm for Jesus Christ." After presenting himself as "a friendly adviser," he said he was "concerned" that religious literature originating in Finland was being distributed widely in Estonia. Major Timusk was especially "concerned" for the mental well-being of unbelieving Soviet citizens who were being "harmed" by the evangelical books and pamphlets.

Timusk said that the Finnish-

supplied literature "must not be distributed outside the congregation, especially to unbelievers."

The KGB major further stated that the Olai church's permit to function legally as a registered congregation may be revoked if his warnings were not taken under serious consideration and obeyed.

Meetings of Estonian believers with foreign Christians were also cited as being especially provocative and "hated" by KGB officials. Major Timusk cited as examples past visits by Finnish tourists, the US astronaut James Irwin, and the American singing group "Living Sound."

Despite the threats, the Olai Church is reportedly intensifying its evangelistic activities both inside the church building and "in other ways."

SDA Publishing House Will Relocate In Hagerstown, Maryland

Elder Harold F. Otis, manager of the Review and Herald Publishing Association of Seventh-day Adventists, announced on March 4 that the publishing plant will move from Washington, D.C., where it has been located for almost 80 years, to a 125-acre plot just south of Hagerstown, MD.

Construction of the \$14 million facility will begin this summer, with a 206,000-square-foot building for printing, binding, and shipping to be constructed first, follow by a 40,000-square-foot structure for management and editorial offices. About 350 employees will work in printing over a dozen journals and scores of new books each year.

The Review and Herald Publishing Association is the second largest publishing house operated by Sabbatarians in the United States. Last year the SDA-operated Southern Publishing

“Phil Osophy Sez”

PAST IMPERFECT

For years I searched for a perfect church, but without success. Then the thought came to me: “Perhaps if you found it and joined it, it would no longer be perfect.”

NEIGH, BROTHER

Nothing is as hard to do gracefully as getting down off your high horse.

If you keep raising the roof, folks will think something is wrong in your attic.

CHECK THIS OUT

Like a check, a rumor should not be endorsed until you're sure that it's genuine.

A chip on one's shoulder is a sure sign of a block of wood a little higher up.

Association, of Nashville, Tenn., was merged with the Review and Herald. Operations are being terminated in Nashville.

Sabbath Promotional Aids

1981 CALENDARS	\$1.00 ea.
Attractive pens, printed with: “The Seventh Day Is The Sabbath”	\$3.00 per doz.
Bumper Stickers	\$1.00 ea., or \$7.00 per doz.
Bible on Cassette	For loan for payment of postage both ways
Home Bible Study Series (13-lesson book) .	\$1.50 ea., \$12.00 per doz.
Back issues of <i>The Sabbath Sentinel</i> (1980)	\$10.00 per 50
Tracts and leaflets (some 25 titles)	Sample copies free
THE SEVENTH DAY is the SABBATH	FREE
Book, <i>From Sabbath to Sunday</i> (Bacchiocchi)	\$8.00
Book, <i>Divine Rest for Human Restlessness</i> (Bacchiocchi)	\$8.00
Book, <i>History of the Sabbath & Sunday</i> (Kiesz)	\$2.95
Sabbath Directory	\$4.95 ea.
Orders of 10 or more to one address	\$4.50 ea.

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

The Ten Commandments

With Annotations

1. Thou shalt have no other gods before me.¹
2. Thou shalt not make unto thee any graven image: . . . thou shalt not bow down thyself to them, nor serve them.²
3. Thou shalt not take the name of the Lord thy God in vain.³
4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work,⁴ but the seventh⁵ is the sabbath of the Lord thy God: in it thou shalt not do any work.⁶
5. Honour thy father and thy mother.⁷
6. Thou shalt not kill.⁸
7. Thou shalt not commit adultery.⁹
8. Thou shalt not steal.¹⁰
9. Thou shalt not bear false witness¹¹ against thy neighbor.
10. Thou shalt not covet.¹²

FOOTNOTES COMPILED BY LIBERAL THEOLOGIANS

¹Exceptions include money, fame, power, pleasure, pride.

²Pictures of movie stars, rock singers, and others whom one idolizes are excluded from this prohibition.

³Unless you're really angry. Calling one's self "Christian" and not living up to Christian standards, of course, does not come within the scope of this command.

⁴If you really can't get it quite done in six days, of course, you are excluded from this requirement.

^I
Thou shalt have no other gods before me.

^{II}
Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

^{III}
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

^{IV}
Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor

ments (Modern Version)

otations

thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

V
Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI
Thou shalt not kill.

VII
Thou shalt not commit adultery.

VIII
Thou shalt not steal.

IX
Thou shalt not bear false witness against thy neighbour.

X
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

⁵Strike out **seventh** and add **first**, since it would be inconvenient in this modern age to keep the day God commanded.

⁶This, of course, does not include washing the car, puttering around in the garden, and cooking a big dinner to impress guests.

⁷Only while you're dependent on them. Then forget them.

⁸Except in warfare, when the one killed is "the enemy," or when performing an abortion.

⁹"Meaningful relationships" are not included in this prohibition, nor are remarriages after divorces for trivial reasons.

¹⁰Unless you're reasonably sure that you won't get caught at it. "Stealing time" while loafing on company time is excluded.

¹¹Of course, if a story about him is really good, you cannot be expected to check its accuracy or whether it would harm him.

¹²With advertising bombarding our eyes and ears of consumer goods that can be purchased on credit, of course this command has been repealed.

EDITOR'S NOTE: The writer of these annotated modern-version Ten Commandments wrote them with tongue in cheek. In no way should the so-called "exceptions" to the requirements of the Decalog be taken seriously. We hope that those who read this will be led to see more clearly how the world as a whole is disregarding the plain requirements of God's immutable law.

The Right Thing for The Right Purpose

BY EUGENE LINCOLN

OUCH!

The razor took a painful bite into my cheek on the first stroke. Something was wrong; that was evident. The blade just wasn't sliding smoothly over my face as it should have. It seemed to have too much drag as I drew it across my day-old beard.

Oo-uch!!! Another nick.

Knowing that something was not as it should be, I examined the tube from which I had squeezed what I thought was shaving cream. My eyes almost popped out in unbelief as I read the words "Crest Toothpaste," with the C a bright red and the rest of the brand name in two shades of blue. How could I have missed those words? Yet somehow, in my half-awake condition, I had grabbed what I thought was a tube of Barbasol shaving cream.

Curiosity got the better of me as I asked myself, "Can one shave with toothpaste?" Dashing my face with warm water, I tried again. The razor slid just a bit more smoothly and I could see that it was getting some of my beard. But after the one additional test stroke, I decided to wash my face and use the Barbasol. After all, it was made for shaving, and the toothpaste obviously wasn't. Things went better then.

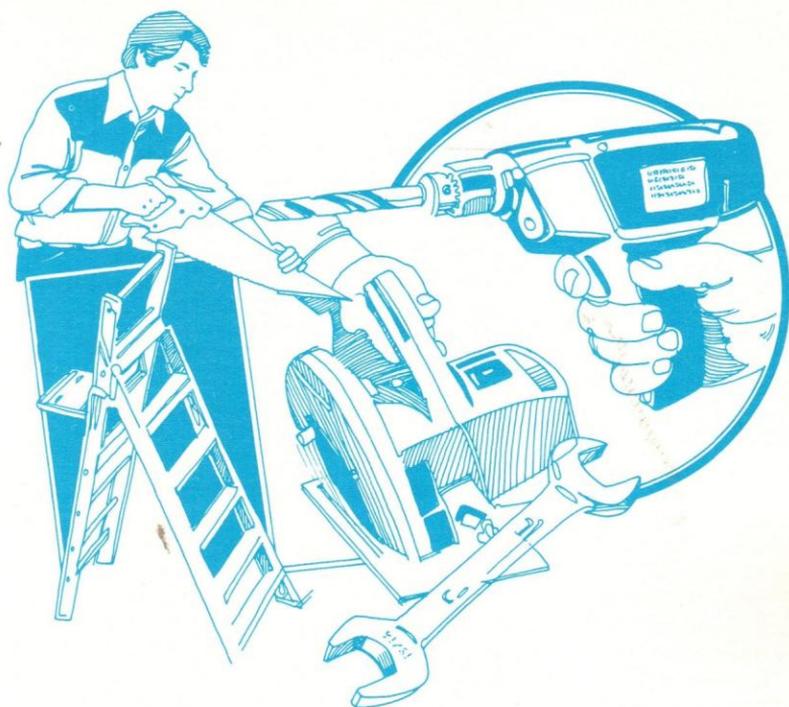
But the experience set me to pondering. Many times, because I

did not have a certain tool handy, I've substituted what I had. I've used a knife as a screwdriver (and dulled the blade in doing it); I've used a screwdriver as a chisel; and once I pounded a nail with a brick that was handy at the time. To a certain point the substitute usually worked, but it was never as effective as the tool that I should have used.

In the religious world, too, people often use a substitute for something the Lord has ordained for a particular purpose. And in doing so they have often become less effective Christians.

For instance, in the beginning of time the Lord "blessed the seventh day, and sanctified it: because that in it he had rested from all his work" (Genesis 2:3). Later He proclaimed in thunderous tones from the top of Mount Sinai the command to "remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

But after the death and resurrection of Christ people began



gradually to substitute Sunday, the first day of the week, for the divinely ordained seventh day. God, however, gave no authority for this.

Nowadays, though the Lord clearly specified that "the seventh day is the sabbath," almost all of Christendom rests from work and worships on Sunday, many people sincerely feeling that they are obeying God's command.

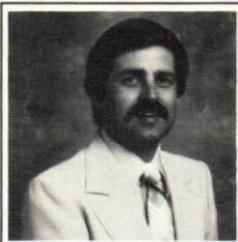
To some extent this substitution is satisfactory. People need to rest occasionally from their weekday work; it makes little, if any, difference to the body's mechanism on what day one rests. We need to set aside a day to worship; and of course, to a great extent, we can worship God on any day.

But still something vital is missing from the man-made substitute. God set aside the seventh day as a memorial of His unmatched creative act in making

the world in six days. He said (Ezekiel 20:12) that this special day is "a sign" that He who can create a universe can also re-create, or sanctify, a human life. Sunday can have no such significance, for God did not put it there.

In addition, God wants to meet us in a very special way on the seventh day to give us a Sabbath blessing that is not available on any other day. It was as if a fellow worker or a schoolmate whom we meet in a casual way each workday had promised to pick us up on Saturday for a picnic in the mountains. Would we want to show up on Sunday for the get-together? Just the same, can we afford to miss the appointment with our God by being a day late?

No, the substitute day is not as good as "the real thing," the seventh day that the Lord tailor-made to commune with His created beings.



From The President's Desk

By JOHN D. BEVIS

IN OUR SOCIETY we are witnessing the deterioration of the home. In many places the harsh reality is that one out of every two marriages ends in divorce. This breakdown of the family unit has its effect on almost all aspects of our society. Some of us may shudder to think what the world will be like in a generation or two if these conditions continue.

Those of us who had opportunity to be raised in a Christian home—in a home united in love—have much to praise the Lord for. Those of us who are now in the process of raising our children also have a great responsibility as we seek, with the Lord's help, to shape young lives.

We want to raise our children in the fear and nurture of the Lord. We hope that they, too, will want to serve the Lord completely—remaining true to His Word and keeping His commandments. There are many peer pressures on our children, and often it is difficult to impress upon them the sanctity of the Sabbath and other Christian values. To a very large degree the type of home we establish will influence our children for the remainder of their lives.

History relates that the mother of Nero, the emperor of Rome, was greedy, lustful, and a murderess. Susannah Wesley was a great

Christian mother. Despite the fact that she had nineteen children, she found time to give each child an hour's religious instruction each week. She taught her children to love God and to honor the Bible. John Wesley, one of her sons, became the founder of Methodism. Almost without exception some of the prominent traits of the parents are passed on to the children.

What are we passing on to our children? Are we training them to love, to share, to give of themselves? What a unique opportunity parents have to play a part in the shaping of a life—to have a part actually in molding a character for eternity!

Among other values, we should be teaching our children the blessings of obedience. The best teaching method is by example. Is your religion really a part of your life, or are you a "seventh-day" Christian and the other six days a completely different person? Our love and appreciation for God our Creator, our respect for His Word and His holy day, will teach by example to our children far more than any book they may read or course they may study. The family's creative celebration of the Sabbath can make it a special time—a day of delight—a treasure that will be always remembered long after the children have left the home and influence of the family.

An Open Letter to BSA Members

Editor's Note: We are publishing the following letter with a minimum of editing, for we feel it points out a need felt by many members of the Bible Sabbath Association—the desire to fellowship with others who share their beliefs.

Our publishing of this letter is not to be construed as indication that the Bible Sabbath Association takes a stand on all of the religious issues mentioned.

Perhaps, though, this letter can be the beginning of a service in which isolated Sabbathkeepers can be brought together with others who share their beliefs on the Sabbath and other points of doctrine.

197 Florence Street
Grafton, W.Va. 26354
January 20, 1981

Bible Sabbath Association
Fairview,
Oklahoma 73737

Dear Sir:

This is a plea for fellowship. My husband came home today and found me weeping and praying fervently in the Spirit. When he inquired why, I unburdened my heart's desire to find fellowship with those of like precious faith whom the Lord has taught the same things He has revealed to us through His Word.

He flatly stated that such was impossible. He added, "You are never going to find a group of people who believe as you do—and the only individuals you might find are going to be those who do just like you do, spend hours every day just studying the Bible." I believe that is possible. Please help me prove that there are others who do study the Word of God with a fervency to know and do all the will of God.

In the fourth month of 1974 my

husband got military orders for Izmir, Turkey. A very recent acquaintance called and said, "Since you're going to Izmir, which is the Biblical city of Smyrna, I thought you might like to join our PWOC (Protestant Women of the Chapel) group in a Bible study on the book of Revelation."

Since I had never read more than Matthew, Mark and the first eight chapters of Luke in the Bible, I hardly knew what she was talking about, but after she explained, I decided it would be a good way to get acquainted with the place we were going to. After the first study, the leader loaned me her copy of Hal Lindsay's *The Late Great Planet Earth*. I stayed up all night reading, with many tears of joy and gladness that God loved His people (I thought that included me) so much that He was going to rescue them out of this world before bringing such terrible judgment on the rest of mankind.

I no longer believe Hal Lindsay's writings, but I praise God that He used that book to get my attention. Everyone has to start somewhere! I care not what false

doctrine man begins in, if he falls in love with Jesus as completely as I did that night, God will patiently bring him into the truth, step by step, because Jesus is the Truth. I was so hungry for God that I read all the literature the leader of the study gave me, all I could find at my folks with whom we stayed just before we left for Turkey, and much in the Bible.

As soon as we arrived in Izmir, we became very active in all that the chapel program had to offer. Within six months the ladies had me teaching a Bible study on Revelation! I was spending almost all my time in prophecy but unfortunately, most of it from men's books.

Being in an interdenominational program, we had the opportunity to observe how others lived their faith. We asked many questions, but got few answers other than "that's the way my church does it" or "that's what I've always believed."

That didn't satisfy us, so I began to seek the baptism in the Holy Spirit, thinking in that way only would I be able to truly pray in the will of God and know what to believe. As I prayed, the Lord impressed on me that He had dealt with me and taught me many wonderful things first, to share with my husband, all of which he had seemed to accept gladly, but this was one thing my husband would have to receive first. I immediately began praying for him to receive the Holy Ghost—and he did, three months later.

I immediately expected to receive the Holy Spirit, but I didn't. I began to search my own life and found I hadn't acted upon some things the Lord had been convicting me about. I earlier had seen I was a rebellious wife and not submitted to my husband. The Lord instructed me to cut my hair to 1 inch in length. I did and was reminded of my

rebelliousness every time I looked into the mirror or was confronted by other women about it. It certainly gave many opportunities to witness! Now that it had grown to about 4 inches, the Lord instructed me to cover it and keep it covered.

When I questioned why, He said, "Woman's pride stands in the way of her submission. Since I have instructed you to pray without ceasing, your head must be covered."

I had been convicted of wearing pants, sleeveless things, and brightly colored and ornate clothing, plus jewelry of any kind and makeup. All these things went—including my watch! I decided my time belonged to God, and wearing a watch was just another piece of decoration I didn't need. If I really needed to know the time (which times have been very few), there were always clocks around or someone I could ask—and maybe witness to. I even gave away all my sandals, even though I had always worn nothing but sandals every summer since I was tiny. I was convicted about my naked feet!

One day I was dusting, Jesus convicted me about the idols I was serving. I recoiled and asked, "Where, Lord!?"

He directed me to Exodus 20:4, 5 and pointed out that the things He created should not be imitated by man, because man has only polluted the beauty of God's creation (Rom. 1:22, 23). In spending time and making money, buying and using, as well as cleaning and repairing images of anything He alone can create, I was serving them instead of Him!

I was horrified and yet overjoyed.

I ran through the house gathering everything I could find with any image of God's creation on it and then stopped. What was my husband going to say! I began to pray that the Lord would have His

way in this, and then I heard my daughter come in from school. Jana was eight and already very sensitive to the things of God.

I opened the Bible to Exodus 20 and said, "Read verses 4 and 5 and tell me what they mean."

She read silently and then said, "It means we're not to make anything that God makes." I shouted and cried and praised the Lord until my husband came home.

He saw all the things I had piled around the bedroom and calmly asked, "What's all this?"

I opened the Bible for him and asked the same question I had of Jana. He read silently and looked up sadly at his bowling shirt, the back of which had beautiful things from Japan on it, and said, "Even my bowling shirt?" I laughed until I cried. I had filled our whole bedroom with everything from expensive lamps to bath towels we had never used, and all he was concerned about was his bowling shirt, which he had not used for more than six months!

He began going through his things and clearing out everything which did not bring glory to God. It was a beautiful time of rejoicing for both of us. We threw out all medication and committed our health to God. For five and one half years He's been sufficient for all our health needs, including some very serious ones. We've all been miraculously healed several times.

Then I began to ask, "What else can I do, Lord? I want to do Your perfect will in all things."

He instructed me to finish the study of Revelation at the end of chapter 4 and to request someone else to take it from there. We had studied the first three chapters extremely thoroughly taking almost five months, and when we got into chapter 4, all but two others quit coming! One wanted to study the rest on her own and the other didn't care. How easy God made it! We had

had sixteen!

The Lord then instructed me to get out of prophecy for a while and begin a study of the New Testament in chronological order, starting with the book of Acts. I had already done two in-depth studies of the Gospels, one in harmony. I used the New American Standard Bible and researched every verse in the margin as I went.

It wasn't long before I saw it was the *name* of Jesus that stirred up the Jews so. They weren't so concerned that these "unlearned and ignorant" men were preaching the *fact* that Jesus *died*, was buried, and arose from the dead. It was the power of the *name* that bothered them.

God directed us to pull out of the chapel program—fast—and seek Him. He wanted to teach us something, and we were eager to learn.

People began to come by and ask about us. My husband had been asked to preach several times in the midweek service, and we had been so active that we were missed. It's difficult to explain to people who push Hebrews 10:25 to the exclusion of the rest of Scripture that you are actually doing what the Lord told you to do.

We certainly didn't lack fellowship then! People dropped by almost every night, and we had some lively Bible discussions! We fasted every day until after 3:00 p.m. and ate no red meat for three months. We had already eliminated coffee, tea, cola drinks, and other things we felt were harmful to "God's temple."

When I studied 1 and 2 Thessalonians, I began to see why God had stopped the Revelation study where He had. He didn't want me to teach false doctrine, even though I already had taught some.

I have prayed many times that anything false I said to those dear ladies just "went in one ear and out

the other" or that God had by now taught them the truth and they can forgive me for telling them lies. It grieves me that I was put in such a position before being taught by the Lord myself, and I pray I will never try to teach anyone that which the Lord has not taught me.

God does not promise to take His children out of the world before what people call "the great tribulation," but to be with them through it, as He was with the children of Israel during the plagues of Egypt. . . .

I wanted to be in "they that are Christ's at his coming," and in order to do that I had to be "born of water and the Spirit" according to John 3:5-8 and Acts 2:38. I still had not received the Holy Spirit, and somehow I knew that was the "birth of the Spirit." But then I realized I had not been baptized right. Jesus commanded that all nations be baptized in the name (not names or titles or offices) of the Father, Son, and Holy Ghost. That name is Lord Jesus Christ! . . .

As always, God honors His Word. When I had fully repented (death to sin), was baptized in the name of the Lord Jesus Christ for the remission of those sins (burial in water), I received the Holy Ghost and spoke out in a beautiful language I didn't know (resurrection to new life in Christ). That's what the new birth is all about!

Soon after that, we returned to the U.S., completely new people. We began attending church services for the first time in nine months and were horrified that this church that believed in One God and a scriptural new birth also participated in Halloween, Christmas, Valentine's Day, Easter, and other thoroughly pagan holidays. When we asked why, we were a little less than rebuked for expecting people to live by the scriptures and forsake men's traditions.

Disappointed and confused, we

were again looked on as too fanatical. My husband, having 13 years in the service, knew it was the Lord's will for him to get out after his enlistment was up, and we were directed by the Lord to move to West Virginia. Through a series of miracles, we came at last to Grafton.

Except during short periods of moving, I have continued deep and searching studies in the Word of God many hours each day. In those studies, He has revealed the mortality of man's soul rather than the false belief that man has an eternal soul. He stressed the need to return to His holy Sabbath and the rest of His holy feasts, because it is through them that His whole plan of salvation for all mankind is revealed. One cannot separate the Sabbath from the rest of God's feast days, because they are a unit. They are called the feasts of the Lord (Leviticus 23). He taught us the significance of clean and unclean foods and many things that are just part of a "progressive salvation."

But where do we find fellowship? After learning all these wonderful things from the Word of God, we have been excited to find different groups who believe one or two of them. But when we try to share more of God's glorious light with them, they refuse to move on into that light. I don't understand anyone who is content to sit comfortably in the knowledge he has and not grow on in the unfathomable riches of God's revelation to man.

There is much more for me to learn, and I have spent an average of four hours a day, seven days a week, for over six years studying the Word of God—no longer men's books, but God's book. God hasn't taught us a single thing but that He has eventually led us to people whom He has taught the exact same thing.

I have thought of putting this ad in the newspaper in the city

where God is about to move us (we don't know where yet but feel it will be within the next few months)—“One God, Jesus' name, Sabbath-keeping, tongue talking, holy day observing, believers in the final salvation of all mankind would like fellowship with those of like precious faith.”

It may result in a lot of sincere people responding to “help straighten us out” and be a chance for us to witness to others, but my husband has become discouraged that people who have so much from the Word of God won't spend their efforts studying for themselves and find these things are truth. I feel obligated to prove to him that others

have listened to the voice of God and believe His Word in all these things and more. He has grown content to worship at home each Sabbath and do little to help those who sit in darkness. He says that I study “more than any preacher” and has given up trying any fellowship. Our two children need the fellowship of other truly “believing” children.

Others will not listen to us, so we are looking for those who have already listened to the Lord. If you are one please let us know soon—before we move on in the Lord's will.

In Jesus' Wonderful Name,

Mrs. G.M. Dillon

The Roots of Sunday Observance

BY GEORGE DELLINGER

IT is very popular today to search for one's “roots,” to research into one's family origins and background to determine where he or she came from. It might be well for us to consider the “roots”—that is, the origins—of Sunday and the Sabbath.

The roots of the Sabbath are easy to find. It was created by God (Genesis 2), was included in His eternal law (Exodus 20), and was continued by Jesus Christ Himself (Luke 4:16). In fact, this institution, whose roots reach back to Creation, will continue to grow through all eternity (Isaiah 66:23). There is no problem with the Sabbath's origin. But what are the roots of Sunday observance?

Sunday has been, from the very beginning of human practice, the day given over to the worship of the sun. Its very name so identifies it. W. O. Carver says of the name “Sunday:” “This word is of heathen origin. . . Obviously the exact name indicates the day devoted to the worship of the sun” (*Sabbath Observance*, p. 19).

As the most ancient and universal of all pagan practices, it is no surprise to find sun worship mentioned in the oldest book in the Bible, in Job 31:26, 27. Experts agree that worship of the sun has infiltrated every religious practice. Notice the following comments:

“The universality of this form of idolatry is something remarkable. It

seems to have prevailed everywhere" (Talbot W. Chambers, *Old Testament Student*, January, 1886).

"In brief, sun worship prevailed everywhere, and in some form or other permeated heathen religion. Evidence sufficient is . . . given to show that the worship of the sun is one of the oldest and most universal forms of idolatry, and that Sunday was the special day honored by the sun worshipers" (Milton C. Wilcox, *The Lord's Day*, pp. 35, 88).

So we see that sun worship and its particular day, Sunday, are of the earliest origin among heathen religions. But this does not tell us how Sunday got into Christianity. It would seem logical that when Jesus Christ set up His true church, Sunday would have disappeared altogether as a religious day, since Christ and His church observed the Sabbath and had nothing at all to do with Sunday or any other part of sun worship.

Unfortunately this was not the case. While Christ's true followers certainly did keep the Sabbath, they were soon overwhelmed by strong pagan elements that began to exert increasing influence in Christian circles by the end of the first century.

In the early centuries of the Christian era several pagan religions vied with Christianity for popular acceptance. Was sun worship still a problem?

"Sun worshipers indeed formed one of the big groups in that religious world in which Christianity was fighting for a place. Many of them became converts to Christianity and in all probability carried into their new religion some remnants of their old belief" (Gordon J. Laing, *Survivals of Roman Religion*, p. 192).

The most persistent, the most influential, and the most widespread of all these pagan religions was Mithraism, the worship of the Persian sun god

Mithra. How much did this have to do with Sunday?

"The sectaries of the Persian god . . . held Sunday sacred" (Franz Cumont, *The Mysteries of Mithra*, pp. 190, 191).

"Two institutions adopted from its rival by Christianity . . . the two Mithraic sacred days, December twenty-fifth . . . and Sunday." (W. W. Hyde, *Paganism to Christianity in the Roman Empire*, p. 60).

So we understand how Sunday, the day of sun worship, became a part of what is now known as Christianity. Of course, true worshipers of Christ kept the Sabbath. But since the vast majority turned to Sunday, a tiny minority of Sabbathkeepers became lost to history. Now why, we may fairly ask, did Sunday become accepted by most of Christianity?

"The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun; for it was a definite Christian policy to take over the pagan festivals . . . and to give them a Christian significance" (Arthur Weigall, *The Paganism in Our Christianity*, p. 145).

False Christianity made a permanent institution of Sunday because it was one way to get the pagans to join. Of course it was nothing but a compromise that led to very little real conversion. But it swelled the ranks and gave the church political power, and that was what its leaders cared about.

As late as the fifth century sun worship and nominal Christianity went hand-in-hand. Leo the Great said of people at that time that they were following "the ungodly practice of certain foolish folk who worship the sun . . . : even some Christians think it . . . proper to do this" (Sermon 27, "On the Feast of the Nativity, VII", chap. 4).

These are the roots of Sunday. These facts are well understood by

many, although of course, they are not generally admitted. Listen to Hutton Webster:

"What began, however, as a pagan ordinance, ended as a Christian regulation" (*Rest Days*, p. 270).

The roots of Sunday observance are buried deep in the soil of paganism. It is a day utterly foreign to God's ways. These roots have produced a corrupt tree. What is

going to be the fate of this corrupt tree? Listen to the words of Jesus Christ: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13).

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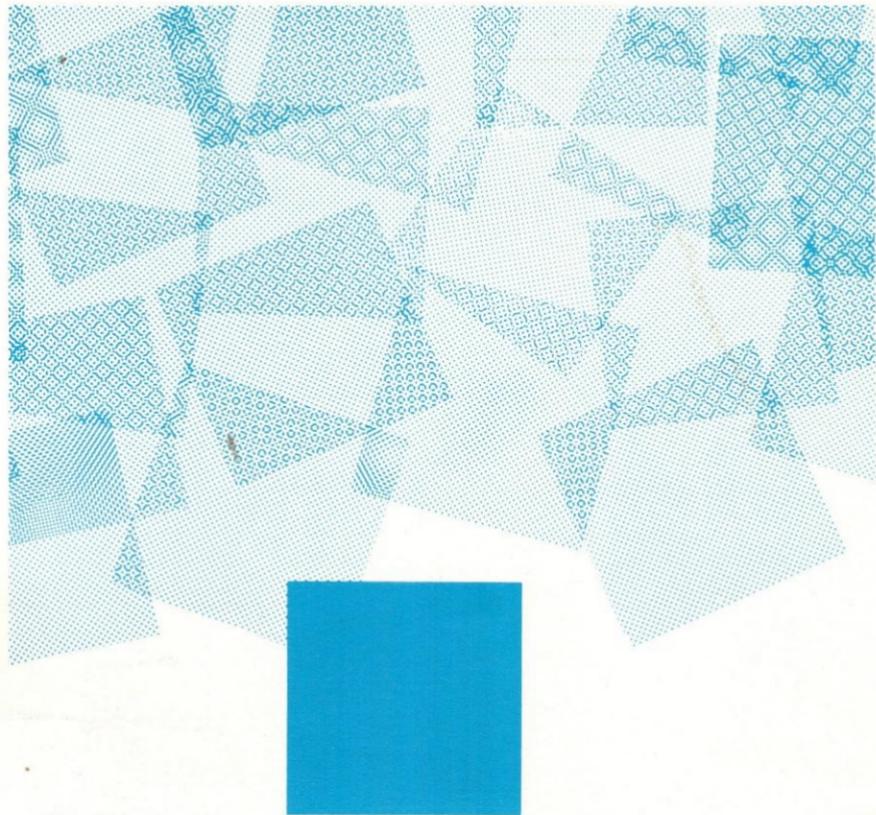
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