



*"Go, set a watchman, let him declare what he seeth."*

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# The SABBATH SENTINEL

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**THE BIBLE SABBATH ASSOCIATION**

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is to bring together into one strong organization all believers in the Bible Sabbath, regardless of sect, creed, or denomination, for the sole aim of spreading knowledge of, belief in, and observance of God's only Holy Day.

Full information about the Association may be obtained by writing the Secretary-Treasurer.

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# The Sabbath Sentinel

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## THE BIBLE SABBATH ASSOCIATION

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promoting the seventh-day Sabbath of the Scriptures

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Opinions expressed in the articles in this magazine are those of the authors, and not necessarily those of The Bible Sabbath Association. Members of the Association and others who may write for the magazine represent various denominations and religious philosophies, and while all have a common belief with regard to the Sabbath, they may differ with regard to other doctrines. While no manuscript is paid for, we do invite writers and artists to submit material for consideration.

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### Correspondence

Correspondence regarding the magazine should be addressed to the editor.



## Substance or Shadow?

by Albert G. Gearhart

President, The Bible Sabbath Association

The Sentinel is going to look, for a short time, into that famous second chapter of Colossians, the one that is, almost without exception, resorted to by those who doggedly and blindly maintain that the Sabbath has been rescinded, abolished, or "nailed to the cross." These folks are none the better off by trying to soothe their consciences by positively misapplying the wordings of this chapter.

Their whole philosophy is one of glorifying an error which they choose to assume to be fact. They thus, whether wittingly or not, substitute *shadow for substance*. These people, no matter how earnest they may be, should carefully read several of the verses which come prior to the ones which they like to wield so unadvisedly in trying to prove Seventh-Day Sabbathism as being wrong and not for today. They disregard the verses which have definite warnings in them and which precede the mention of "sabbaths" and the other things that are spoken of as being "shadows of things to come." Why not read them now, and we can see something of the warnings which go by unheeded by those who prefer the enticing words of men's wisdom to that of the Almighty who gave these words to us for our instruction and admonition? The Sentinel feels that a cry is surely in order in this day when men are forgetting the very things that our Father commanded to be remembered. Consistent heedlessness of light and truth, and persistent following after error has been the undoing of many a man, and that same fate can befall you!

"And this I say, lest any man should beguile you with enticing words . . . Beware lest any man spoil you thru philosophy and vain deceit, after the tradition of men, after the rudiments

of the world, and not after Christ . . . And you, being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body (SUBSTANCE) is of Christ." (Col. 2:4, 8, 13-17.)

It should be crystal clear that the Seventh-Day Sabbath could not be meant when "the sabbath days" are spoken of. Those sabbaths, new moons, holy days, and the meats and drinks (sacrifices) had their place in the program of worship prior to the time of the coming of the Son of man, our Saviour, the real SUBSTANCE, and the sacrifice to end all sacrifices.

Those observances could not compare with the work that our Sacrifice had to do. They were truly shadows and nothing more. He was the real thing "to come." At the offering of the supreme Sacrifice of all time, his giving his own life for us; the "shadow of things to come" blended into the person of our Saviour and SHADOW became SUBSTANCE. He who had given the Law now came to pay the penalty, in our stead, of the very SUBSTANTIAL Law which pointed out the transgressions for which he was to die. That meant every one of the Ten Commandments, including the Sabbath, had been broken and that he in the end had to pay the price, tasting of death, the consequence of sin, for every man. The



SHADOW program had become SUBSTANCE and reality. The ordinances in connection with observance of the SHADOW were no longer needed and were "taken out of the way, (He) nailing it to his cross." There the Prince of Glory died for all, purchasing grace to empower us, upon his resurrection, to live and walk in conformity with the Commandments, including the keeping of the Sabbath.

Those old decadent "sabbaths," the holy days, and the moons and all came after sin had come to blight this globe with disobedience and transgression, and had nothing to do with the Seventh-Day Sabbath which had been important enough in the Creator's sight to be included in the Decalog. That particular commandment was to be a constant reminder of the great CREATION throughout all generations for all men. It took precedence then, and yet remains important above the ceremonial "sabbaths" which at intervals reminded men of certain obligations and events which would terminate when our Saviour, as he expired on the cross, committed his spirit into the hands of his Father.

In spite of the obvious, there are those who still insist that the Sabbath of rest, made for mankind, the weekly Sabbath, has been negated and purged or written off by the action of the Son being obedient unto death, even the death of the cross! He does not lie. He told us that he came not to destroy but to fulfill (Matt. 5:17.) Yet we are expected to believe that, by his death, any further obligation to keep the Commandments was destroyed!

Excusing themselves before men, we find these folks resorting to the cry, "Judge us not! That 16th verse tells us that we are to let no man judge us concerning these things." All right, to this we can say with confidence, "Father forbid! We have no business doing that which you are going to do. You are the judge, and

you will ask what these people have done with your Commandments, and with the One who came to pay the penalty for their transgression. We know that he came to purchase us from destruction, and to provide the necessary and sustaining grace to empower the obedient to keep the Commandments, including the Sabbath, in him." He is the Righteous Judge. Men have failings and would make poor judges. Man can see only the outward appearance, whereas the Lord delves into the innermost recesses of the heart, trying its reins and ferreting out our motives.

In spite of the claim that the Law has been nailed to the cross, we find these claimants averring that we must be obedient to the other nine commandments. Disobedience is sin, they say. They admit the need for, and the propriety of, having human judges to mete out judgments and penalties for disobedience to the commandments against stealing, false witnessing, murder, and adultery! Yes, men do judge us, don't they? Laws of the land are framed or founded upon those Ten Basic Principles of RIGHT and WRONG; a strange thing, indeed, if the criterion of those two diametrically opposed conditions do not exist at the present time!

If all this is true (and it is), what justification do we have for saying that the Commandments are shadows? Are we, then, basing our laws on mere *shadows* that have long since ceased to be? The Sentinel can see no sense in building upon something that actually does not exist, but does see perfect reasoning in the minds of men who will pattern the laws of the land after that perfect Law, which is yet to be proved inadequate as a solution to all the troubles of this sin wracked earth. If man would only humble himself, conceding the point, and let SUBSTANCE, not SHADOW, take the reins, this would be a brighter and more blessed world in which to abide.



The Sentinel sees the inevitable result of the rejection of the whole of the Commandments. Disrespect for one, the Sabbath, leads to similar disrespect of the others, and even to the flagrant and brazen transgression of the others. Noah's day is being paralleled very closely, and in some ways, may even be surpassed because of man's bold refusal to conform to ten simple expectations. Is there any wonder that we are catching up and passing Noah? When SUBSTANCE is refused only to take up with the wiles of vain deceit and the traditions of men, becoming super-saturated with the rudiments of the world, not going whole-heartedly after Him; we can expect the sorry conditions which surround us.

Beguiling and enticing words from men, having their origin in the diabolical and cunning mind of the arch-deceiver, are out to ensnare and spoil you! On your guard! Take heed and flee to the Rock of Ages, that Commandment - obedient SUB -

STANCE which cannot fail and whose grace is sufficient to keep thee ever obedient throughout life to the Precepts of his righteousness. (Phil 4:13; 2 Cor. 12:9.)

#### He Cared Enough To Die.

*The Saviour came from heaven above,  
The Mighty God, Whose Name is  
Love.*

*He shed His blood to set me free;  
He cared enough to die for me.  
Oh yes, He cares, He came to save,  
And rose triumphant o'er the grave.  
In heaven, now, He intercedes,  
Soul trust Him, 'tis for thee he pleads.  
Oh, matchless Love that cared so  
much,  
That could not let the sinner die;  
But interposed His precious blood  
That we might dwell with Him on  
high!*

*Dear, blessed Christ, we rest in Thee,  
From all our sin and guilt set free.  
bide with us always, we pray,  
And lead us in the narrow way.*

Hattie Stueckrath

## Do You Know How To Divide?

Our mathematical geniuses have devised "robots" which can perform miracles with figures. Those machines can do with unbelievable accuracy calculations which would require weeks or months for the human mind to accomplish—and do them in minutes of time. But there is something which these machines cannot do. They cannot take a year of 365¼ days, and divide it into 12 equal months, with each month having not only an equal number of days but each starting on the same day of the week. Nor can these machines divide such a year into equal weeks, and still have each year start always on the same day of the week.

### Don't Be Fooled — It Can't Be Done

There is much talk about calendar reform and blank days—even the United Nations has been asked to consider one of these impossible blank-day calendars, but has again declined to consider it. There are defects in the present-day calendar which can and should be corrected. If you would like reliable information on this important subject, send 10 cents for booklet, THE STANDARD ALTERNATE-MONTH CALENDAR.

## THE BIBLE SABBATH ASSOCIATION

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# Let God Be True

By Mary A. Pierce

"In the beginning God created the heaven and the earth." Therefore God existed before he created. He simply spake, and said, "Let there be —," and the thing that he spake came into existence. Before he named the day he created his desire for that day, and this he did for six days. Now notice that he did not create anything on the seventh day; all creating was done in six days. "Thus the heavens and the earth were finished, and all the host of them." (Genesis 1:31). Then he made the seventh day and sanctified it, because that in it he had rested from all his work that he had made. (Genesis 2:1,2).

Faith is required to believe the word of God, "but without faith it is impossible to please God." "For whatsoever is not of faith is sin." (Hebrews 11:6; Romans 14:23).

God did not rest because he was tired; he simply stopped creating. In relating God's creation only the *sanctification* of the seventh day is mentioned—later on, in the Decalog, the Ten Commandments Law, we learn that "it is the Sabbath of the Lord thy God."

No man ever created a world, therefore no man ever did make or ever can make a Sabbath day. Jesus rose from the dead on the seventh-day Sabbath, but that did not make it the Sabbath; neither if he had risen on Sunday could that possibly make it a Sabbath, because of the very fact that God *himself* made the day right into creation.

When the disciples of Jesus told him that "the Jews of late sought to stone thee, and goest thou thither again?" Jesus answered, "Are there not 12 hours in a day? If any man

walk in the day, he stumbleth not, because he seeth the light of this world." He refers to the artificial day beginning at sunrise and ending at sunset, which is the light part of the natural solar day of 24 hours which is from sunset to sunrise. The term "day" according to the Bible stands for both the natural and the artificial day. Cruden's Concordance says, "In the N. T. the day is divided into 12 hours after the manner of the Greeks and the Romans. (Matthew 10:1-3; John 11:9). These hours were equal to each other, but unequal with respect to the different seasons. The 12 hours of the longest days in summer were must longer than those of the shortest days in winter. The first was that which follows the rising of the sun, and was answerable to our six o'clock in the morning of the equinox; and to other times in proportion to the length or shortness of the days, and so on. The night was reckoned by watches." (Matthew 14:25; Luke 12:38).

Ever since the earth has turned on its axis until that *great day of God* shall come it has and will bring with its turning the holy atmosphere of the seventh-day Sabbath, which is the seventh day following the six, which constitute the working week.

The apostle Paul says if we receive *the word of God as it is in truth* it works effectually in us; that is, it causes us to do the things that are right—and that means that we will keep the seventh day of the week *holy*. Proverbs 7:25 says, "The fear of *man* bringeth a snare." This kind of fear will eventually, before the coming of the Messiah, ensnare all who reject the Sabbath of God — the seventh day of the week. (Revelation 14:9-12).



An Awakened Public in Scientific Attitude Can Come Only Through  
Knowledge of Science

## SCIENCE AND NATURE

*"The heavens declare . . . the firmament showeth."*

It is our intention to feed those readers underprivileged in advanced study, but hungry for more than "popularization." In the interest of clearness, a line segment may be loosely called a line, functions used may be presumed continuous, and mathematical rigidity may be sacrificed. While knowledge of high school mathematics is presumed, pertinent review will appear on occasion. Each topic will be discussed upward from the elements, or will give reference to a previous development of them. By graded steps discussion will be clear to the general reader as far as he can go; but then deliberately carried further, as a challenge for further study from references given. Reader participation is invited. Urgent appeal is made to our big elder brothers in science to correct, supplement, suggest, and drop plums from above into our open mouths. Contributions will appear from "John Doe" when so directed, to protect fully any contributor troubled by publicity. Participation in this department in no manner identifies one with any religious, political, or social activity, other than study.

### *Ubinam Gentium Sumus?*

(Where in the world are we?)

By George W. McLaughlin

Intimate records of every people reveal a minority group, seldom in power, taking the commandments of God seriously — and walking accordingly. The environment, the very air they breathed, abounded in subversive promptings. Some elemental forms of press and radio have ever been controlled by selfish interest to mold majority opinion. The way of righteousness has ever been narrow, offering the pilgrim little sympathy or solace beyond the small inner voice.

Many such minorities have sought an outlet of deeper promptings in outward religious expression throughout history and undoubtedly through the unrecorded time of the geological ages. Just as often, the subtle environmental permeation of centuries has robed sincerity in garments of infinitely enlarged ceremony and ritualism. These religious forms assumed an importance completely out of proportion to the rest of the social life. This fact need not belittle the intrinsic worth of the pioneers nor of those who, living amid such corruption, retained the inner spark. Some "Anna" and some

"Zacharias" has worn a guarding mantle unto a "cleansing of the temple."

In the fullness of time drought, poverty, general material disaster, and four centuries of slavery served to smelt the dross from a general mass of a people. This made possible the establishment of an earthly theocracy: —Israel—to dramatize Israel versus Egypt before men of all future time, and very possibly before the planets of all space, and to exhibit, before those who would see, the certain experiences of the pilgrim's way, just as John Bunyan saw.

This theocracy never was pictured in the garb of perfection. Individually and compositely the inherent racial tendency to evil appeared—but never without the whisper of the Comforter, indicating a way of escape. The possibility of decadence was always accompanied by an alternative. Even the prophecies foreshadowed an outcome contingent upon choice. An "of" persistently appeared, indicating the group experience to be pre-eminent for individual profit.



The scripture story recounts a group pilgrimage toward a promised land, offering an existence Utopian compared to the bondage which preceded the pilgrimage. Admission to the promised land was contingent upon obedience to the ten eternal precepts of righteousness.

The human element was highly predominant in the group's seeking a bargain. The greed for ease and comfort, first in importance to them, brought 40 years wandering "in the wilderness" as a harsh but necessary discipline. Of the original multitude, only Joshua and Caleb perceived the commandments to be the real possession—and only those two qualified to possess the material "milk and honey."

In the centuries preceding and since that pilgrimage, the "wilderness journey" has been provided as a disciplinary experience, to grind, to shape, and to polish the character until the individual is a fit custodian of true riches.

The home has ever been the first grouping of individuals to give each an opportunity to perceive, analyze, and tolerate the weaknesses outcropping in the others. In this small sphere of action has ever come the first choice between true communism and antagonistic rivalry, between loving co-operation and selfish opposition, between love and greed.

By steps the first choice has passed into the affairs of the next social unit: tribe, church, school, and office; thence to town, state, and nation. At each step the heat tests of the wilderness journey try the metal of the individual to draw its temper. Loving consideration pervading the home often has deteriorated in the school, disappeared in business competition, become a farce in politics, and non-existent in national diplomacy.

Good sportsmanship is a flimsy cloak to cover the open exercise of human greed, and such deceptive terms have given greed harbor in the

purportedly protective units at all levels of society. Greed, disguised as good sportsmanship, has permeated child play, has despoiled fraternal groups, has devitalized the charities, has disembowled the church, until parliamentary chancery in its higher councils has implanted rot which has spread from the top downward, and developed rival factions which strive like undertakers for possession of the body.

The adulterative forces constituting the "wilderness" have ever operated in economic approach. Hunger prompted Esau to sell his birthright at a low price; the fear of hunger has prompted unmeasured compromise. The promise of food or a threat to its supply has crowned tyrants, turned the course of history, and shattered the standards of men. In the days of the early church, membership in trade guilds conducting obscene and profane entertainment was essential to any employment above the lowest slave levels. Heathen observances on the "day of the sun" were necessary to exclude the individuals from persecution.

Such economic and governmental pressure gradually corrupted the church into syncretism with heathen institutions, compromising the apostolic religion with the introduction of pagan customs and holy days, which were given Christian names and Christian significance as a disguise.

Thus did economic pressure serve to corrupt all protective projects at each social level, until society can offer no untainted shield to the individual, leaving an inward awareness of friendless existence and recognition of competitive greed at every turn. The result is the natural alliance of "have-nots" in common cause against the "haves," known as the struggle of the masses. History recounts many bloody demonstrations of this seething discontent, including the nearly-successful insurrection of the Roman slaves.



Unfortunately for the masses, all wealth, weapons, and educational insight have ever been the possession of their overlords, as well as the much more powerful media of shaping opinion, with the result that by propaganda the masses are kept divided, suspicious of each other, and blind to their true interests. In most nations today all governmental functions have fallen into control of lawyers sworn to serve the highest-paying client. It is easy to discern which element of society can pay most.

The result of all this is a continuous legislative mill producing pyramided laws, by which any variety of justice can be meted for a price; an ever-enlarging family of lawyers on public payrolls; all governments with endlessly-duplicated services and employees for fictitious services; and general bureaucratic corruption. None of the parties represents the people's interests, which gives the voter a chance to vote against himself on either ticket.

In comparatively modern times taxation without representation resulted in a Boston Tea Party and a struggle for freedom. Sadly enough during the years since this burning zeal subsided to be displaced by a lawyer government representing "big business," until we have become partners in intimate alliance with our former masters. We are not guilty of territorial imperialism, and the English are abandoning it as bad modern business. Neither Hitler nor Tojo could see such guilt in us, but they did see an obvious imperialism in our effective economic strangulation.

A still more recent mass rebellion occurred in 1917 in Russia, when millions successfully broke the serfdom of the czars. Like most other such movements, it started in pure mass interest; and like most new governments of the past, it started with a house cleaned of corruption. In a few years, persistent inimical gestures indicated that such government for,

by, and of plebians was not tenable in a world of special interests. This people stumbled into the common governmental blunder of raising "lawyers" to leadership. In Vishinsky, Molotov and some others they undoubtedly have a full match for other diplomats in "horse-trading" ethics; but in a few generations, they, too, will find that their saviors have become new czars, with tyranny in the name of competition and a communism which doesn't commune.

Thus the wickedness of the human heart excludes righteousness from government. Economic imperialism is a temptation beyond the resistance of unregenerate man; and be the label monarchy, republic, or democracy; be the boasted doctrine ever so socialistic or communistic; all government constitutes the "wilderness" for the pilgrim seeking righteousness.

But amid all this come rays of hope and encouragement. Occasionally a beneficent monarch has appeared, prophets with hindsight and foresight have arisen to point a lighted way, sentinels have often been on the tower to answer the plaintive "What is the hour?" sometimes a Cicero has answered his own question to bolster our courage: "Where in the world are we?"

For the prospective citizen of God's kingdom there remain some definite cues to his conduct. He can be a citizen of no particular country, but of the world. He can be a member of no earthly divided church, but of the invisible body of Christ. He can participate in mass murder for no nation's interests, and can die in refusing if necessary. He can know God through reading his blessed Word. He can see God through his handiwork. He must live in separate life.

To see God through the study of his handiwork is true science—it is divine science. Mathematics expresses the basic principles of God's kingdom and underlies the creation and the func-



tion of all matter. Intimate knowledge of any subject inevitably leads us to a mathematical foundation; and we step by degrees from an approximate to a more exact compliance as our knowledge grows. In physics, chemistry, and biology we pass thru stages of constructional wonders, finding miniature universes in a harmony of mathematical precision; and in turn we find each planet of these universes a still smaller universe of precise order and equally complex, and we pass into even smaller kingdoms of the infinitely small. In the opposite direction the astronomer finds great systems as only part of still greater ones, and on and on into the infinitely great.

Materialistic conceptions belong only to the partly learned, who still "see through a glass darkly." One great astronomer gained inner illumination, in peering through his telescope, to speak words approximately thus: My God, allowest thou me to see through thine eyes. Pythagoras, Archimedes, and many other great scholars have been dubbed "heathen"

by religionists, but these scholars saw in the marvelous relationships of number and form the principles of divinity, which the accusing religionists never could see.

This country can be greatly proud to give a home to a great world citizen, who has planted milestones in the scientific exit from darkness. Questioned as to atheism by a reporter for a high-class religious periodical, he deplored the fragmentary detail known to us of the great plan, and expressed his zeal to do something about it. Just how atheistic can he be? From the same source come statements that science knows no frontiers, and again that only by knowledge and understanding can peace be achieved.

It will be the purpose and policy of this department to offer pertinent scientific information of interest to all, and lucid exhibits of many mathematical and physical principles hampering those underprivileged in study. Such treatises will come from those who see in science and nature the enhancement of God's honor and glory.

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## THE CRACKER BARREL

Box 3

Pomona Park, Fla.



Does the Sabbath have any Relation to

## *Attaining the Kingdom of God?*

By George A. Main

Most Christians give little consideration to the relation of the Sabbath to our ultimate status in heaven. Yet the teachings of Christ thereon are so complete and clear that there is little excuse for not knowing and keeping in mind continually Christ's unmistakable teachings in this important matter.

In Matthew 7:21 Christ very positively affirmed that all who disobey the Sabbath Commandment, or any other portion of God's recorded will for mankind, would be *disbarred* from the heavenly kingdom. Should not such fearful consequences of rejecting the Sabbath impel us to serious thought?

There can be no doubt that when Christ referred to God's will he meant the Ten Commandments, since God himself was their author, and since they are the *only* concise summary we have of his will for mankind, and also since Christ taught us to pray, "*Thy will be done.*" Sabbath-keeping, then, is one of the deciding factors in determining our attainment of the heavenly kingdom.

From Matthew 5:18 we learn that God's recorded will would never be changed, even to the extent of the smallest letter; and in Matthew 28:1 we are assured that the Sabbath is the day just prior to the first day of the week, just as it was in the Old Testament. These two facts should forever silence those who are prone to repeat one or more of the three conflicting defenses of Sundayism: (A) That the entire Law of God, including the Sabbath Commandment, has been abrogated; (B) That none of the Law has been abrogated, but we are free to keep any one of the seven days we prefer; (C) That we have no right to observe any day we choose,

but are obligated to observe Sunday, the day to which the Sabbath of God was changed sometime by someone.

From Matthew 5:19 we learn that Sabbath observance *alone* is not all that God expects of us, but that those who both do and TEACH the Sabbath as well as the other Commandments shall be called *greatest* from the heavenly viewpoint, while they shall be called *least* in heaven who disregard the Sabbath and mislead others into no-sabbathism or Sundayism, or similarly break other commandments and teach men to do so.

The observance of the Sabbath is not a *denominational* matter, any more than the commands not to murder, steal, or lie are denominational. However, the Sabbath Commandment is the only one which people have been misled to believe to be denominational. The Sabbath Commandment should be taught by all as part of God's will for all men, just as are the other nine.

Most Christians want to unite in worship and fellowship with those of like precious faith, and the Scriptures teach that they should do so. But no individual need feel that he must accept any denominational doctrine in order to accept the Sabbath truth. Every person is created by God, and should subject himself to the will, the Law of God, regardless of the church in which he may choose to worship.

No one need be a Methodist, or a Catholic, or a Congregationalist in order to teach "Thou shalt not kill;" neither must one be a Jew, an Adventist, or a Seventh Day Baptist in order to teach, "Remember the Sabbath day to keep it holy." Acceptance of and obedience to the Law of God, including the Sabbath Commandment, does not require accept-



ance of other denominational doctrines. But acceptance into the heavenly kingdom does require acceptance of and obedience to the Law of God, including the Sabbath Commandment.

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### **The Sabbath A Personal Benefit**

By E. Marvin Juhl

Most men are hunters. It's the dollar they are after—dollars to be lavished upon themselves, their children and friends, or to be invested in order to secure more dollars.

Life to us today has settled down to a routine of duties which take up so much of our time there seems little or no inclination for anything else no matter how good or profitable it may be.

Then, when we do take time off to do the thing we believe will give us pleasure and a little relaxation, we find ourselves robbing something else in order to be able to keep on going. Of course, the work and the drag begins to pile up on us and we think nothing of it while we are young.

It is the misfortunes of life that

causes us to think back and consider the past. We begin to realize that we could have planned things differently for ourselves and avoided many unpleasant things.

As we recapitulate, have we taken into consideration what advantage there would be in it for us, individually, through habitual 7th Day Sabbath observance? For ages on end the professional ministry has stood in life's highway pointing us to the legal and Biblical side of the Sabbath question, and they have done a noble task.

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# The Sabbath of the Commandment

By C. O. Dodd

There are those who teach that the Sabbath of creation and Sinai is governed by the new moon of Abib, and that the week with its Sabbath begins anew each year with the new moon of the first month of the sacred year.

Some, not knowing the Scriptures, are overcome by this teaching, and thus Satan is pleased when they are drawn away from the true Sabbath and brought to the observance of a sabbath that in no way harmonizes with the Sabbath of creation.

At Eden the Creator made the Sabbath after his creative work was ended, by resting upon it himself and by setting it aside (sanctifying it) as the rest day of mankind (Genesis 2:2,3). This day was a sanctified day, a blessed day, a holy day—made for all mankind.

In case some might think the day lost, the Creator caused it to rain down manna for 40 years, year after year and day after day, with the exception of the true seventh-day Sabbath, as Israel wandered in the wilderness. They could not fail to know which day was the Sabbath, for on the seventh day no manna fell (Exodus 16.)

Then, centuries later, the Messiah came, the Father's own Son from heaven, sent unto mankind. He placed his approval on the Sabbath, verifying which day it was, by resting and worshipping on the same day observed by the Jewish nation at his time (Luke 4.16).

This Sabbath day observed by the Jewish nation in the days of the Messiah is the same day now kept sacredly by the pious Jewish people of our day. History verifies the fact that this day has not been changed during the past 1,900 years. Pious Jews

throughout the earth, in whatever nation and under whatever calendar they may be found living, bear witness to the true Sabbath day by ceasing labor and meeting in their synagogues for worship on the identical Sabbath day, be they living in Palestine, China, Russia, or America. The same day is the Sabbath day of the Jews of the Messiah's time; and so, for our information, we read what that day was in Matthew 28:1: "In the end of the Sabbath, as the first day of the week drew on." Thus the day following the true Sabbath day was the first day of the week for the Jews then, as it is now; and for Palestine under the Julian calendar of Rome as in America today under the Gregorian calendar. The Sabbath and the first day of the week remain in their identical positions in the weekly cycle under all three calendars: Jewish, Julian, and Gregorian.

But for proof that the moon did not regulate the Sabbath day, let's go for a moment to the law and to the testimony; for the prophet sets the rule, a sure way to judge the truth: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isaiah 8:20)."

By this law-and-testimony rule, we'll try the new-moon-Sabbath doctrine. Exodus 16:1 says that the children of Israel came to the wilderness of Sin on the 15th day of the second month.

## ABIB

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When the children of Israel murmured and complained for lack of bread and meat (from the context, still the same day, verse 2), Yahweh promised them meat at sunset (evening) and bread at sunrise (morning) (verse 5). This he fulfilled (verses 6, 7). The quail came at evening (the beginning of Iyar 16), and at morning (the day part of Iyar 16) the manna was found (verses 13, 14).

This manna fell for six days, and as the seventh day was the Sabbath, no manna fell on that day. The manna fell then on Iyar 16, 17, 18, 19, 20, and 21—six days; Iyar 22 was the Sabbath. We find that the Sabbath was not on a new moon day, nor could it have been governed by the moon at all, proving conclusively that the Sabbath of creation was not coincident with the moon sabbath at the exodus.

Then to the testimony. The 15th day of the first month was the first day of unleavened bread, and a moon sabbath (Leviticus 23:6, 7). Our Saviour was crucified on Passover day (Leviticus 23:5; Mark 14:12; 15:1, 24). This was the 14th of Abib. The 15th day, the day following, was a high sabbath (John 19:31), a chief sabbath day of the sacred year (Leviticus 23:6,7). This sabbath was governed by the moon, being the 15th day of that first moon of the year (Exodus 12:2,16). No work was to be done on it; it was a moon sabbath, but not "the" Sabbath of creation.

On this Passover sabbath (the 15th of Abib), the day after the Messiah was crucified, his women disciples rested, refraining from toil (Mark 16:1). But when this sabbath was past, they brought spices and prepared to anoint the body of their cruci-

fied Master. But the next day, following this work day on which they bought the spices, was the weekly Sabbath day, not governed by the moon, but determined by the rotation of the days of the week, beginning at Eden and continuing to Calvary. After they had prepared the spices and the ointments which they had purchased on the day following the Passover (high day) sabbath, they again rested, and this time their rest was upon "the Sabbath day according to the commandment" of the Decalogue (Exodus 20:8-11), hence was the seventh day of the week (Luke 23:56).

Now get this as the testimony records it. The Messiah was crucified the 14th of Abib; the next day (the 15th) was a sabbath; the following day the women bought and prepared the spices for the anointing; and then rested the Sabbath day according to the commandment. Thus the moon sabbath and the creation Sabbath were two different days in the crucifixion week.

But what day of the week was this Sabbath then, and is it now? If we consider Matthew 28:1, we learn that the Sabbath ended the week then, and the first day of the week followed next, just as it does now. The Jews were keeping the true Sabbath when the Messiah was born among them, placed his approval upon that day by using it as his Sabbath (Luke 4:16). This Sabbath day ended the weekly cycle. A new week began immediately at its close (sunset) (Leviticus 23:32). The Jews kept the same weekly cycle they do now. Their week coincides with the week of the Gregorian calendar in use now. The Gregorian calendar week agreed with the week of the Julian calendar, the calendar of the Romans. The same regular cycle of seven days was the week of three calendars.

One has but to look at a Jewish calendar or a Gregorian calendar as it hangs upon his wall to see the



same week that was observed in the Messiah's day. The weekly Sabbath preceded the first day of the week then—and it does now.

And here we give the testimony of the *Encyclopedia Britannica*, verifying the fact that the moon does not regulate the weekly cycle or the seventh-day Sabbath of the commandment: "The week is a period of seven days, having no reference whatever to the celestial motions—a circumstance to which it owes its unalterable uniformity . . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss . . . to assign to it an origin having much semblance of possibility (11th edition; article, *Calendar*).

The Sabbath day of creation is the rest day of the Messiah and his people. It was the seventh day of the week. It began at sunset and ended at sunset. The day following it was the first day of the week.

The seventh day of the week today is the same corresponding Sabbath as that of the Messiah's time; the day of Moses at Sinai; the period of 40 years that the Israelites were fed manna each morning except Sabbath morning; the same day as Yahweh the Creator rested at Eden, thus making for mankind a day of rest, a day blessed and sanctified by him for all; it is still the seventh day of the week, the true Sabbath.

Let no man beguile you by subtilty to draw you away from the true Sabbath, for many deceivers have gone forth teaching another sabbath, when the true Sabbath of the commandment remains for us. Let no man take away your blessing—for it is yours if you make the Sabbath your weekly observance.

"Blessed is the man that . . . keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil (*Isaiah 56:2*)."

"Everyone that

keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; . . . for mine house shall be called an house of prayer for all people," just as the Sabbath is a day of rest, holy and sanctified, for all people in all ages.

May the Eternal, whose name alone is Yahweh (*Psalm 83:18*), the Most High over all the earth, bless the reader as he takes hold of the holy Sabbath day to keep it, not doing his own ways nor finding his own pleasure on the Father's holy day, but calling the "Sabbath a delight," a holy, sanctified day; for then shall he delight in his Maker (*Isaiah 58:13,14*) and be among those blessed in the judgment day because he kept his Father's commandments (*Rev. 22:14*).

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#### Church and State

Speaking before the session of the Baptist World Alliance in Cleveland, Dr. Walter O. Lewis of London said, "Full religious liberty does not exist where there is a state church. Intelligent nonconformists advocate the separation of church and state, not only because they feel they suffer certain disabilities, but because they feel the state churches themselves would be better off if they were freed from their connection with the state. Attacking the Roman Catholic church in Italy in speech or print is often regarded as an attack on the state and may be heavily punished."

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## *What Is The Bible Sabbath Association?*

The members of The Bible Sabbath Association recognize the Creator as the ruler of the universe, and believe that obedience to his will is fundamental to the best welfare of humanity. It is evident that full appreciation of the will of the Creator as expressed in his Law and of the bearing of that Law upon the affairs of mankind is possible only when a definite portion of man's time is applied to contemplation of that Law. The Creator, in his infinite wisdom, provided a definite day for this purpose by permanently setting apart as hallowed time the seventh day of each recurring week, to be observed by all men as God's holy day.

The Saviour testified that he himself is Lord of this holy day, and the record shows that he and his apostles kept the seventh day holy; and, by word as well as example, taught all men to do likewise.

Mankind in general is misinformed concerning the sacred seventh-day Sabbath and its importance in man's moral and religious life. The widespread and growing realization of man's need for the sacred Sabbath of Scripture with its immeasurable benefits; and the realization of the obvious necessity, before true Sabbath observance can be restored, of the promulgation of the Sabbath wholly apart from other religious issues, led to the organization of The Bible Sabbath Association.

You may participate in a spirit of brotherhood and concern for both the temporal and eternal well-being of your fellowmen by co-operating in carrying the Sabbath truth to all mankind, regardless of creed, sect, or denomination.

The Bible Sabbath Association provides the one logical channel through which all may participate in non-sectarian, undenominational, and progressive advancement of God's holy day.

### ITS PROGRAM

The program of the Association is to bring together into one strong organization all believers in the Bible Sabbath, regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of God's only holy day.

### ITS BASIS

The basis for this program is such challenging facts as these concerning the Biblical seventh-day Sabbath:

(a) The Sabbath was instituted by the Creator at the very beginning of human history for the good of all mankind, and hence is in no sense racial or sectarian.

(b) It was the memorial Sabbath of creation, and has been uninterruptedly observed by the followers of the one God from the very dawn of man's creation to the present day.

(c) Its universality is irrevocably established by the exclusive designation of the last day of the week as "Sabbath" or "rest day" in over one hundred of the leading languages of the world, proving that it was the only weekly Sabbath when languages were first formulated.

(d) The Sabbath commandment is the keystone commandment of the Decalogue—the only perfect code of conduct, and God's basic will for mankind; and that is the "will" which we continually pray may "be done on earth as it is in heaven."

(e) It is the only commandment rejected by those who claim to follow the Saviour. The other nine are disobeyed, but none of them is actually repudiated.

(f) It is the one commandment of God's Law which has been legislated against by mankind, through statutes designed to compel men to rest on Sunday.

(g) The seventh day is the only weekly Sabbath designated as such by the Messiah, the twelve apostles,



the Old Testament, and the New Testament.

**ITS AIMS**

The aims of the Association are the creation of the very highest ideals and practices in individual and group life.

(a) By emphasizing the *historical facts* that both individual ideals and group behaviour advance or recede as reverence for the Bible and obedience to God's Law rise or fall.

(b) By promoting *reverence for the Scriptures*, sincere reverence being impossible as long as Scriptural Sabbathism is rejected.

(c) By stressing *respect for God's Law*, true respect being impossible while the Sabbath commandment is repudiated by Sunday observance or the failure to observe any day of rest.

(d) By encouraging as *one use of the Sabbath* the contemplation of all the Ten Commandments and their application to the problems of mankind—since only in this way can the real meaning of the Law be grasped, obedience to it consummated, and thus attain the lofty goals and high ideals of individuals and collective civilization.

**ITS METHODS**

To accomplish its purpose, the Association makes a carefully balanced use of God's Word and other books, pamphlets, booklets, periodicals, platform, pulpit, available radio broadcasts, personal work, and co-operation in Sabbath-observing industries.

**ITS STANDARDS**

The Association aims for tolerance in all its activities; accuracy and thoroughness in its efforts; attractiveness in its products; complete accountability for all funds and entrusted properties; periodical reports, investigations, and audits in such detail and with such frequency as shall insure compliance with these and other right principles.

**ITS INVITATION**

Every believer in the seventh-day Biblical Sabbath, whether impelled by

(a) Personal desire to conform to God's will in Sabbath observance;

(b) The unmistakeable importance of the Sabbath to the advancement of civilization; or by

(c) The obvious need for ideal observance of God's holy day as part of the program of following the Master—is invited to join the Association, to have a voice in its procedures, to take part in its great work, and to contribute to its support as a most profitable investment in world betterment.

The Association is not a church or a denomination—and church membership is not a requirement for membership in the Association. There are a number of Sabbath-keeping churches which will welcome any Sabbath-keeper, and the Association co-operates with any of these denominations in matters relative to the Ten Commandments, but especially or specifically with regard to the Sabbath of the Fourth Commandment.

Any person who approves the objects of the Association may become a member in accordance with the following grouping:

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### *The Beast*

By Miss Rachel Schaub, Box 111, Nisland, So. Dak.

Some say that Satan is the "beast." Some say that the Roman Catholic church is the "beast." Others say the "beast" is a man; the anti-Christ. Still others say that the Pope is the "beast."

The opinion of men are many and varied, but let us see what the Scriptures say on the subject.

In considering the opinions men set forth we find that Satan can't be the "beast" because Satan is cast into the lake of fire *where* the "beast" and the false prophet *are*. Rev. 20:10. If Satan *were* the "beast" he couldn't be cast into the lake of fire *where* the "beast" is.

The Roman Catholic church can't be the "beast" because according to prophetic symbol a woman represents a church.

The harlot "woman" *rides* the "beast." Rev. 17:3. The harlot woman is the Roman Catholic church—the Apostate church. The Roman church can't very well be the "woman" and the "beast," also.

A man: a world dictator; an anti-christ, can't be the "beast" because according to prophetic symbol a beast is always a world kingdom. Dan. 7 and 8 (Chpts.) See Dan. 7:17 and 23 especially.

The Pope also can't be the "beast" because the Pope, too, is a man and can't fulfill the prophetic symbol of the "beast."

A description of the "beast" is given in Rev. 13 verse 2 i.e. The "beast" was like unto a leopard, his feet were as the feet of a bear, and his mouth as the mouth of a lion. The "beast" is composed of parts of three other beasts: a lion, a bear, and a leopard.

Turning to Dan. 7 we find pictured four beasts. The first is a lion. The second a bear. The third a leopard. And the fourth an unnamed "terrible" beast.

By studying we find that the lion is Babylon, the bear is Medea and Persia, the leopard is Grecia, and the "terrible" beast is Rome.

The "beast" being composed of parts of three of these beasts symbolizes that the "beast" is a world kingdom occupying the same territory that the beast it is made up of occupied.

The "beast" is the Holy Roman Empire and not the Roman Catholic church. It is a federation of nations, with the state supporting the church; financially and civilly.

Going into a further study of the "beast" we find the beast had seven heads and ten horns. And upon his horns ten crowns, and upon his "heads" the name of blasphemy.

On this Rev. 17:9,10 states: the seven heads are seven mountains, on which the woman sits. And there are, or these are, seven kings; five are fallen, one is, and the other is not yet come, etc.

The seven heads are seven kings or kingdoms (Kings and kingdoms being used interchangeably). The woman "sits" on the heads, symbolizing the kingdoms carry (support) the church. The woman doesn't sit on all the



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heads at the same time, but sits on them successively. Rev. 17:10 states Five are *fallen*, one *is*, and the other *is not yet come*. By this it can be seen that it is a *successive* carrying and *not joint* ruling.

The first "mountain" kingdom to support the church was under Justinian, beginning in 538 A.D. The Justinian government carried the Roman church, the woman, for a certain length of time then refused to carry her any longer and cast her off. Being cast off by Justinian she was in the valley until the next mountain kingdom: Charlemagne, 800 A.D., took her up and carried her. The Charlemagne government carried her for a time then cast her off, too. Here she was in the valley again until the third mountain kingdom: under Prince Otto, beginning in 962 A.D., picked her up and carried her for a time. In the valley again when the Prince Otto government would no longer carry her, she was picked up by Fredrick I, Henry VI, and Fredrick II (1152-1250 A.D.) the fourth mountain kingdom.

The next kingdom to support the church was that of Rudolph, Count of Hapsburg, beginning in 1272 A.D. This was the fifth mountain kingdom. Charles V was crowned emperor of the Holy Roman Empire in 1620 at the age of 20. He was of the house of Hapsburg. It was he before whom Martin Luther, during the Reformation, spoke at the Diet of Worms, April 17, 1521.

The "beast" that fights the King of kings is one of the first five kingdoms that supported the church—the one which was as it were "wounded to death," Rev. 13:3. It will come out of the bottomless pit, or place of death, and carry the woman again. It will be the eighth head; it is "*of*" the seven.

The fifth head is the one that received the wound. It was under the House of Hapsburg. The kingdom, under the House of Hapsburg, restored, will be the "beast" that fights the king of kings. The wound that the fifth head received was inflicted through Martin Luther.

To go on to the sixth head. Austria backed by Spain, rejected the Reformation and again supported the church.

Napoleon was the next and last to support the church. For a period of about eight years from 1804 to 1812, until his fall, Napoleon supported—posed as the support—the papacy.

From 1850 to 1870 Louis Napoleon championed the cause of the Pope. The relations between the papacy and the empire were more cordial than under the first Napoleon. But for the soldiers of the French Empire, the papacy would have lost Rome and the remnants of the papal states before it did. The Pope repeatedly begged the Emperor not to withdraw the French soldiers from the city, for he well knew that this would be the signal for the capture of Rome by the Italian nationalists. Louis Napoleon, through the influence of his Spanish Roman Catholic wife, ardently devoted to the cause of the Pope, respected the Pope's wishes until the fall of the Empire in the battle of Sedan in 1870.

So ended the seven heads, or seven mountain kingdoms, who carried the church; the harlot woman; Babylon, Mystery, the mother of harlots and abominations of the earth.

The "beast" is a *world* kingdom; a federation of nations with the church and state working together.

The "image" of the "beast" will also be a federation of nations with the church and state working together.



## *An Obligation to Study*

By Dr. Robert C. Darnell

A couple of months ago a friend of mine, who had married a Seventh-Day Adventist woman, said to me that he had told his wife he was happy until his marriage, because he had known nothing about the Sabbath—now that he knew the Sabbath truth, he was very uneasy, because he knew that it was the truth, and he felt an obligation to do the commandments as well as to know them.

Many people turn their ears away from hearing about the Sabbath for the same reason — they figure that “where ignorance is bliss, ’tis folly to be wise.” Unfortunately, the bliss of ignorance is temporary, for God tells us, “My people are destroyed for lack of knowledge.”

There are a number of reasons why people who are afraid to study the Sabbath question should do so, in spite of their fear that to study is to be convinced of the Sabbath truth.

Because of our great indebtedness to God we should consider it not only a duty but a privilege to learn all we can concerning his will for us—and his will is expressed in his Law. All that we have—life itself—we owe to our Creator. The Bible tells us that we were created for his pleasure, and that he has no pleasure in wickedness and sin. The only way we can please him is to obey him.

We are told in God’s Word to search the Scripture. If searching the Scriptures is going to lead you to truth, you should not be afraid to see what God has to say about the Sabbath.

You should study the Sabbath question just because all people do not agree about it. While most ministers and religious leaders who observe Sunday and teach others to do so know that they are teaching a violation of the Law of God, there are a few who sincerely believe that the first day of

the week is the day to be set aside for public worship. Any question about which there is a shadow of a doubt, especially if that question can affect our eternal life, should not be allowed to remain unsolved in your mind. It is an obligation to find out the truth.

The progress of Christianity is being retarded because of lack of interest in the truth, itself. In one of the news items in this issue of THE SABBATH SENTINEL we tell of a minister who has resigned after 17 years of preaching because he became convinced that the church was not preaching the truth. How can you expect your spiritual life to advance and progress if you refuse to study because the truth might inconvenience you?

Indifference as to the results of our lack of interest is an equally serious obstacle to the progress of Christianity. Most people who don’t want to hear anything about the Sabbath simply don’t care whether or not the Sabbath is important. The Bible is full of many precious promises to those who will keep the Sabbath in this life—it gives assurance that only those who keep the Sabbath will inherit the new earth. It warns nations and peoples that disobedience to the Law of Ten Commandments (of which the Sabbath is one) leads to destruction. If disobedience to the Law will overthrow a nation (and the record shows that it has more than once), what will be its effect upon a church? Do you care what happens to your church, or to the whole Christian movement? If you do care, it is important that you know for sure which day is the Christian Sabbath.

The Law of Ten Commandments is our schoolmaster to bring us to Christ. It is through obedience to the Law that we come under grace. Jesus is the only door to eternal life—unless



we come to him, we have no hope for the future. He said, If you love me, keep my commandments. It is your duty to *know* how the commandments are to be kept. If it makes a difference to God which day of the week you set aside for him, you need to know about that.

We must be either for or against God, to whom we are accountable, which makes it our duty to know what he wants us to do. (Matthew 12:30; Romans 14:12).

Failure to be for God is caused by a lack of Bible study. (Mark 12:24; Matthew 22:29; Ephesians 4:18; Acts 17:11).

Our personal salvation is dependent upon a knowledge of and obedience to the whole Law of God, which includes the Sabbath. (Galatians 3:24; Psalms 19:7-11; James 2:10).

Our whole duty to God is summed up as being to fear God and obey His commandments. (Ecclesiastes 12:13).

Our love for God is based upon obedience to his commands, the knowledge of which is possible only thru Bible study. (John 14:15, 21, 23, 24; I John 3:23).

It is our duty not to add to or take away from the Scriptures, and we should expose the errors of those who do so. (Proverbs 30:5,6; Deuteronomy 4:2; Revelation 22:18,19).

If you have been turning away from the study of the Sabbath question because you haven't *wanted* to know the

truth, consider whether you should be *ruled by your fear* or inconvenience if the Bible shows the seventh day to be the Sabbath, or whether you should be *governed by the necessity of knowing* what it is that you should do to please God. Do you think that you owe it to your heavenly Father to at least try to find out what his will is for you?

(This article is based on a chapter in the Book, *The Sabbath in Divine Revelation*, by George A. Main, B.S., a systematically arranged and complete study of the Sabbath question. The book is for sale by The Bible Sabbath Association.)

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#### All Ten Commandments?

FAITH AND FREEDOM, publication of Spiritual Mobilization, 1521 Wilshire Boulevard, Los Angeles 17, California, published an article by Jasper E. Crane entitled "Christianity vs. Totalitarianism." Mr. Crane stated: "To do God's will is to obey his laws; for all laws—physical, biological, social, economic, moral—are the design of God, the will of God. Without liberty there is no right or wrong, no meaning to the Ten Commandments or to Christ's commandments to 'love the Lord thy God' and 'thy neighbor as thyself.' If the human will were not free, how could there be any significance to love! "But who looketh into the perfect Law of Liberty, and continueth therein . . . this man shall be blessed in his deed'."

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#### WHAT ABOUT THE FUTURE?

Will Russia or some other power rule the world?

Is this the last war? Will the next be Armageddon?

Will civilization be annihilated from the world?

Do you know which is the true Christian day of worship?

Do you know which day Jesus kept and why?

Do you know which church He would attend if He were here?

Do you know when Jesus is coming for His church or Saints?

Are you numbered among them, do you know who they are, and what they do to become His children?

Does the future hold hope or despair for you?

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Send to Oscar O. Paul, 604 Austin Avenue, Abingdon, Illinois



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## PAID PUBLICITY

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The opinions expressed in this letter are not necessarily those of The Bible Sabbath Association.

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Dear Co-worker:

THE SABBATH SENTINEL is before me. Sabbath-keepers are making a grave mistake in teaching that the Ten Commandments are one law and the Book of the Law is another and separate law: and that the Holy Father was the author of the "Ten Words" and Moses was the author of the "Book of the Law;" that the Ten Commandments are perpetual and the Book of the Law was typical and pointed to our Saviour's sacrifice on the cross.

Nothing can be further from the truth than the great error that has been handed down to us by our leaders in the past. The sacrificial law is only suspended for this Day of Grace we are passing through since the covenant and kingdom was lost, 610 B.C., when the Temple was demolished by divine order. The Israelites went into captivity to Babylon, were instructed to **not bring any more sacrifices until he come whose right it is**, when the new covenant is made with Israel after the return of our Mediator from heaven with his resurrected nation of immortals will take over the nations of earth and restore the entire system given Moses at Sinai.

I am astounded that Bible scholars have not seen the simple truth so many times reiterated in nearly every chapter: "**And the Lord said unto Moses, Speak unto the children of Israel and say unto them**" thus and so. The prophecies are replete with testimony of the restoration of the sacrificial system when the kingdom comes. "He shall purify the sons of Levi that they may make a sacrifice in righteousness; then shall the offering of Judah and Jerusalem be pleasant unto Yahvah (God) as in the days of old and as in former or ancient years" as the margin reads. Mal. 3:4. Malachi ends his message with "Remember ye the law of Moses my servant **which I commanded him** in Horeb for all Israel with the statutes and judgments. Mal. 4:4.

Many other texts make it clear that the sacrifices will be restored: Isa. 56:7; 60:7; Jer. 33:15-21. The latter part of Ezekiel's testimony is taken up with the restoration of the temple and its priests, sacrifices. It is astounding that Bible students have slipped over the plain declarations of prophecy.

What was nailed to the cross (in a figure of speech) was the curses of the law. These D.D.'s have led us to believe that the sacrificial law ended at the cross. **It ended when the Temple was destroyed** 610 B.C., the nation went into captivity to Babylon. It was through the influence and direction of the heathen kings that Israel resumed the offering of sacrifices. Old Herod, that wicked king, built a fine Temple for the Jews. The Father never filled this Temple with his presence and glory as he did so many times when he was in covenant relation with Israel. Israel was plainly told, I quote: "Bring no more vain oblations, incense is an abomination unto me. Isa. 1:13; Amos 5:21.

Your humble servant is the only one I know of that sees and contends for this plain truth. I wish that you could pass this letter to your assemblies. Let's take James' admonition: "Let everyone be swift to hear, slow to speak, slow to wrath." James 1:19.

Also James says that he that keepeth the whole law except one point is guilty of all. **The whole law stands or falls together.** If you observed all the laws of your state but one you would soon arrive in prison, would you not?

ALBERT S. HODGES

Mizpah Mission, Box 145

Taft, Florida

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## Denominations, Sects, Churches, Societies, Missions, and Organizations Observing and Promoting The Seventh-Day Sabbath

Many people have the idea that the seventh-day Sabbath is the peculiar idea of some small, fanatical denomination. On the contrary, it is observed and promoted throughout the world by many groups, some large and widely advertised, some small and almost unknown outside their own locality. In order that those who so desire may make personal contacts with these organizations, THE SABBATH SENTINEL is listing those which are known to the editor. There are many more, and we will be glad to mention these others in future issues if denominational or organization headquarters will submit information.

If local churches connected with denominations would like to be listed so that interested persons in their cities may find them, a very special advertising rate will be quoted upon request. No charge is made for listing denominations or independent churches.

The Undenominational; Elder Albert G. Gearhart, president; George A. Main, secretary - treasurer; headquarters, box 3, Pomona Park, Fla.  
**CHURCH OF GOD CONFERENCE**  
 (Seventh Day) — Elder H. H. Hoffman, overseer; Vernon, British Columbia, Canada.

**CHURCH OF JESUS CHRIST**—Ferris D. Jones, minister, 3012 Liberty Road, Houston 10, Texas.

**DAVIDIAN SEVENTH-DAY ADVENTISTS**—Elder V. T. Houteff, Mount Carmel Center, Waco, Texas.

**DES MOINES BIBLE COLLEGE**—Elder E. Marvin Juhl, 3054 East Court Avenue, Des Moines, Iowa.

**DUNKIRK SEVENTH-DAY ASSEMBLY** (Pentecostal) — South edge of Dunkirk, Indiana, on state road 167. Elders: Garver C. Gary, Portland, Ind.; Dwight Craig, Redkey, Ind.; Atlee Pursley, Farmland, Ind.; Pastor Garver C. Gray; Associate Pastor, Dwight Craig; Class Leader, Wilbur Soddors, Redkey, Ind.

**FAITH BIBLE & TRACT SOCIETY** — The Clarence O. Dodd, Box 222, Salem, W. Va. This society was founded in

1937 by Clarence O. Dodd and Martha E. Dodd, for the purpose of making known unto the people the literal, saving message of the prophets and sages, as revealed in the original writings of the Scriptures. The society is not a religious denomination, nor does it have a formal organization, but exists through the co-operative association of its workers, who are drawn together by a single aim, the publication of truth upon which they are in agreement. It advocates the Scriptural worship of the one and only supreme deity (Yahweh), and justification through faith in the blood of his Son (Yashua the Messiah), to all doers of the law. It upholds the morals, spiritual, hygienic, and economic laws found in the Scriptures. It opposes all known substitutions to revealed Scriptural truth. It champions the primitive faith, once delivered unto the saints, prophets, and sages of past ages, as fulfilled in the lives of the Messiah and his disciples, and lived by the faithful saints down through the centuries. Its motto, "Back to the Scriptures," summarizes its reason to be. A monthly paper, THE FAITH MAGAZINE, is published monthly by the society, and books, tracts, and other literature are distributed at cost, upholding the teaching of the society. Local congregations are organized according to the Scriptural order, with elders, pastors, bishops, deacons, etc., and are known as The Assemblies of Yahweh.

**FAITH RESCUE HOME** — Miss Inga Jensen, 115 Franklin Ave., Bellingham, Wash.

**FELLOWSHIP MISSION BIBLE STUDY GROUP**, Montrose, Colo.

**GENERAL CONFERENCE OF THE CHURCH OF GOD** — Salem, W. Va.

**GENERAL CONFERENCE OF THE CHURCH OF GOD** — Burt F. Marrs, president, Stanberry, Mo.

**GENERAL CONFERENCE OF SEVENTH DAY ADVENTISTS** — Takoma Park, Wash.

**JERUSALEM FELLOWSHIP** — Rev. James McGeachy, 17 Higham Road, Tottenham, London 17, England.

**JEWISH CHRISTIAN COMMUNITY** — Rev. M. I. Ben-Maeir, 10 Abbas St., Haifa, Israel.

**MIZPAH MISSION** — Albert S. Hodges, Nox 145, Taft, Fla.



**MOUNT ZION SANCTUARY, INC.** —

Elder Ithamar Quigley, 949 East Grand St., Elizabeth, N. J. Founded and incorporated in Jersey City in 1882, under the leadership of Mrs. Antoinette Jackson, who had a great ministry in divine healing and promotion of Scriptural holiness, including a very strict observance of the seventh day sabbath. The work is still operating from the headquarters given above, with branches of other states and Jamaica, British West Indies. The Sabbath truth is being promoted largely by use of their own printing outfit in publishing a variety of tracts and booklets on this subject, and sent out on orders to nearly every state and foreign countries.

**MOUNT ZION TABERNACLE** — 2609 North Sixth St., Philadelphia, Pa.

**PEOPLE'S CHRISTIAN CHURCH** — Frederick M. Frerich, pastor; Helen G. Loede, clerk; 165 West 105 St., New York 25, N. Y. This church was organized in 1916, with Elmer E. Franke as its first pastor, who served until 1946. Since that time Mr. Frerichs has been pastor. Sabbath school is held at 2 p. m. with sermon at 3 p. m. Literature on the Sabbath is published by People's Christian Bulletin at Box 87, Cathedral Sta., New York 25, N. Y., and covers a wide range of subjects. This literature ranges in price from 3c to 25c a copy. (See ad in issue No. 3 of THE SAB-BATH.

**PENTECOSTALISTS** (See also Duncirk Seventh-Day Assembly)—While there seem to be a large number of Pentecostal people who observe the seventh-day Sabbath, so far as we are able to learn there is no parent organization or denomination, and the leaders are not working toward such an organization, but are working for fellowship. Those of this faith who would like further information or ministerial service should write Elder Garver C. Gray, Portland, Ind.

**UNITED SEVENTH DAY BRETHREN ASSOCIATION**, organized August 22, 1947, when two small churches previously in existence, each having a church building, united as an association in order to carry on more effective work. The members accept the Bible as their only source of authority and all the fundamental principles of Christianity including the seventh-day Sabbath. Freedom of belief is allowed on minor points. The association has grown since its organization and there are now five or six Sabbath schools and many in-

quirers. Credentials have been issued to seven persons. Elder J. D. Hoffman is the presiding elder; Carl C. Crouse is secretary-treasurer. Letters of inquiry or other correspondence should be addressed to Carl C. Crouse, editor of THE VISION, Arthur, Nebr.

**RADIO CHURCH OF GOD** — Herbert W. Armstrong, Box 111, Pasadena 16, Calif.

**REMNANT CHURCH OF GOD** — C. A. Seaton, 1223 W. Maple St., Lansing 15, Mich.

**REMNANT MOVEMENT** — Elder Nihran N. Ask, 358 Sixth St., Hollister, Calif.

**SABOTNIK**, Western Canada.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE** — Courtland V. Davis, corresponding secretary, 510 Wachtung Ave., Plainfield, N. J.

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### Why Not the Pope?

OUR SUNDAY VISITOR of Huntington, Indiana, outstanding Roman Catholic weekly, in its issue of February 5, 1950, published the following: "Practically everything that Protestants regard as essential or important they have received from the Catholic church. They accepted Sunday rather than Saturday as a day of public worship after the Catholic church made that change. They accepted the Bible from the Catholic church as genuine, as authentic, as inspired, solely on the authority of the Catholic church. They observe Christmas on the day assigned to it by the Catholic church. They accept the date for Easter observance from the church. They observe Advent and Lent, both institutions of the Catholic church. Their prayer books and liturgy follow the order of the Catholic church's ecclesiastical year, and they use many prayers and Bible readings which were in common use by Catholics throughout the world before new religions were formed. But the Protestant church does not seem to realize that in accepting the Bible, in observing the Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the church, the pope!"

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