

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

ISAIAH 21:6

THE SABBATH SENTINEL

SEPTEMBER 1979

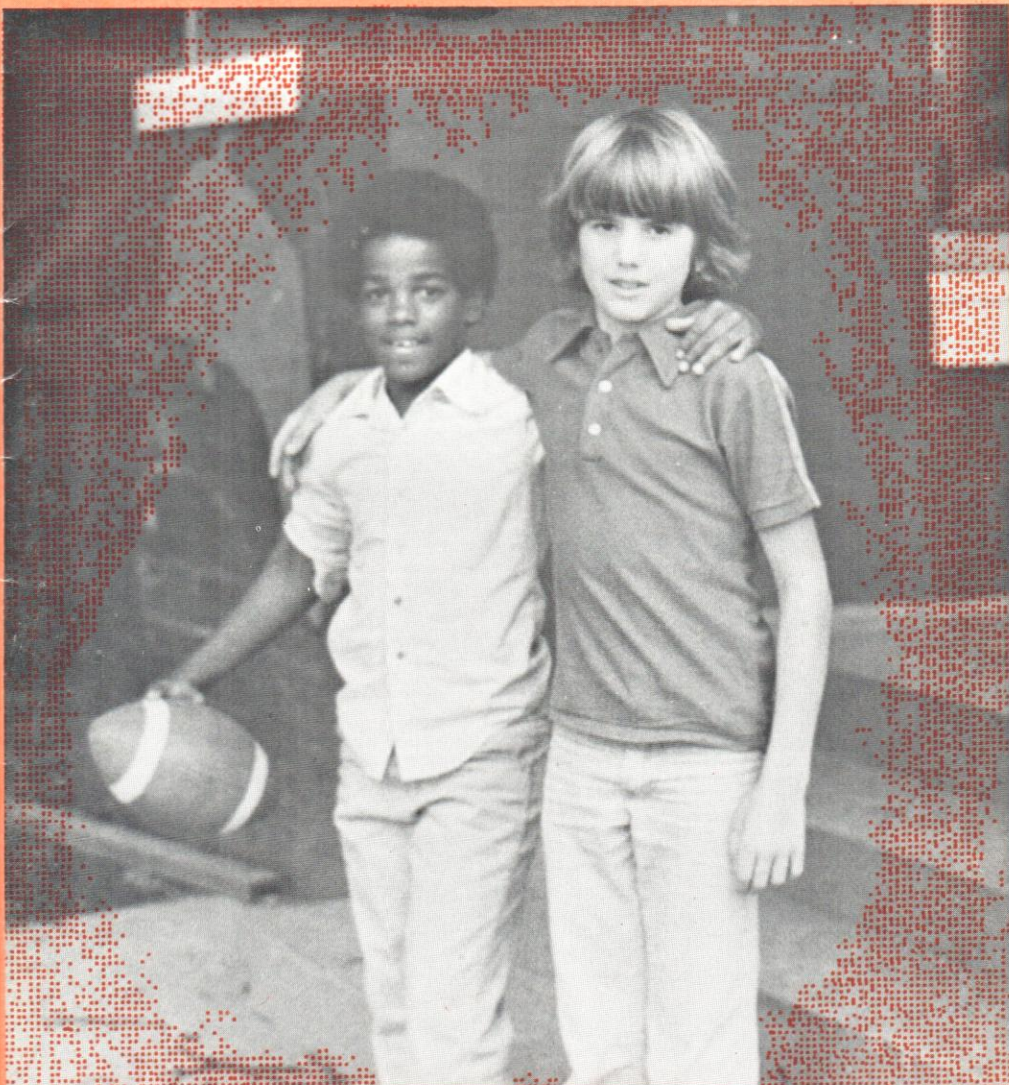


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A Note From the Editor . . .

Write? Right!



LAST July I spent four days at a writer's workshop at Andrews University. One of the participants—an editor—mentioned that Christian

writers, just as **EUGENE LINCOLN** ministers, are ordained to proclaim divine truths. Another one mentioned that in order to be effective a writer must be inspired by the Holy Spirit. Others emphasized the importance of revising manuscripts, checking for accuracy, and other purely mechanical aspects.

But one made a pertinent point, I think, when he mentioned that myriads of "writers" have never actually gotten down to writing—to travelling over a manuscript and

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then giving birth to an article that has never been written before.

We are sure that good writers among our readers have not been discovered. You may be one of them. We cannot pay for articles (wish we could!), but if you have a new idea about the Sabbath or an unusual Sabbath experience to relate, clear your desk for action. We want to hear from you. Write. Right?

THE SABBATH SENTINEL

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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.

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Is Your Love for God Showing?

ONE OF THE two great commandments that Jesus cited from the law was to “love the Lord your God with all your heart, and with all your soul, and with all your mind” (Matthew 22:37, RSV).

But what does “love for God” mean? How do we go about loving God? And how do we know whether or not we really love Him?

Following is perhaps the shortest Biblical explanation of what it means to love God. “This is love for God: to obey his commands” (I John 5:3, NIV*).

To love God means to do what God says! It means you *actively* seek to know His will and put it into practice in your life—day by day. It means your number one concern in life is pleasing your Heavenly Father—being the kind of person He wants you to be—being the kind of parent, the kind of spouse, employee, child, or the kind of boss God wants you to be.

John also wrote, “But if anyone obeys his word, God’s love is truly made complete in him. This is how we know we are in him: Whoever claims to be in him must walk as Jesus did” (I John 2:5, 6, NIV).

Love for God must, of course, be with our whole heart, soul, and mind! Our service to Him must come from within—it can’t consist just of outward deeds or legalistic obedience (Romans 6:17; 7:6). Our motive for doing His will should not be based on fear of punishment or on pressure from other human beings (like whole pagan armies being “Christianized” by mass baptisms).

Sure, we should have a healthy respect for our Heavenly Father, and in the beginning of our relationship with Him we may be motivated by fear to some extent. What little child isn’t afraid of

disobeying his parents after seeing a few spankings? But as we grow up spiritually and get to know and love and understand our Father better, fear should be replaced with loving honor and wholehearted respect, with a deep, abiding conviction that He does indeed know what’s best for us, His dear children!

Unfortunately, too many Christians think that love for God is just a feeling in their hearts—and they never get around to finding out what He wants them to do. And others never outgrow the legalistic, fear obedience. Years after conversion you’re likely to hear them say, “I’d better not do that, or God might . . .” Like a little child, they’re worried that “daddy will find out”!

How can we evaluate our own personal growth in love toward God? How do we know if we are growing and maturing in loving Him above all else?

Here are some questions you can ask yourself to help check your spiritual progress:

- The Bible reveals God’s will for His children. Do you earnestly and consistently search the Word of God, seeking God’s will, His commands, His way of life for you personally?
- How about the spiritual principles expressed in the first four of the Ten Commandments? They tell us the basics of how to love God! Do these four commands of God guide your relationship with Him in your day-to-day life?
- Do you hunger and thirst for righteousness, deeply

yearning to do what God wants whenever you face a new decision or situation in life? Remember, this is Satan's society, and it's all too easy for us to push aside thoughts of God's way and to follow along with the crowd.

- Do you regularly spend time communicating with God in prayer—both in your private “closet” at home (Matthew 6:6) and throughout the day as you work, play, drive, etc. (1 Thess. 5:17)?
- Do you take advantage of opportunities to fellowship and worship with other Christians of like mind so you can learn from them and they from you—as you all seek to become more like your Heavenly Father (Hebrews 10:25; Matthew 5:48)?
- Do you tell God you love Him? As parents, nothing is more exciting and deeply fulfilling than to have our love for our children returned to us in words as well as deeds: “Daddy, I love you”; “Mom, I think you’re terrific”! Words like that would put any parent on cloud nine for quite awhile!

Should God be any different where His children are concerned? He commands us to praise Him, to worship Him—and that includes telling Him we love Him.

Of course, we love God because He first loved us (1 John 4:19). And of course we show that love by our actions and attitudes, and by what's in our heart. But should we not also express our love in words?

As you grow in loving God, as you evaluate your progress along the way, remember to communicate God's love back to Him in deed and

in words.

Let your love for God show to others by your words, your actions, your attitudes, by your life shining brightly as a beacon on a mountain! And let it show to God in your communication to Him. Season your prayers and your praises with “I Love you, Father”!

*From The Holy Bible, New International Version. Copyright © 1978 by New York International Bible Society.

—From *Focus on Truth*



CGI Broadcasts Are One Year Old

One year ago, Garner Ted Armstrong began broadcasting for the Church of God International late at night over WOAI in San Antonio, a clear-channel, 50,000 watt station heard over many states. The broadcast studios in Tyler, Texas, in a former garage were managed by a young recording engineer who is in business for himself. Pastor Armstrong's desk was a board placed on top of an electric piano, with a blanket to cushion it. The studio had no windows and was jammed with musical instruments of all kinds, special sound booths, cables, drums, a large piano, big speakers, and much furniture.

Mail began coming in in an ever-increasing flow. A few people began contributing, and before long Garner Ted Armstrong was able to obtain daily time on both the AM and FM bands on a station that blanketed much of Los Angeles and the San Gabriel Valley. More mail and many telephone calls began coming in. A few more began contributing, and a few larger amounts came in. Before long he added three stations.



“THEE MUST GO”

MRS. MATTIE THOMAS

ALLEN was three years old, and his sister Elizabeth was five when their mother died. The father was a man in moderate circumstances, a farmer and a religious man. Soon after her mother's death, Elizabeth went to live with an aunt. Allen stayed with his father, and they “roughed it” as best they could for one year. Then the father married again, and Allen had a stepmother.

The pioneer life was hard, and when Allen was ten he was sent from his father's home in Ohio to Jonesboro, Indiana, a small village in Indiana, to live with a relative, who, having a large family of his own, put this extra lad to work in the local woolen mill. The brown-eyed, curly-haired boy had a sunny disposition, and soon won the friendship of all with whom he came in contact.

A farmer, who lived some distance out in the country, took such an interest in Allen that he arranged with his relative to take over his care. Allen found a good home in this farmer's family. He attended country school until he was sixteen years old; then he went back to the woolen mill. He was receiving good wages there when his father, stepmother, and half brothers and sisters came from Ohio, penniless. Allen gave up his

position to his father, and went back to live with the good farmer and his family again, and remained with them until he was twenty-two years old. Then he married the farmer's youngest daughter, and they started life together.

Allen became a millwright and a casket maker, and as the years passed, he acquired a half interest in a store in the village. He was an industrious citizen, and had saved almost a thousand dollars when he and his wife decided to take their two children and go “West!” They left Jonesboro in an oxcart, and drove as far as Muncie, where they sold their outfit. From there they took the train to Madison, Indiana, on the Ohio River. Down the Ohio River their boat sped, and up the Mississippi to St. Louis, then up the Missouri River to the mouth of the Nemaha River, and into the Territory of Nebraska.

They arrived there on the twenty-sixth of September, 1854, and made a treaty with the Oto Indians, of the Missouri tribe, to live on their land until their time of possession should expire—which would be some months later. He paid them thirty dollars cash for their remaining time on a choice piece of land five miles square. The agreement was signed by a cross

mark made by each of the seven chiefs concerned, who promised that he should not be disturbed by any member of their tribes. Here this pioneer family lived until the Civil War broke out.

Then they moved to Chicago, where they stored their goods, and the wife and children went back to Jonesboro. Allen traveled to the large Northern cities, buying merchandise and storing it in Chicago. After the close of the Civil War he went to a large city in the South, on the banks of the Mississippi, where he became a prosperous merchant, a government surveyor, and a legislator. He acquired a good sum of money.

Down in that land of orange blossoms a daughter was born to them, and Allen named her Martha. From babyhood she was tenderly cared for by a Negro lady who had come to live with the family when she was freed from slavery.

But when Martha was five years old trouble broke up this happy home, and the little girl was taken north, where she lived with her aunt and uncle. They were good, Christian people—Quakers by profession—who dearly loved Martha and whom she dearly loved in return. How she enjoyed the hills, valleys, and forests, and the broad fields of her new farm home! The county highway ran in front of the house—she crossed it whenever she went to the great red barn, where cattle, horses, and sheep were housed.

One Saturday morning Martha noticed a certain two-horse wagon going toward the city. A man, woman, and little boy were sitting on the wagon seat. A girl and a boy were sitting in the wagon bed behind the seat. The little girl smiled at Martha, and she smiled back. The next Saturday morning Martha was out at the front gate, watching for them. Soon they came along, and

Martha and the little girl in the wagon bed smiled again and waved to each other.

This happened for several weeks, and then Martha was forbidden to go out and watch for these new friends; but she was so attracted to this other little girl, that she was out by the front gate at the regular time when they passed. When she was punished for not obeying, she demanded to be told the reason why she couldn't wave to the friendly little girl.

The answer was, "They are strange folk; they keep the seventh day for the Sabbath. Thee must not pay any attention to them."

Just about that time these people changed the route by which they went to church, and with great disappointment Martha thereafter watched for them in vain. In fact, she did not have any contact with them again until years later. But as the years passed, she often thought of the experience and wondered about that little girl in the wagon.

Martha was converted when she was twelve years old, but when at the age of nineteen she consecrated her life to the Master for service, her aunt's heart was overjoyed. The next morning after this consecration Martha was awakened from deep slumber just before the grandfather clock downstairs struck the hour of one. It seemed that some presence was in the room, and as she listened in awesome fear, a voice said, "Martha! Martha! Thee must go as a missionary." There was a pause, and then the same words were repeated. She slept no more, but lay quiet, the fear gone, pondering the words. She knew that it was not a dream.

At the family worship hour the next morning, her aunt said, "Martha, I want to talk with thee. Last night, just at one o'clock, I was awakened. It seemed as though a bright presence was at my bedside.

and I realized that I had a heavenly visitor in my room. I'm sure it was an angel telling me that thee must go as a missionary. Thee must go to the 'Friends' Mission in Mexico. I promised the Lord that I would do my part to send thee, that we would educate thee for that purpose." Then with tears of joy, Martha told her of the experience that had come to her at the same hour. They wept together and were deeply impressed with the message. She promised her aunt that she would surely obey the "heavenly vision."

Her uncle and aunt considered carefully where they should send her to school. She already had a fair education and had taught one term. One day some businesslike-looking men came to their home and told them of a proposed college that they were trying to locate only one mile from their farm on the site of ground where Martha had attended the district school for nine years. Her uncle was urged to buy stock, and was assured that if he did, Martha could have free tuition and could room and board at home. So this arrangement was made.

Soon the college building was erected, and Martha was one of the first students to enter. Among the many new students arriving there was one outstanding young man—at least it seemed that way to Martha. After a year of friendship, he proposed that they unite their interests and establish their own home.

She talked the matter over with her uncle and aunt, but her aunt remonstrated, "Martha! Martha! but thee must obey the heavenly vision first!"

Then Martha said, "Well, but God gave us to each other. We'll marry, and then we'll both go to the mission field." "Oh, no, no!" said her aunt. Two days after this conversation the aunt said to her, "Martha, the Lord has made it plain

to me that thee must obey the heavenly vision first. Thee will never marry him unless thee first goes as God has commanded."

The two young people talked it over and decided to go ahead with their marriage. They had always said they would never marry until they had a home of their own ready for occupancy; so they began to save and work to that end. After two and one half years they had their house with the furniture and all in readiness. But on a beautiful autumn day, just two weeks before the wedding date, a message came to Martha, "Come quickly. Liston is ill."

She hurried to his home, but he did not recognize her. He was dying. Martha could not realize it. It could not be! He did not look sick; she was sure he was all right. She begged him to speak to her; she prayed to God to spare his life; but a few hours after her arrival, he breathed his last breath. Instead of a wedding, there was a funeral. Can you imagine the anguish of the bride to be?

Then the words, "Martha, thee must go as a missionary," came to her mind. At what a cost she had disobeyed that heavenly vision!

Four days passed after the funeral rites, and the heartbroken girl went home—home to her dear old aunt and uncle.

"Why have you written this story of Martha's life?" you ask. Because the Lord wanted to use her in a special way in His great work, or He would never have called her as He did to the mission in Mexico.

The years went by. After a time Martha left her comfortable home for a beautiful one up on a hill in the nearby city of Marion. Her next-door neighbor was the richest woman in the city, but very humble and dear. She often called on Martha, who discovered her to be a devoted Christian; but she detested

her religion, for it was not the way she had been taught. This woman kept Saturday for the Sabbath. At first Martha thought she would not have much to do with her, but this neighbor was very courteous and kind, and said little about her religious views. She lived her religion.

One day Martha and her husband set about to search through the Bible and show that she was wrong. You know the result. They found that she was right. They were wrong. They nearly wore out a new Bible trying to prove her to be mistaken. But as they studied, the Holy Spirit unfolded the straightforward truth of the Holy Word to them. And when they accepted it, they were happy, unspeakably happy, that God's word is established in heaven and in earth, and no man can change it.

So Martha left the church of all her friends and kinsfolk and joined this neighbor, who also had left her church and all her friends to unite with the humble little company to keep all God's ten commandments, including the fourth, which says so positively, "The seventh day is the Sabbath of the Lord thy God."

Soon after this, she heard one of her new friends say: "I have come to church many times in a big wagon from miles out in the country over the county highway."

Immediately Martha knew that she was that same little girl who had passed her uncle's house in the wagon and had smiled and waved at her. After all these years they were both members of the very same church! What a happy reunion!

Three weeks after being baptized and joining the church, Martha was all alone one morning in her home when a fear came over her, the same kind of fear she had felt on that memorable night when the voice had said, "Martha! Martha! Thee must go as a

missionary." She rose and stood motionless. It seemed that all the events of her life were passing before her as a panorama.

Then the sweetest voice said to her, "Martha! Martha! If only thee had gone to that Friends' Mission in Mexico, thee would have met with Seventh-day Adventist missionaries at that time, and thee would have seen then God's holy Sabbath and accepted it. Liston would have accepted it. You both would have gone to foreign fields, and many, many souls would have been saved."

Martha fell upon her knees and wept, and pleaded for God's forgiveness. She thanked Him for showing her the wonderful truths of the Bible even at this late day of her life. While Martha was still on her knees, the voice said to her, "Martha, now thee must live and give this truth to others, or if thee do not, thee might as well be laid in the grave."

She rose from her knees a humbled woman. She never rested until she found out for herself that there really were Seventh-day Adventist missionaries in Mexico close to the Friends' Mission at the very time when God's call came to her. Thus she proved the angel's message to be true.

Why am I telling you this story of Martha's life? To entreat you to obey at once and without question the voice of conscience, the voice of God speaking to your heart. I know, for I am Martha!



from the
**PRESIDENT'S
DESK**



The Danger Of Legalism

THOUGH the term “legalism” is not a part of the common vernacular of most Sabbatharians, in my opinion this disease is running right at the top of hindrances in our effecting the Christian community with the Sabbath truth. The sad part about it all is that one who has this fatal disease does not readily recognize it, and in most instances it takes its toll upon the spiritual life of the individual before it is arrested.

I remember only too well how one Sabbatharian with whom I am acquainted boasted of being “proud to be a legalist.” He had contacted this subtle and dangerous disease that kills the true spirit of Sabbath keeping in New Testament order. Legalism always insists on the letter of the law which demands “a pound of flesh for a pound of flesh.” Thus the spirit of the law becomes cold, calloused, and often cruel. Paul says in 2 Corinthians 3:6, “The letter killeth, but the spirit giveth life.”

The legalist is obsessed with the visible forms of righteousness. Jesus, however, spent His ministry changing the unseen, the heart. He systematically criticized legalism by exposing the Pharisees as men who appeared righteous outwardly,

but were “like whitewashed tombs which on the outside appear beautiful, but on the inside . . . are full of dead men’s bones” (Matthew 23:27, NASB). If Jesus ever got harsh, it was when He dealt with legalists who had reduced the worship of God to a long list of “dos and don’ts.”

The legalistic approach to right living stresses observable behavior and virtually ignores personal attitudes and intentions. Jesus, however, called attention to motivation. He questioned the meaning of the act as illustrated by his remarks concerning the Pharisee and the publican who prayed at the temple. Jesus taught that conformity to the law counts for little if it is not backed by the integrity of spirit.

A modern-day Phariseeism exists when certain Sabbatharians deny fellowship to others who are members of God’s family on the basis of which day a person observes as the “Lord’s Day.” Much wrathful indignation has been derived through the years over such a pet peeve. While believers have no obligation to fellowship with infidels who deny the authority of God’s Word—the Holy Bible—the

virgin birth of the Messiah, His blood atonement, and the literal resurrection, many sincere Christians believe all of these basics and yet observe Sunday as their Sabbath.

In no way am I suggesting that the New Covenant gives us license to do as we please, but I am emphatically stating that the Holy Spirit of the New Covenant breathes into us life—life characterized by compassion, patience, love, mercy, and forgiveness. The Holy Spirit can hardly be responsible for a person's being so boring with his long list of legalistic restrictions which separate brethren in Christ.

There are Sabbatarians who would never think of doing any survival work on the Sabbath, and yet have something vital missing in their lives—namely, the fruits of the Holy Spirit. They are so obsessed with the visible form of righteousness, specializing in enlarging their already lengthy lists of “dos and don'ts,” that they are obnoxious in their witness and of little effect. Many Sabbatarians keep the *Commandments*, but fail in keeping *The Commandment*, “Love one another, as I have loved you” (John 15:12).

A syndrome that develops with legalists is that they tend to get an inflated opinion of themselves on the basis of their moral and social behavior. While their life-style may be pleasing to their legalistic comrades, the Bible indicates that God is not all that impressed. Unless I misinterpret the Scriptures, the only thing that is required for righteousness under the New Covenant is faith in the shed blood of Jesus. The Messiah always produces good behavior in mankind, but good behavior does not produce Jesus in man.

Legalism breeds the type of self-righteousness that causes one to focus attention on what others are

doing wrong instead of what they are doing right. Legalism stresses the negative instead of the positive. Legalism is “against” instead of “for.” Why can't we be “for” the birth of Christ instead of “against” Christmas; “for” the Resurrection of Christ instead of “against” Easter; “for” the Sabbath instead of “against” Sunday.

Getting the Sabbath message to the world will be continually hindered until legalists stop looking down their spiritual noses at those Christians who haven't quite come to the level of spiritual development and doctrinal maturity that certain sabbatarian leaders propound.

God has called His people to holiness and separation; but that holiness is not something that is self-imposed and that we are compelled by Christ to impose on others. Our righteousness is in Christ, and not ourselves (Philippians 3:9, Titus 3:5).

We cannot compromise the truth and tolerate sin, but we must tolerate and be patient with those for whom Christ died and have been justified by faith in calvary. God has not called everyone today to be judge, jury, and executioner, but He has called every believer to be a servant and minister.

May God help us to avoid the stumbling block of legalism, to stop belittling the actions of others on the basis of our convictions, and to start being a holy people on the basis of the Lord Jesus Christ and not on the law!



SDBs Hold Annual Session

The oldest Protestant Sabbath-keeping body in America held its 167th annual conference at Adrian (Michigan) College August 5-11. The public was invited to attend the sessions of the Seventh Day Baptist General Conference.

The 300-year-old Seventh Day Baptists are much like other Baptists except that they observe the seventh day of the week—Saturday—as their day of rest and worship. They are affiliated with the North American Baptist Fellowship and the Baptist World Alliance.

Several noted speakers were featured each evening and on Saturday morning, August 11, at 10:30.

The speakers and their topics were:

Steven P. Crouch, recent graduate of North American Baptist Seminary in Sioux Falls, S. Dak., and new pastor of the First Seventh Day Baptist Churches of Genesee in Little Genesee, N.Y., and Hebron in Coudersport, Penn.; Mr. Crouch spoke on "Fruits of the Spirit," taking as his text, Galatians 5:22,23.

The *Rev. Delmer E. Van Horn*, pastor of the Lost Creek, W. Va., Seventh Day Baptist Church and 1977 Conference president, spoke on

"Serve the Lord with Joy," from Psalm 100:2, 2.

A special guest speaker, the *Rev. James R. Tozer*, pastor of Covenant Presbyterian Church in West Lafayette, Ind., and nationally recognized authority in the area of discipleship, gave a talk on "Spiritual Gifts," using as his text, Ephesians 4:11-15.

The *Rev. Earl Cruzan*, pastor of the Milton, Wisc., Seventh Day Baptist Church, led a communion service Friday evening, August 10, and talked on "Obedience." The Conference choir, under the direction of Ann Williams of Madison, Wisconsin, also was featured Friday evening in a special concert focused on the same theme, taken from John 15:10.

Speaker for the Sabbath morning worship service on August 11 was the *Rev. Herbert E. Saunders*, dean of the Seventh Day Baptist Center on Ministry, on the topic "True Disciples," from John 13:15.

Noting the relationship among the daily themes, President Austin said, "My belief is that love must be fully prevalent and recognizable in all of these areas of an individual's life and ministry for him to be 'certified' by God and identified by others as one of Christ's disciples."



Looks at Books

Carlyle B. Haynes, *"From Sabbath to Sunday"*. 118 pp. \$1.75.

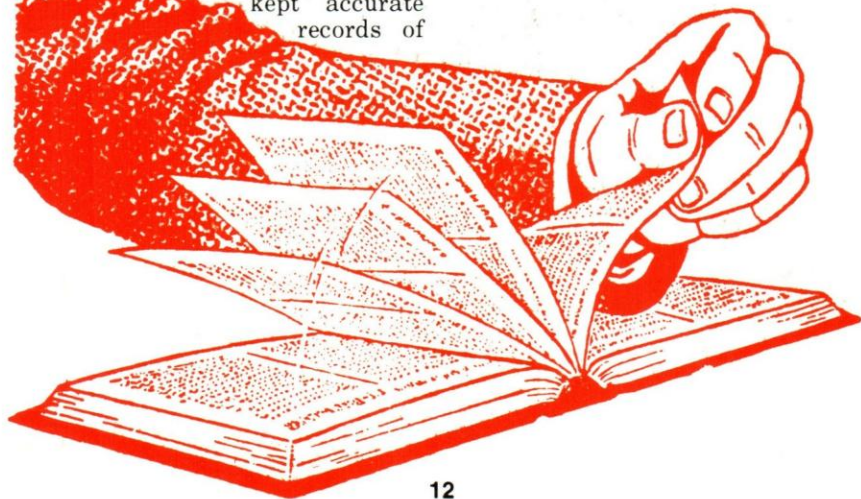
Calvin P. Bollman, *"Origin of Sunday Observance in the Christian Church"*. 30 pp. 75 cents. Both Washington, D. C.: Review and Herald Publishing Association.

These two books deal with the same subject: Haynes' is a discussion of the historical aspects of the Sabbath question, demonstrating how, when, why, and by whom the change was made from the seventh to the first day of the week. While we agree that it must be concluded "after careful examination of the New Testament, that it contains no evidence of a change of the Sabbath, no divine authority for such a change, and no support in even the smallest degree for Sunday observance" (p. 30), we disagree that Col. 2:16, 17 does away with the annual sabbaths. Aside from that, most of the book maintains a mainstream Sabbatarian position. Interesting and well-prepared portions are found on how to be sure that God has kept accurate records of

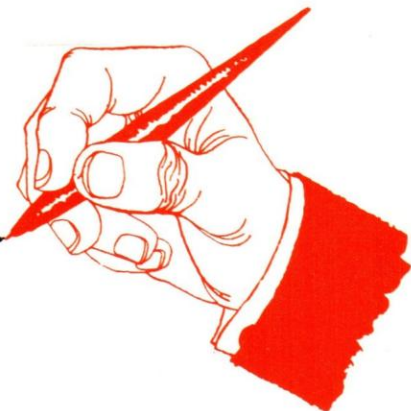
His holy day, calendar changes and refinements, the position of Protestantism, ancient prophecies of modern Sabbathkeeping, and the completion of an arrested reformation.

Mr. Calvin P. Bollman was managing editor of *"Liberty"* (an official SDA publication devoted exclusively to the preservation of religious freedom) in the early 20's when his booklet was originally produced. To use its subtitle, it is "a reply to D. M. Canright and others who affirm that the origin of Sunday observance is neither pagan nor papal, but apostolic." The role of Mithraism in preparing the way for an acceptance of the observance of Sunday as a "Christian" Sabbath is stressed.

**Reviewed by
Kristian Kristiansen**



Our Readers Respond



We recently received from the Spokane Bible Association some sample Sabbath tracts. One of them was *Facts on the Sabbath Question* with your address on the back. We would like to order 1 pound of them. Your tract said they were \$2.00 a pound. Also, do you have any other Sabbath tracts? If so, could you send us samples and prices?

We have a natural food store here. We have been giving classes on the 8 natural doctors. We deal with Mormons a lot, as this is a Mormon state, so if you have any tracts especially geared to them, we would like to know.

We have recently been quite impressed that *all* of our customers should get a tract on the Sabbath. We found your tract to be well balanced and good for all kinds of people. We have found some Sabbath tracts too harsh.

—Ray and Judy Bowman,
Bluff, Utah 84512

This is the greatest part of my birthdays—being able to help a little in the Lord's work. Wish it could be more. May God bless your work and win many souls to Christ. I enjoy THE SENTINEL. It is hard to lay it down until I have read it through. Keep up the good work.

—Mrs. Irene Jones,
Gillett, Wisc. 54124

I enjoy reading articles written by other Sabbath keepers. I would also enjoy reading about the history of the BSA and its creators.

I would like to hear from you, and a little bit about your own church affiliation and background.

—James L. Miltenberger,
Goshen, Ind. 46526

Editor's Note: I have been a Seventh-day Adventist since I was thirteen years old. I am now employed by the denomination's publishing house in Nashville, Tennessee.



What is the Heart of the Earth?



W. H. GREEN

Editor's Note: This is another article giving the writer's viewpoint on the time of our Savior's crucifixion and resurrection. The Bible Sabbath Association takes no sides on this issue, and these articles are presented only to widen readers' horizons on varying ideas on this topic.

THE conflicting articles concerning the day of the crucifixion in the May and July issues of *The Sabbath Sentinel* are inspiring and have stimulated our thoughts. I enjoyed them and have found them helpful in further clarifying our thoughts on the subject. But it is my conviction that, while both writers have truth on the subject, there is some evidence that both have missed. Therefore, I have written this article with the prayer that it will stimulate thought in others and hopefully bring forth more truth.

First, it seems that both men are holding an erroneous interpretation of the term "heart of the earth." Since "the heart of the earth" has been interpreted by nearly all of Christendom to be a symbol of a grave and since it is probably the only interpretation that these brethren have heard, it is not at all surprising that they also hold it to be correct. But the belief that multitudes hold is not always correct. So please remember Proverbs 18:13, and carefully and prayerfully consider the following evidence before embracing or condemning any theory. Of course the time-honored interpretation appears to be the only one possible. But when we carefully analyze it, it really is not at all logical.

Can we find any record of a heart being used as a burial place? Every man, every animal, every bird, has a heart, but we have never known of one of them to be used as a

grave. Since our Savior always used natural everyday functions to illustrate His lessons, it doesn't seem very probably that He would make such a change in this instance. Everyone knows that the heart is a living organ with a definite function in the body. That function is to pump life-giving blood through the body that houses it. Now, what can find embodied in the world that has such a function?

In Genesis 18:32 we find Abraham receiving the promise that Sodom would be spared if only ten righteous persons could be found therein. This brings our attention to the church, where the righteous are—or at least are supposed to be. What is the function of the church? Is it not to pump the life-giving blood of the knowledge of our Creator's love and mercy throughout the world? Since this is its work, why can't we say that the church is symbolized by the term "the heart of the earth" in Matthew 12:40? It seems much more in harmony with our Savior's custom of using the natural to teach the spiritual.

Brother Odom's article was especially enlightening to us in the area of "the third day." It enabled us to see something we had never seen before—the fact that while the period of time covered by the term "the third day" is part of the "three days and three nights," it is only a part and not wholly the same time. In other words, the "three days and three nights" is a longer time period.

This is another area in which I think all of us have been confused.

What Brother Odom says about "the third day" covering the days Friday, Sabbath and Sunday is very logical, and apparently sound doctrine. However, while it is easy to see how one might get parts of three days in this, how can anyone possibly find even one tiny portion of a third night? Try as we may, we can find no part of any night other than those which we now call Friday night and Saturday night. So we fail to see how "three days and three nights" can be the same as "the third day."

At the same time it seems that Brother Smith's position of "the preparation" being the day before an annual sabbath is weak. It also seems that the Friday crucifixion stands unimpeachable. So what is the answer?

Since we believe that "the heart of the earth" is a symbol of the church (remember men sometimes have weak, sick hearts and that the church 2000 years ago was very weak and sick), it becomes clear that our Savior went into "the heart of the earth" at the very moment the mob arrested Him in the garden and that He was in the power of the church—"heart of the earth"—until He arose from the grave. Of course, this will not give us "three days and three nights" if the Passover supper was held on a Thursday night, as we have been led to believe. However, we propose to bring forth evidence from the Word to show that the Thursday night supper theory is in direct conflict with the Word and that a Wednesday night supper theory will in no way contradict the Bible.

Let us trace the Master's steps, beginning at the preparation of the Passover, and see that He ate it at the proper time, and then see that the time element will not permit all the events that took place if the

Passover was eaten on a Thursday night as we have always been taught.

Mark 14:12 reads, "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"

The next four verses record their making the preparation. Then verse 17 says, "And in the evening he cometh with the twelve."

Thus we see that He ate the supper with the twelve right on time. So far we have no evidence as to which night of the week this was. We will not take time or space to go into the record of the supper or the Garden experience, but we will go directly to following His steps after His arrest in the Garden. Let us turn first to John 18:13, where the record says, "And led him away to Annas first." Verse 24 says, "Now Annas had him sent bound unto Caiaphas the high priest." Verse 28 reveals, "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early." This implies that it was morning. Matthew 27:1 plainly says that it was morning when he was brought before the Sanhedrin. This verse is very important. Please keep it in mind.

Now, to further follow His path we go to Luke 23. Verse 1 says, "And the whole multitude of them arose, and led him to Pilate." Verse 7 says, "And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod." In verse 11 we read, "And Herod . . . sent him again to Pilate." Thus we clearly see the steps. First to Annas, second to Caiaphas, third to the Sanhedrin, fourth to Pilate, fifth to Herod, and sixth, back to Pilate. Now what we need to discover is the time He was before Pilate.

For this we go to John 19:13,14: "When Pilate therefore heard that saying, he brought Jesus forth, . . .

and it was the preparation of the passover, and about the sixth hour." Now remembering that in Bible time the sixth hour is the same as our noon or midnight, it is plain that if the supper was on a Thursday night and He was before the Sanhedrin in the morning (Matthew 27:1), this sixth hour would have to be noon on Friday. However, Mark 15:25 disallows this. It says, "And it was the third hour, and they crucified him." Since "the third hour" is the same as our nine o'clock, it is plain that the crucifixion was at 9 A.M. Now, isn't it clear that it is a physical impossibility for Him to be tried before Pilate three hours after He was crucified? Therefore, it seems plain to us that the "sixth hour" in John 19:14, in order to be on the preparation day, had to be at midnight.

This evidence forces us to abandon the Thursday night Passover theory and back up to

Wednesday night, which makes His arrest take place in the early hours of Thursday. Thus, from early Thursday to early Friday is one full day. Then on the early hours of Sabbath makes two full days, and on to the early hours of Sunday, and we have three full days and three full nights in the power of the church, which we believe constitutes "the heart of the earth."

Thus it seems evident that when we come to realize that the "three days and three nights" is more than the time represented in the term "the third day," that "the heart of the earth" is not a grave (if it were, how many hearts would the earth have?), and that Scripture evidence will not permit the Thursday night supper theory, we will come closer to the truth of this portion of the holy Word.

I will appreciate further light on this subject. My address is Route 7, Box 2035, Odessa, Texas 79763.



Organizations Work For Religious Liberty

Americans United for Separation of Church and State is a nonprofit educational corporation dedicated to preserving the constitutional principle of church and state separation. They have done a lot to keep our tax money from being spent for the aid and promotion of private and church-operated schools. They also do much to keep Sunday laws from being passed and work to get them off the law books.

They publish a magazine,

Church and State, every month. This tells what is happening in the courts concerning these unconstitutional religious laws. The magazine is \$7.50 a year. You can order it from *Church and State*, 8120 Fenton St., Silver Springs, Maryland 20910.

I am not selling subscriptions to the magazine, and I do not get any commission from subscriptions, but I am promoting this magazine because it is worthwhile for anyone who loves religious freedom.

Some people say that we should not waste our time in this way, for God will take care of things in His own way regardless of what we do. That may, in a way, be true. God could have made all the people in the Promised Land die suddenly, and then Moses and the children of Israel could just have moved in like a family moves into an empty house. But this was not His plan, and that is not the way God works. He will help us, but we have to work and not just sit back and let Him do it.

God did not keep Joseph out of trouble, but He took care of him after he got into trouble. God did not keep Daniel out of the lion's den, but He did protect Daniel in the den. The apostle Paul did not stay at Jerusalem and say that God could convert the people, using angels to do the work. Not at all. Paul traveled a lot and worked hard to build the churches and to offer many people salvation. God has given us different gifts, and we are to use the gifts that He has given us.

Ohio Association For Public Education and Religious Liberty, 145 North High Street, Suite 303, Columbus, Ohio 43215, is another organization that does a lot to promote religious liberty and to protect it. They are much concerned because a lot of tax money is being used in Ohio for the support of private or church schools. In fact, it amounts to over \$40 million a year. At the same time many public schools in Ohio are short of funds and are borrowing to operate on. Some even have had to close for a few weeks for lack of funds. I do not know if any other state gives more tax money to private schools than does Ohio, but I am sure there are not many if there are any. Some private schools will not take tax money even if it is offered, but needless to say some will take all they can get and do just about anything to get more.

There are other funds that these private schools can draw on that come out of taxpayers' pockets. When all is added up it amounts to over \$80 million a year.

We are supposed to have separation of church and state in the United States, but the instances where freedom has been sidestepped would fill a book. Not a small one, either.

Where will it end? The goal of one church is to have the taxpayers pay for all school systems, no matter if they are private or public. Then do you suppose they will ask the taxpayer to pay the minister's salary? I would not be surprised if they did.

The Bible Sabbath Association is for complete separation of church and state, and we believe that no laws should be passed restricting religion in any way unless a church or religion infringes on the rights of those outside of that church. For instance, if a church believes it all right to steal and teaches members to sell instead of working for a living, then this must be stopped to protect people who own property. This example may seem extreme, but a lot of money is taken in by churches that people think it is going one place when it is really going to another place altogether. This is not only lying but also stealing. Men sometimes embezzle money from where they work, and if the truth were known a lot of this is going on in many churches. So when the government asks a church to keep records and show where their donated money goes, this is not asking too much.

I would like to hear from readers of **THE SABBATH SENTINEL**, and I will personally answer all letters I receive.

—Gilbert Sanford
804 E. 6th St.
Kennett, Missouri 63857

The Sabbath From Adam to Moses (Part 2)

GEORGE DELLINGER

SO FAR we have seen without doubt that Adam and Eve kept God's seventh-day Sabbath from the very beginning. Is there any proof that it was kept by their family? Yes, there is clear proof.

The proof is found in Genesis 4:3: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord," and in verse 4: "And Abel, he also brought of the firstlings of his flock, and of the fat thereof."

The words "in process of time" are translated from the Hebrew *mikkets yamin*, meaning "at the end of days." This can only be telling us that on the Sabbath Cain and Abel, with the rest of Adam's family, gathered to worship God. Adam Clarke says, "It is more probable that it means the Sabbath, on which Adam and his family undoubtedly offered oblations to God, as the Divine worship was certainly instituted, and no doubt the Sabbath properly observed in that family."²

Another author has this to say: "More likely this phrase denotes the Sabbath . . . the end of the week days. And as it is plain that the Sabbath was observed as holy time since its formal institution by God in Paradise, it was doubtless kept holy by such appointments of worship as would distinguish the day."³

There is nothing in nature that can be pointed to as measuring the week; only the Sabbath marks it. And only the Sabbath would come

"at the end of days." Clearly, the family of Adam and Eve kept every Sabbath sacred unto their Creator.

There is another interesting corroboration of the meaning of "at the end of days" in 2 Samuel 14:25, 26. We read that Absalom "polled his head, (for it was at every year's end that he polled it." The Hebrew for "at every year's end" is "from the end of days to days," that is, at stated times. This reference, while of course not a reference to the Sabbath, nevertheless shows that such Hebrew expressions as are found here and in Genesis 4:3 refer to definite and specific times, one of which is the Sabbath.⁴

James Gilfillan, in his book on the Sabbath, has some interesting things to say about the account of the worship of Cain and Abel: "Cain and Abel came together for Divine service. They were not the only persons present, as appears from Cain's postponement of his murderous deed till he and his victim were out of the sight of others in the field."⁵ He goes on to point out that "the Hebrew word for *brought* is never used in reference to private and domestic sacrifices, but always of such as were in the times of the Jewish polity brought to the door of the tabernacle of the congregation."⁶

As Gilfillan remarks earlier: "The prevalence of public worship, with its various accessories, necessarily implies the obligation and observance of a Sabbath."⁷ Yes, without question, Cain and Abel, like all of the family of Adam,

regularly observed the Sabbath. In so doing, they were keeping an institution given to Adam at the very beginning.

(To be continued)

1. Adam Clarke, *Commentary*, Vol. I, p. 58.
2. Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary . . . on the Old and New Testaments*, Vol. I, p. 20.

3. Melancthon W. Jacobus, *Notes . . . on the Book of Genesis*, p. 133.

4. On this, see Thomas Scott, *The Holy Bible . . . with Explanatory Notes*, Vol. II, p. 152.

5. James Gilfillan, *The Sabbath*, p. 281.

6. *Ibid.*, pp. 281-282.

7. *Ibid.*, p. 281.

'If It Had Not Been the Lord'

by JACK MAHON

FROM September 1977 to April 1979 the government in Uganda closed the doors of every Seventh-day Adventist church in the country and specified that the members should cease religious activities.

Church leaders strenuous efforts to get the government to rescind the order were made.

All attempts to lift the ban were fruitless, but after 69 Sabbaths in which church members continued to worship in their homes—sometimes as many as 70 people in a group—the new president proclaimed universal religious freedom in Kampala.

Church chroniclers can now write a whole new chapter about this young African church and its response to peril. When the ban came, the church had been preparing to observe its Golden Jubilee.

Members made effective plans to safeguard church property by forming private syndicates to operate schools and other institutions.

The church's 80-bed hospital at Ishaka, 200 miles south of Kampala, was taken over by the government and only recently has been restored to the church.

Literature evangelists took out salesmen's licenses and never stopped their door-to-door ministry.

With seven Adventists dead and scores of members beaten, abused, and imprisoned, it would be insensitive to suggest that the ban was good for the church. All the same the membership and tithe returns for the first calendar year under the ban show significant gains: In 1977 there were 12,702 members; in 1978 the number had increased to 13,010.

All seven fatalities were male. With the exception of one child they were men of stature who were giving outstanding service to the church. One was senior elder of Kampala's largest church, another a Seventh-day Adventist World Service, Inc. (SAWS) worker in Kampala.

Ishaka Church lost its Sabbath School superintendent. Two colporteur-evangelists in the north lost their lives as did the infant son of one of them.

A 24-year-old member of the staff at Bugema Adventist College, near Kampala, was murdered after the college truck which he was test-driving on campus was hijacked.

A student who was a passenger in the college vehicle told how they

were forced to drive north to the Malire Barracks at Bombo and were then taken with a truckload of prisoners into the forest nearby. The prisoners had to leap down from the truck and were immediately shot down by machine-gun fire.

The student, with a smashed right arm and other wounds, found himself beneath a pile of corpses. When he heard the truck drive away he ran off into the forest and was later rescued by advancing Tanzanian troops.

Among the very first Adventists to arrive by air in Kampala after the ban was lifted was Ugandan-born Dennie K. Bazarra, East African Union president. Accompanying him were Dr. Sam Biraro, former medical director of Ishaka Hospital, and M. E. Lind, who voluntarily came out of retirement to act as liaison officer to field president D. I. Isabiriye.

The joy which greeted the first Adventist vehicle to arrive at the Kireka, Kampala, Adventist headquarters since the lifting of the ban, cannot be compared with the first Sabbath when the Adventist churches in most of Uganda were reopened for worship. That "70th Sabbath" will never be forgotten.

None of the churches could hold all the people who came to give thanks. Those people were choked with emotion and blinded with tears. It was difficult to get started. Then a great chorus of praise rolled out all through that day.

The sadly depleted Ishaka Hospital has come back into denominational possession. It was used as a barracks, and looters had taken away many things.

One of the more serious problems about getting the Adventist hospital back into operation is the fact that miles of power lines lie in tangled ruins, and it will take many months to restore them.

Since most of the vital services of this modern hospital, including the water supply, depend upon electrical power, a powerful generator tops the list of urgent priorities. When electric lines are restored the generator will act as a standby. As soon as it can be installed and the medical stores replenished, Ishaka will once again minister to the community.

The words of Psalm 124:8 seem peculiarly appropriate to the recent deliverance of God's people: "Our help is in the name of the Lord, who made heaven and earth."



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What Others Are Saying . . .

A New Look at Seventh-day Adventism

ROY E. KNUTESON, PH. D.

SEVENTH-DAY Adventism has gone through a metamorphosis over the past three decades that has compounded the confusion surrounding this religious body. Since its inception in 1844 in the aftermath of the Millerite "Great Disappointment," Seventh-day Adventists have been considered alternately, a cult of Christendom and a branch of Christianity. Like any other sect, it has experienced an evolutionary process of doctrinal development and deviation.

Most of the older books on cults include a large chapter on Seventh-day Adventism. In 1956 Donald Grey Barnhouse and noted cult specialist Walter Martin squashed the idea that the movement was a cult and placed it squarely in the mainstream of evangelical Christianity through their published writings. Since then most of the newer books on cults have omitted the Adventists.

Most Christians, therefore, have accepted the Adventists as a part of the Body of Christ without serious question. Many do not understand the reasons for their more visible deviations from orthodoxy, namely, Saturday worship and vegetarianism. In all fairness to both their founder, Ellen G. White, and the present constituency, we must acknowledge their fundamental stand on such

basic doctrines as the inspiration of Scripture, the deity of Christ (although they believe He had a sinful nature), the bodily resurrection of our Lord, and His soon return in power and great glory.

However, since the average Christian cannot possibly keep up with all the doctrinal gyrations within the group, his understanding of Adventism is usually based upon casual conversations or the literature of a particular era. Few realize the tremendous internal struggle that has taken place within Adventism the last thirty years over the doctrine of justification by faith. The theological position of Adventism in the decades of the 50's, for instance, was radically different than its previous half century of history. The 1960's saw another turn in the road and now in the end of this decade, Adventism has changed its stance again in reaction to the "Brinsmead Controversy" of the 60's. For a complete understanding of this upheaval, see *The Shaking of Adventism* (Baker) by Geoffrey Paxton.

The only valid view of the church must therefore be its current position. This does not mean, however, that all Seventh-day Adventists, whether clergy or laymen, hold identical views, even

in this very monolithic structure. some are theologically still in the 60's. Since, however, all doctrinal positions emanate from head-

quarters in Washington, D.C., only this is majority position and practice now.



ANNOUNCEMENTS



You may obtain tapes from and address inquiries to Judy and Gary Abel, Route 2, Box 28, Gravette, Ark. 72736.

Wanted: Back issues of the following: The Faith magazine, before May 1978; New Life paper, before Nov. 1978; Keys magazine; The Prophetic Watchman, before Jan. 1979. Also other material by Yahweh groups except those exploring sacred names. Please write and explain what you have. I will pay postage. As far as I know, I'm alone in the sacred name belief here in Puerto Rico. Pauline Lawrence, G.R.-95, Cayey, Puerto Rico 00633.

Announcing the Feast of Tabernacles to be held at Dutch Mills, Ark., from Oct. 7 through Oct. 14, 1979, at the new Assembly of Yahweh located on Arkansas highway 59 at Dutch Mills.

For reservations and further details please write to the Assembly of Yahweh, Route 1, Box 49, Cane Hill, Ark. 72717, or call (501) 848-3287.

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Friday Night

BY GARY B. SWANSON

When I was ten,
Friday night was potato soup
and steaming corn bread
with comb honey melting
in deep runnels down the sides;
and Joan Stafford's "Whispering
Hope";
and me listening as though
I'd never heard it before;
and Dad reading *Clever Queen*
or *Little Tyke* or *Jungle Thorn*
until we nearly fell asleep
before the drowsing fireplace;
and the kind of sleep
that Joshua must have slept
the first night in the Promised Land.

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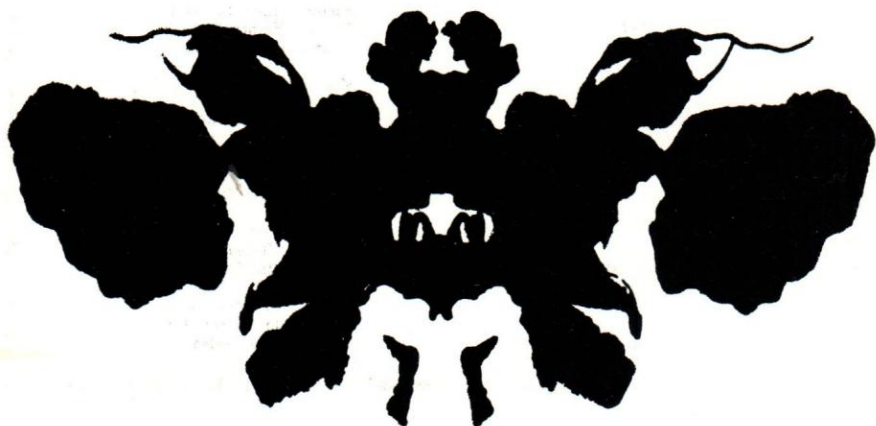
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