

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

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Light

By George W. McLaughlin

WALKING IN LIGHT
USING LIGHT TO SEE LIGHT
WALKING IN DARKNESS

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Another Reason Why We Publish The Sabbath Sentinel

By Albert G. Gearhart, President—The Bible Sabbath Association

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." II Timothy 4: 3,4.

Thusly, our Father speaks to us in these days of uncertainty, when the world is crying for light. The whole trouble lies in the fact that when light is given and the Word speaks forth, the people turn deaf ears to the pleading of the Spirit. Rather, they harken to the subtle voices of the deceivers who would turn all from living Truth unto fables, the ultimate end—the fruit—of which is death.

What is more viciously and vehemently attacked, in this way, than are the Ten Commandments? Even one of these is specially singled out for emasculation. The desire of Satan is to keep the people in darkness, to keep them blinded to reality and light of Scriptural Truth. Hence he would bring a fabled and fictitious sabbath out of his bag of tricks and trickery. Sundayism is the result of his hocus pocus. He has no trouble in obtaining and retaining fanatical support from those to whom he has slipped this inoculation of untruth. Doing away with the True Sabbath, the seventh day, he would substitute, even under the most careful scrutiny of these professing deep fundamental practices, a sabbath that is truly fable, that is fancy and not fact!

Leaders who are called, and who are in position to lead and disseminate the light of Truth are tickling the ears of those who want to hear things that please them, making them feel that they are doing right. They seem to think that the Creator would never ask them to do anything inconvenient. Therefore, they sear their conscience with the thought that they should not keep the Sabbath because the Father would not expect them to be inconvenienced on the Sabbath, now the one day of the week, more than any other, that is so busy and bustling with worldly cares and big business. Surely the Father would not expect them to give up the dollars that might be earned on that day through gainful occupation! So they proceed to delude and deceive themselves. Professing to be wise; they become fools. (Romans 1:18-25). The fabricators of fables make good use (good in their eyes) of making it easy for the people to have a convenient sabbath, one that the great majority approves and supports as being the supreme ideal—and what's more, all the while boldly asserting that it has been the approbation of Jehovah—that he will accept it without question since seventh day Sabbath observance would inconvenience many, and would go far in sowing the seeds of disunity.

When face to face with the Truth on this matter, many leaders can no longer find excuse for their substitute sabbath. Our Brother George W. McLaughlin of Harrington, Maine, has observed this potent fact and writes as follows: I am pleased to pass it on to you because it states very clearly just how the Sabbath issue is met by those adherents to the altered or abrogated Ten Commandments. Mr. McLaughlin says:

"Several here have made similar astonishing admissions when questioned as to my crazy twisting of the week. They seem to be holding sectarian conferences to seek new subterfuges. The common one is a complete admission of the truth, including the resurrection hoax. Then come qualifications that seventh-day observance is so discordant with social and economic fundamentals, that nobody could earn a livelihood under it; and that the disunity and strife incident to its initiation would entail a loss in neighborly love far outweighing the gain in the mere matter of time. These honest clergymen are awaiting national proclamation of the Sabbath, and stand ready to serve under it when their congregations hire them to do so! At seminaries students are now forewarned to be prepared: ignore the matter if possible; otherwise minimize the issue; or as last resort admit the whole truth and suggest working unitedly with their council of churches, until seventh-day observance becomes nationalized in this Christian nation. Presumably brotherly love and complete accord in Protestantism is so universal that no disunity must ever be admitted! A mere matter of one commandment, and that one kept in spirit of good intent for the overall good, should not disrupt blissful harmony!"

Because we see and recognize these things in their true light—gigantic deceptions and frauds—we feel it necessary to warn the people. This is another reason why we publish THE SABBATH SENTINEL.

LIGHT

By George W. McLaughlin

PART I

Walking in light

From the beginning of human drama on this planet the marvelous properties and life-giving qualities of light have ever appalled man; and his ever-growing acquaintance with it has afforded ever better reason to be so affected. Twentieth century inquiry leaves us confronted with a paradox: radiation is proved by indisputable experiment to have a wave nature of some definite frequency gauging its energy, and at the same time radiation acts as in chunks of a definite energy value called "quanta"; thus exhibiting itself on both the immaterial and the physical planes—as vibration and as matter. A quantum of light is called a photon.

As the electro-magnetic waves of radio are increased in frequency to micro-waves they partake ever more and more of the nature of light as they pass into range of micro-waves and thence to the spectral range of light from infra-red through our colorless limits to ultra-violet. It is thrilling as well as humiliating to note the narrow frequency limits of colorless light in which we live and move and have our being. It is more thrilling, in this first hint of the thin line between matter and energy, to witness miracles of Bible calibre.

If these are insufficient to establish credulity in miracles, let us think with Dirac. He considered the immeasurable vacuum spaces beyond the atmosphere of planets not as expanses of nothingness but as the domain of charges at minus energy levels like the minus quantities in our algebra or the sub-zero heat states shown on our thermometer. From many directions heavenly bodies moving in their orbits and rotating as magnets established electro-magnetic fields of variable intensities by their radiation. Then if an energy or gamma ray were shot through this field, he reasoned, energy would be transformed into a positron and electron—twin particles of matter. Then in the laboratory, by simulating these space-vacuum conditions in an enclosed glass tube and imposing the electro-

magnetic field across it, a gamma or energy ray performs this very feat of materialization which was anticipated!

This feat has become commonplace among certain scientists, and the principle is an approach to changing the matter of some element into energy, and, after changes in its value, transforming it back into the matter of another element; thus solving the age-old problem of transmutation. In every transformation the energy gained or lost exactly equals the product of mass lost or gained and the square of the velocity of light— e equals mc^2 . Regardless of the substance involved its mass and energy equivalent are invariably connected by this constant c^2 !

Let us repeat: This " c " is the velocity of light, 3×10^{10} cm/sec (186,000 miles per second); and its square, c^2 equals $3^2 \times 10^{20}$ cm²/sec², is the ratio of the energy to the mass of any substance! (For the benefit of students: e in ergs equals m in gm xc^2 in (cm/sec)² checks dimensionally just as does kinetic energy K.E. equals $\frac{1}{2}mv^2$. c equals 3×10^{10} cm/sec.) This characteristic of light, its velocity, enters into the basic nature of all substance. Who can contemplate such wonders without saying, as did the astronomer enthused by his telescope, "My God, thou allowest me to see through thine eyes!"

The wonders of light in its countless forms and applications in and through all creation exhaust the limits of many volumes; and, since many adjectives might fail in adequate description, nothing short of a scientific glimpse can show them. Scientific processes must be scientifically discerned and nothing challenges discernment more than "In the beginning God..." Just as we must demonstrate our faith by doing all in our power for ourselves medically before asking God for miraculous healing, so must we establish like faith by using all our capacities for discernment before seeking divine insight into his handiwork—that our horizons may be extended and our walk with him may be in light.

This glimpse of creation cannot effectively register without restatement of the simple facts. The electro-magnetic radiation constituting the field differs from light only in its frequency, and the space covered in its wave path is the field. The name field is appropriate in that its participation in the transformation is only as a catalyst: it serves as a trigger to start reaction, plays its part, and returns to its original state; it is the scene of action. The gamma ray, supplying the energy materialized, also differs from light only in its frequency. Thus particles of matter are merely manifestations of light energy modified in an environment of light energy differently modified. The modification is in rate of vibration within wide limits, resulting in particles of characteristic spin.

Each particle is an entity with a rate of spin characteristic of positron or electron as its charge may be. These ultimate particles are attached by others of opposite charge to form larger particles. These in turn form nuclei of resultant positive charge about which negative electrons revolve in fixed orbits to form atoms or microscopic planetary systems with a definite rate of spin and consequent magnetic field. The number of orbits and the number of electron planets in each determines the character of the atom as lead, iron, copper, hydrogen, or other of the more than ninety elements in the periodic table. The atoms combine in varied patterns forming comparatively large units of the elements, called molecules. Charges within the molecule are physical; those within the atom are chemical.

Astronomical relations in the realm of the infinitely large are much more familiar and comprehensible to the average mind; so that operations in the realm of the infinitely small can be perceived only by an analogy to the correspondingly large. The earth is a tiny electron in one of the orbits about the sun as a nucleus. The sun with the earth and its other electron planets form an atom or planetary system. Each planet has its characteristic rate of spin, making it a magnet on its axis; the system as a whole likewise has its spin and magnetic field, and the great galaxies composed of myriads of systems so also spin like great wheels

about their hubs with correspondingly mighty magnetic fields permeating so-called space. Instead of nothingness, space is potentially everything!

The shape of a galaxy could better be symbolized as a rotating star fish with the points trailing backward in graceful curves. Our galaxy is the Milky Way and the position of our system in it is quite well out from the hub Sagittarius, making our galaxial speed of rotation close to 150 miles per second, and the period or time of one orbital circuit a matter of a billion or more years. As telescopes have become capable of ever greater penetration, the number of galaxies seen as spiral whirling nebulae has multiplied correspondingly until the truly reverent observer knows that "the heavens declare the glory of God."

A person at the earth's equator travels 25,000 miles in one day of the rotation of the earth on its own axis, or about three-tenths mile per second. With his system about the galaxial center he travels 150 miles per second. It is very probable that these countless galaxies in turn rotate about another center, and so forth we go into the greater and greater beyond the limits of our feeble comprehension, until we wonder as to how many terrific velocities we are subjected, and in how many grand chariots we ride! "What is man, that thou art mindful of him?"

As we contemplate units of matter progressing infinitely in both directions of great and small, let us never forget the field of operation. The so-called space we see to be truly alive with radiation from all magnetic bodies as sources. Time and again great flashes have designated the path of an energy ray through this medium with accompanying disappearance of great heavenly units, beside which we would seem small. So also they may as suddenly appear.

In view of these perceivable miracles, who can deny the supernatural? To be sure, this is not the way seeming natural to us within our tiny life span. Nature's course is indeed the slow one, from simple to complex, to our limited senses; but in God's own chosen season the cataclysmic course in split second accomplishes what normally requires ages. The acute insight of many in recent times merits attention. Democritus

(400 B.C.) postulated that the universe consists of empty space and an infinite number of indivisible and invisible particles which differ only in form, position, and arrangement. He declared the creation or the destruction of matter impossible. Only now in the twentieth century we are able to add that all matter is convertible into radiant energy differing from light only in frequency; thus setting back the creation of all matter to the creation of light only.

Aristotle also stopped with Democritus in the atomic theory. Not guessing the transformation of matter, he too saw the atom as the prime creation; and on the premise of primary causation he built all complex units by natural gradual development to explain the processes of nature. St. Augustine (400 A.D.) saw this wisdom, but attributed to God the creation of these original particles seemingly inviolable and eternal; thus accrediting God with all creation and recognizing all manifestations and processes as God's energy in operation. He expressed theistic evolution.

St. Augustine's insight fell short of the goal—not in that he failed to see the seemingly ultimate particles as manifestations of light, for God's praise was not lessened by the starting point assigned—but he failed miserably to account for the instantaneous miracles of creation or for cataclysmic destruction—undeniable because demonstrable, as we have shown.

When God said, "Let there be light," the equivalent of our test-tube gamma ray flashed through the field of this planetary particle; and the wonders of organization, order, and form during the next six literal days, though great in scope, were not more miraculous in principle than the experimental materialization. It was simply God's miracu-

ous power at work in both cases. It doesn't exceed the mountain-moving power associated with faith.

Now the question naturally arises: If theistic evolution is God's natural procedure, what occasions invocation of the miraculous and cataclysmic? God does not reveal the times and the seasons nor fully answer the questions introduced by "Why?" But he does give us his Word, from which we are left to conclude. Scripture indicates the cycle of human souls to occasion miracles both constructive and destructive—in the creation of them and the Edenic abode, God said, "Let there be light," and the gamma ray flashed; at the fullness of their iniquity, he said, Let there be water, and there came the flood—and an ark, also! Soon he will say, Let there be fire, and there will come dissolution—and a resurrection!

For many years previous to the middle of the nineteenth century the range of experimentation exhibited the corpuscular nature of light—it was propagated in chunks then called "corpuscles." With the advent of continuous innovations in experimental facilities, many investigators found light to be propagated on waves. Such contradictory indications occasioned two opposed schools of thinking, offering proofs pro and con for many decades and utterly confusing many. In the twentieth century outcome, both factions proved to be essentially right. Light has definite fourth-dimensional qualities, offering a paradox to our three-dimensional thinking: it is propagated in corpuscles of definite energy value, now called quanta; and still it is definitely a wave radiation within definite frequency limits—all dependent upon the conditions of observation! (For students: The product of wave length and momentum equals Planck's constant—just as the product of wave length and frequency equals c .)

* * * * *

"The Catholic Church is the only Church which can oblige her people to worship definitely on Sunday, and many of her churches are filled three or four times on that day." Radio Replies, Vol. I, page 239, given from the Catholic Broadcasting Station at Sydney, Australia (1938).

* * * * *

"The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament." Christian Union, by Dr. Lyman Abbott (1882).

Using light to See Light

PART II

Inquiry into the constitution of matter has proved to be a study of light, and has disclosed properties in it otherwise intangible to three-dimensional thinking. This study applies to the effects of light, unveiling the cause to belong on a level above our frail human mentation. Keenest minds are confronted with a paradox! In light, organisms live and move and have their being. Furthermore, the ultimate particles of these organisms literally have their being in light. With this understanding the first chapter of John's gospel should be read again and again.

In this chapter we learn the identity of light. By experiment we discern the effects of light; by revelation we discern the cause of light—he "was in the beginning with God!" "In the beginning God made heaven and earth." Genesis 1:2 then describes the chaotic state of the freshly created earth as if it were gaseous—the most loosely organized state of molecular matter. The very existence of this first earthly matter enforces the pre-existence of light! From light is all matter, but this light of constitution is not apparent. The initial route of transition is light to particle, particles to atoms, atoms to molecules—molecules to specific elements and compounds according to atomic structure.

The second sentence of that same second verse reveals the next state of solidification—the liquid state; and the Spirit working or moving upon it infers definite progress toward the final solid state. And thus is revealed all three familiar states of matter, characterized by three corresponding molecular spacings, spins, and turbulence, at the three energy levels.

Recent insight into atomic structure reveals that all the building elements are in turn built from the proton or nucleus of hydrogen. Hydrogen is the essential constituent of water and the oxygen of water (HOH) is the essential constituent of our atmosphere. "And the Spirit of God moved upon the face of the waters" to supply the energy. The translators of 1611 A.D. considered the Hebrew—literally stating

that "the Spirit of God brooded over the waters" as in hatching—to be nonsense; but the Hebrew text makes just that statement. The Spirit of God permeated the waters as a "field" to "trigger" the gamma ray flashed through it, as announced in the next verse, with consequent appearance of things out of water. (This field of the Holy Spirit has ever been the medium of manifestation. In regeneration we attune ourselves to its frequency by the ten-percept code of righteousness as a tuning fork. Thus we receive the Comforter.)

As the Spirit brooded over the waters, protons combined with others in opposite phase, now improperly called neutrons, to form nuclei of helium and of the progressively more complex elements; the electrons, not acquiring positions at minus energy levels and perforce at plus energy levels with negative charge, were drawn into orbits about the nuclei according to quanta of energy supplied; and atoms of elements combined into molecules characteristic of manifested matter.

"By the word of God the heavens were of old, and the earth consisting of the water and in the water." (II Peter 3:5) The translators in 1611 A.D. could not comprehend the plain Greek word meaning consisting as being possible in this use, and so they rendered it "standing out" and placed the exact meaning in the margin. They were certainly honest, but were coloring Scripture with their own concepts. Here was the earth in the oceans of water "standing out" of the water, giving a seeming repetition of phrases. When "consisting" appears in the Greek text, we here find the untaught Galilee fisherman stating profound atomic truth. Nothing short of direct inspiration could account for this nuclear insight of crude Peter! He could well have said, In thy light, I see light.

The account of the sixth day's work is the making of man in God's own image. The dust of the earth contains every element found in the human body, and each element is light materialized.

The first six literal work days were crowned with the seventh-day Sabbath of rest as God's blessing in time to refresh and sanctify those willfully conformed to this plan. Thus the sacred pattern of the weekly program was eternally instituted: five days productive labor; a sixth day to conclude this labor unto the manna-gathering and

preparation for rest; and finally the Sabbath foretaste of eternity. "There remaineth therefore a rest to the people of God," but the six-day appointment unto labor was as much a part of the weekly pattern as the Sabbath itself, and it was so emphasized in God's fourth commandment for our observance.

Walking in Darkness

PART III

The supernatural and foundational nature of light has been disclosed only in comparatively recent times; but an inward sense of its wonders has so awed man that his language has often only one word to express both light and life. Light is indeed a vehicle of manifestation for both the Spirit and the Word of God. While it belongs on a plane above the limits of human comprehension, it is still not at the level of God. Those who know it best are held in greatest awe of it. It is far enough above the physical level to use matter in all forms as its vehicle; but in turn it is a vehicle of omnipotence, created in the first day. While it is not God, it is the most immaterial thing to which God can be compared; so that "I am the Light of the world" and "I am the life of the world" are essentially equivalent. Christ is the Light, if we capitalize. Without the capital, veneration of light is idolatry.

Present-day knowledge elevates light to a level that can well be idolatrous. The marvels of light only hazily understood engender superstition. To those with learning and to those without it, light has been a snare to idolatry; and, still more regrettably, from the very beginning this unholy veneration extended beyond light itself to the vehicles of its expression. Light stands at the beginning of all creation, created in the first great day. While the sun was not created until the fourth day, the fact that it was the vehicle of light led man, appearing on the sixth day, to associate the sun and omnipotence with the week's first day—the day of light.

God dedicated and hallowed the week's seventh day as a Sabbath to commemorate his creative work. It was God's first gift to man for his rest, moral

invigoration, and sanctification in hallowed time. Showing man his dependence upon the sun for existence, imputing to the sun omnipotence and man's consequent duty to worship it as his physical benefactor, constituting Satan's master stroke in the fall of man. Just as the true Sabbath has ever been the mark distinguishing the obedient and elect of God, so has sun-worship—or any observance in time or place suggestive thereof—been rebellious and repulsive to God. The earth's trees, vegetation, or flora in general are by synthesis direct products of the sun; and since this fact was sensed by man from the beginning, his offerings of vegetable products has ever constituted idolatrous homage to the sun. At this earliest date of human manifestation, the knowledge that the blood was the seat of the spirit, as later recorded by Moses, was prevalent. Only that offering involving the blood as the outpouring of the spirit was acceptable to God. Abel and Cain so demonstrated.

The seventh-day Sabbath was given to man at the close of the earth's first week. God hallowed those twenty-four hours; he graced them with his presence as the mercy-seat in time for man's weekly communion with him. This consecrated period was elevated far above the level of an ordinary day, and Paul would be the last to include the God-dedicated weekly Sabbath among the lunar sabbaths, imposed as discipline and precluded by the offering of the Lamb whose coming they typified. So sacred was the Sabbath that the six days of the work were numbered as first-into-the-Sabbath, second-into-the-Sabbath, etc., and the week was denoted as the plural "Sabbaths."

While worship was ever appropriate

and acceptable to God on all days of the week, the fact that the week's first day was associated with tribute to the sun, coupled with the fact that God required use of no images to label the object of proper worship, occasioned misinterpretation of true worship on the Week's first day as sun tribute. It constituted the appearance of evil. A practice not evil, or even good in itself, if lending itself to the interpretation of evil, becomes an evil. (I Cor. 10:14-33) God's small household throughout Scripture was continually warned against this adulterative testimony before the heathen environment.

There could be indiscretion in place as well as in time. Not only could public worship on the first day be mistaken as sun observance, but so also would worship on any day if offered on the mounds or in the "sacred" groves constitute evil; since both mounds and groves were the sites dedicated to the heathen gods. Every little hill or mountain about the ancient cities bore alters for offerings to the sun, whose first rays on first-day mornings were eagerly awaited. This practice has persisted through all human history, and appears to this day in Easter programs of present-day apostasy.

Before the flood the sun itself was the object of veneration. Soon thereafter a more insidious idolatry appeared in assigning personality to the sun. Through the tradition of many heathen peoples and sources beyond Biblical reference, Nimrod has been unveiled more and more as a "mighty hunter." He founded the first great Babylonian empire which eventually dominated all civilization. At his death his crafty queen sought to immortalize him by deification, reporting his transition to the sun to continue forever his universal empire. Such wonders found fertile soil among her heathen constituents, placed her as the deified head of her people, and assured her place in future tradition as presiding queen of heaven from the moon as her seat.

Sometime after Nimrod's death, his queen bore a son, Tammuz, who was later known as the son of heaven, thus establishing the undying heathen tradition of heavenly mother and son wherever heathenism has gone, along with sun-worship. In each heathen nation's mythology the sun-god has ever been king of gods, variously known as the

Sumerian Shamash, the Chaldean Chemos of Biblical mention, the Egyptian Amen, the Greek Zeus, or the Roman Jupiter. He has ever had subordinates in the social, economic, and domestic life of his subjects, appearing with his full retinue even into the western hemisphere, as evidenced by ruins and relics of Yucatan. But in all his pilgrimages the tradition of heavenly mother and son has gone also.

The "T" initial of the son, Tammuz, was purported to be the cross—the most heathenish of all imperial symbols. The horizontal member signified a dominion parallel to the earth, following to its utmost bounds; while the vertical member signified earthly contact with heaven as source of divine authority. Its appearance in royal crown or priestly mitre has ever embodied this arrogant presumption. The cross is in fact a multiple abomination: it carries with it the implication of image tribute, even though purportedly only suggestive; it is a tree, so called in Scripture, a vegetable product of the sun, and thus a Cain offering; and the fact that it symbolized authority of the heathen son of heaven, Tammuz, rendered it the most impious and insulting instrument of torture to bear the true Son of God to a presumably permanent death; it is a damning mark of Baal.

In this glimpse into pagan fundamentals lies a basis of comprehending the environment of Israel. Literally encompassed in paganism, Israel was instructed by God to worship in rigid discipline to typify the perfect Lamb to come as a permanent offering. In its practice divertive signs and implications were excluded by walls of the tabernacle. These walls typically placed the household of God in separation from the realm of Baal on the outside, just as the obedience of faith has since Calvary, made similar separation. Such obedience has ever shown the ark and its precious contents on the inside and the Beth-shemesh or temple of the sun on the outside.

Scripture is a continued study of combatting an idolatrous world. Every protective promise from present or eternal loss has been directly or indirectly conditioned, "If you will keep my Sabbath." Much has ever been contingent upon honoring God in time. So much, in fact, that this Sabbath has ever earmarked its proponents for

scorn, ridicule, and persecution by the sun-god world. God's promises to those who obeyed him, as in Isaiah 56 and 58, are reassuring and exceed fondest expectation.

All other sins combined fail to equal Sabbath desecration as the theme of Scriptural reprimand. Great sections recount its inception, its growth, and its outcome. It was ever the occasion of the prophets' warning of approaching famine, pestilence, and national disaster. In Nehemiah 13:14 we find it to have brought the great captivity in Babylon upon the people of God. It is the entering wedge by which transgressions of all the commandments is ushered into practice, subtly making its victims of disobedience for captivity in Babylon. These captives of Baal appeared to incite the flood, to build the "T" of Tammuz, to raise the golden calf, to elevate Jezebel, to lift our Lord with Tammuz, and to organize Nicolaitanes.

Sabbath desecration hung as a baneful haze on the horizon of the post-apostolic church of the early centuries, awaiting a favorable wind. None other than the truly appointed Sabbath of God is known in Scripture before or after Christ, who proclaimed himself Lord of the Sabbath. He tore from the Sabbath the silly, man-made accretions imposed to glorify its priestly imposers. He made it the occasion of good works as well as of rest, and worshipped on the Sabbath "as his custom was." In Acts 17 and 18 we find Paul doing likewise "as his custom was." The New Testament knows only the Sabbath as the Lord's day. The haze was faint.

The work of spreading the gospel followed the death of the apostles in glorious expansion to the whole civilized world. The Augustan era of peace left the energies of the Roman world empire to be expended in building roads and seaways, in cultivating the arts, and in consolidating the empire. All of these programs of prosperity facilitated travel for spreading the glorious gospel. The gospel of love, peace, and goodwill on the tongues of zealous evangelists contrasted so sharply with the sordid expectation of future life offered in Roman and Greek paganism that it was received with gladness throughout the bounds of the known world, even to the British Isles. There

the Celtic church held sway for centuries into the spiritual night of the Dark Ages.

The grand ride on the white gospel horse was too grand to hold the whole road. A rider appeared on a horse red like blood—not very prominently at first, but ever acquiring a broader share of the road. When the gospel is vigorously spread, criticism and persecution of the spreaders is ever sure to follow. Roman allegiance was attested by worship of the emperor as deified. Christ's walk according to the Father's commandments set an example diametrically opposed to this idolatry, just as did the walk of Daniel in Babylon. The lions' den soon opened to the people of God.

A rider on a black horse soon appeared on the course. Thousands had hastily and emotionally received the glad news and proved shallow ground for its inception. The church rapidly became permeated with heathen concepts and customs corrupting the message of love. Heathens at heart soon acquired places of authority in the church, where their influence became authoritative enough to permit circulation of frauds in the name of Scripture. The worldly sea steadily soaked into the church boat until Christianity and paganism became sadly similar before the fourth century opened.

Repeated persecutions conducted by successive Roman emperors failed to suppress Christian expansion and rather served as pruning to promote its vigorous rooting. Contamination from within by pagan membership promoted a steady deterioration of church standards to the pagan level and thereby succeeded where persecution failed. Unity among their subjects to insure loyalty was the goal of the emperors. Boring from within suggested itself to Constantine as the strategy of expedience, and the deteriorated state of Christianity required little change in his belief for conversion. He later murdered members of his family without marring his honorable status as a Christian. Evidently the church had lost the Sixth Commandment.

At the death of the apostles we left Sabbath desecration as a faint haze on the Christian horizon. The favorable occasion for its expansion very slowly but steadily appeared. The Jews as a

whole remained firm in their rejection of Christ, and in the early centuries continued to harass his followers, until regular exchange of incivilities became well established. The church had not gone far in losing its first love and zeal before its members keenly resented their being identified with Jews by carrying the true Sabbath sign. This sign labeled both for Roman persecution, as under it neither could bow before the emperor's image. This situation steadily intensified until many were sorely tempted to avoid persecution by Sabbath desecration. The haze grew wider and thicker.

Observation of communion on the same day as the Jews observed Passover had proceeded without question since so instituted by Christ through precept and his admonition, "This do in remembrance of me." The Jews offered the lamb typical of the one all-sufficient to come; while the Christians commemorated the crucifixion or offering of the sacrifice already come; but the denial of the time as correct was denying him as the true sacrifice. This obvious fact deterred many from violating this precept for the first two centuries, until the church had sufficiently degenerated. The temptation to break this time association with the Jews stood as a snare.

At this point we must again consider the vast multitude which chose the sun-god. They constituted the majority wherever men lived, controlling the social, economic, and political life of all. Since creation these rebels against God and the order of his week as instituted were known Biblically as the nations, and served directly or indirectly the sun-god, variously known as Baal, Shamash, Chemosh, etc. Each nation had many subordinate deities and many varied superstitions peculiar to each. The unification of the civilized world by Rome brought these segregated peoples into contact for interchange of knowledge, customs, religious practices, and vices. None having any special moral foundation for its religion, there was little difficulty in union among them. Many national religions were absorbed into the Egyptian cults and into the ancient Mithraic cult in particular. This latter cult was the first to use the compound word "sun-day" instead of "the day of the sun", as the first day

of the week had been designated from earliest times. With pursuit of pleasure as the basis for association, it has ever been astounding to note the conglomerate assemblages possible.

Such an assemblage of cults, loosely allied by political subjection to one government, accepted many of the Roman superstitions, practices, and the emperor as a deity by sun-god appointment, which was common to all. Such were the bases out of which evolved the national pagan religion of Rome. Very early in the course of these organizations, the spectacular success of Christianity awed them. Aspiring to like success, they launched a subtle program of imitation in doctrine and practice. The change of the early morning watch for the sun's rays to a later hour service was along the line of least resistance and favored attendance by their own adherents. It also offered a line of like attraction to Christians, already wanting to differ from Jews, to change their program.

The cultists, however, did not change their annual morning watch. Nimrod's queen, Astarte, had become queen of heaven, and from her seat in the moon controlled fecundity throughout the earth. The early springtime of nature's unfoldment had ever been the occasion of a great Sunday morning watch in honor of the heavenly queen, later called Easter by the heathen Saxons. In this the wily cults set a snare for Christians, already eager to differ from the Jews in the time of the spring ordinance. The common cause of social opposition to the Jews had thrown Christians and cultists into close alliance on countless issues, and this resulted in counsel on schemes of justifying Christian adoption of heathen holidays.

The first-fruits of this connivance was the resurrection hoax. While Scripture (Matt. 28:1) states that Christ had already risen before sunset of the Sabbath, scarcity of the Scripture manuscripts and general illiteracy made it possible to advocate Sunday observance of the resurrection, and to justify the annual Sunday morning watch for the rising sun as for arising of the Son. It is a credit to the Christians of that time, already many generations removed from Calvary, that only the few

at first fell victim to this atrociously plausible analogy. For several centuries both Sabbath and Sunday was observed each week with a gradual following of the crowd toward Sundayism from God's holy day.

Annual observance of the crucifixion on the eve of the Passover sabbath was promptly dropped by the Western section of the church under the bishop at Rome; but the Eastern section, led by the bishop on the Hellespont, stoutly objected to this step of decadence. This issue was the first to divide the church, and it initiated the many others which followed—collectively a prelude to the Great Schism; the effects of which still remain. Corruption was working faster in the West under the bishop of Rome than in the East. By virtue of his location at the capital, the bishop of Rome gravitated to leadership and authority in the church.

In due course, the bishop of Rome found occasions to use this broad influence as bargaining power with the emperors. Since collusion with the heathen cultists had brought ever more and more of the royal subjects under religious control, the emperor after several generations found his bishop holding ace cards. Early in this rise of the church into political authority, Emperor Constantine saw the Christian faith differing little from his own paganism and his chance to work with this growing power. To him the cross carried no implication of love: it was the heathen cross symbolizing complete world dominion plus deification under the sun-god. Such is the divine right of Kings!

Once inside the church and the closer influence, the emperor counseled with the bishop for their mutual benefit. He succeeded in filling several important church positions with men of his choice; but, as he later learned, he gave more than he received when he issued his series of edicts. Among these was the famous edict proclaiming Sunday as the universal day of rest, under the penalty of the law, in 321 A.D. Wisely, he did not rigidly enforce this law during his lifetime; but by the time a new generation came to adulthood, a Roman bishop stood ready to prod the emperor's succeeding son, Constantius, into enforcing the law, inflicting the death penalty. This instituted a slaughter which continued for centuries.

Thus in four centuries had the great

apostasy developed until the church of the lowly Galilean had deteriorated into a persecuting heathen monstrosity. As the Roman empire deteriorated through the decimation of her manhood by vice and from many lesser causes, the power gradually lost was absorbed by the Roman bishop, later known as the pope. As barbarous hordes encroached, the church adopted their heathenisms as part of her doctrine and practice in order to win their confidence and support. The church had a face for any purpose.

In a few generations authority had been gained and changes gradually effected until the pope's power was universal, with kings reigning as his subordinates. Heathen idols prevailed the church; the right to sin was sold as an indulgence; the sacraments of marriage, birth, and death bore a price; relics and bones of saints were sold as charms; and nonconformists were slaughtered in the infamous Inquisition. Such were the Dark Ages. The pope sat "in the temple of God, proclaiming himself as God."

Through all these centuries Sabbath-keepers fled to mountain or wilderness or secluded areas for refuge. The followers of Peter Waldo in the fifth century held tenaciously to the obedience of faith. For centuries they were hunted as Sabbath-keepers, caught in periodic massacres, but bore their cross.

The story of the Albigenses is no less tragic. In France a general massacre claimed lives conservatively estimated at one and a half million. Through the centuries men have born the Sabbath sign at a terrific cost. Christ himself paid no greater price. Through their sacrifice the Sabbath has never been completely extinguished. They found it in joy, rest, and peace; they saw in it the Spirit presence and salvation.

At the time of the Reformation Martin Luther instigated a movement intended to cleanse this baptised paganism. In its course it moved the idolatrous images from their niches, it removed the pagan practice of selling indulgences, and tore the mitres, robes, and pompous attire from church leadership—but the movement did not go far enough. An associate named Carlstadt, who represented Sabbath-keeping Anabaptists in Germany, insisted that the reform go to the ultimate cleansing of the prime evil—Sabbath desecration.

Luther meditated long over this issue, but was finally persuaded by the amassed opposition that the surrender of Sundayism involved too great a social disruption, and an economic sacrifice would be saddled onto the individual beyond his endurance, thus dooming the movement to failure. Much is said to praise Luther, but he certainly lacked wisdom in ignoring Sabbath desecration as the entering wedge to spiritual decadence. His Bible lay before him filled with this testimony.

In consequence Protestantism sallied

forth as the rider on the livid horse—the fourth and final of the Apocalypse! Her house has been rid of some vermin only to be replaced by a new variety. With many sects and consequent strife it is a house divided against itself. In Sundayism Baal rides her back. “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Sundayism has a scientism's foundation. It is a cancer in the side of righteousness!

Notes on the Council of Trent After Four Hundred Years

People who have been regular attendants at religious services on Sunday have read in Exodus 20:10 that the seventh day of the week is the Sabbath of the Lord and have wondered by what curious process the sanctity of worship has become concentrated on the first day of the week in much of Christendom. Some have pondered the status for years without solving the “why?”

The following quotations from medieval authorities give a clue as to the source of the tenacity of present customs of Sunday worship.

I. A manuscript dated A.D. 1056 contains these words: “On the Lord's day do we assemble and break bread, and give thanks, after confessing your transgressions, that your sacrifices may be pure.”

This quotation paves the way for what is found in records 500 years later among the decrees of the Council of Trent, which was held intermittently during the years 1545 to 1563. Among the decrees of the council we find:

II. “The church chooses to transfer the observance and the worship of the seventh day to the first day of the week.”

III. “I will never take and interpret the Scriptures otherwise than according to the unanimous consent of the church fathers.”

IV. “I embrace and receive all and every one of the things which have been defined and declared to the Council of Trent concerning original sin and justification.”

V. “I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.”

VI. “I do, at this present, freely profess and truly hold this true Catholic faith without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I,, promise, vow, and revere, so help me God, and revere, so help me God, and these these holy gospels of God.

After reading these selections from the records of the Council of Trent, one gains a perspective of the influence supporting the almost universal Sunday observance of the present time. What a strong faith in the Bible as our rule of faith and practice, and what devotion to Jesus Christ our Savior, is now necessary to make the true Sabbath remembered!

Nuggets

By Inga Jensen

If the average Protestant would check on God's holy Word and note how the purity of God's written Word has been defiled with spiritual filth and the teachings of Egypt (the enemy of God—Eze. 23:8), they would know that to be cleansed from the filthiness of the flesh is not enough. (II. Cor. 7:1) Spiritual filth needs must go, too.

God says yet, "Remember the Sabbath day to keep it holy." (Ex. 20:8) but the spiritual filth is smeared right over God's Word, and man says, No, keep Sunday; thereby turning his face from God's holy sanctuary, and turn-

ing his face to the sun, the third and greatest abomination. (Eze. 8:15, 16)

Woe be unto them that go down to Egypt for help. The Egyptians are men and not God, and their horses are flesh, not spirit. (Isa. 31:1,2,3) We that might escape shall know whose words shall stand. (Jer. 44:28) The gentiles are complaining before the Lord about all the lies they have inherited from their fathers (Jer. 16:9), and if we are to climb to the top of the mountain of the Lord on top of all the other mountains we must be stripped of all hinderances. (Micah 4: 1,2)

Should YOU Be With Us?

Some of our readers may not fully understand the nature of The Bible Sabbath Association. All of you are no doubt aware of the fact that in practically every state of the union there are laws which provide fine or possibly imprisonment for those who do work on Sunday. Fortunately for those who wish to obey the Ten Commandments, including the one which enjoins on us rest on the seventh day and work on all other six, these laws are not generally enforced.

However, many of you may not be aware of the fact that there are old and well established organizations whose major purposes are to prove that the first day, and not the seventh, is the Christian sabbath, and that all who will not refrain from work thereon should be fined and imprisoned.

What is more logical, therefore, than that those who wish to obey the Sabbath commandment should organize to advance its truths and to defend themselves from fine and imprisonment?

You will realize also that Sunday-keeping churches have recognized that it requires an organization independent of the churches to promote Sunday observance effectively. This organization exists because Sabbath-keepers also have come to know that an independent organization is necessary to promote Sabbath observance and prevent by education some of the persecution of the Dark Ages.

If you want to join in such a program, you should become a member of this Association. Any officer will gladly give you full information.

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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.

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The Sabbath Sentinel

presents the facts about the Christian day of rest in an interesting and authoritative manner. It brings to those who are anxious to know the truth on this important subject knowledge uncontaminated by any strictly denominational doctrines. It is an educating force which has already proved its effectiveness. Whether or not you are a member of the Association which publishes the magazine, it deserves your support. If you are a Sabbath-keeper, or if you want to know why people keep the Sabbath, you should subscribe for yourself and for your friends and relatives who may be interested. Copies of the magazine should be sent to your libraries and to your lawmakers—local, state, and national. Special wholesale prices are available to those who want to purchase copies in quantities for this purpose or to resell. Orders and subscriptions should be addressed to:

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