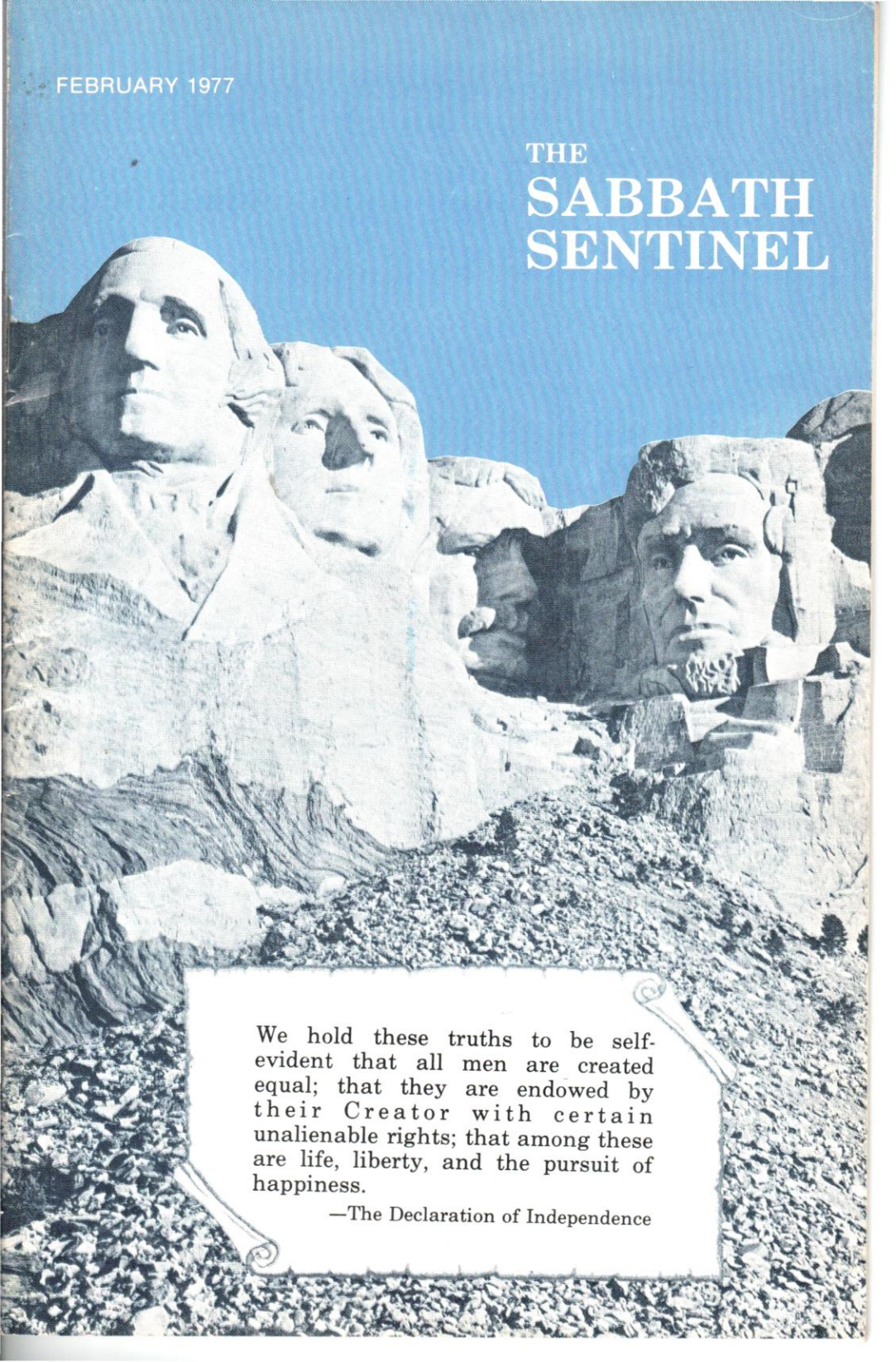


FEBRUARY 1977

THE SABBATH SENTINEL



We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.

—The Declaration of Independence

Fabulous Fables and Frank Facts



Eugene Lincoln

DURING the month of February people in the United States will be hearing and reading much about George Washington and Abraham Lincoln, whose birthdays are

observed this month.

Probably more books have been written about Abraham Lincoln than any other man in secular life. When we lived at Fort Wayne, Indiana, we were frequent visitors at the Lincoln National Life Foundation, the mecca of Lincoln scholars. The library and museum there are unequaled anywhere as a source of Lincolniana. The library has over ten thousand volumes

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about Lincoln—almost five hundred of them in foreign languages. In addition there are about 6500 books on related subjects.

We learned a lot while browsing in this library—information which was the basis of several published

(Continued on Page 10)

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 only Holy Day. The only qualification is belief in the seventh-day Sabbath.

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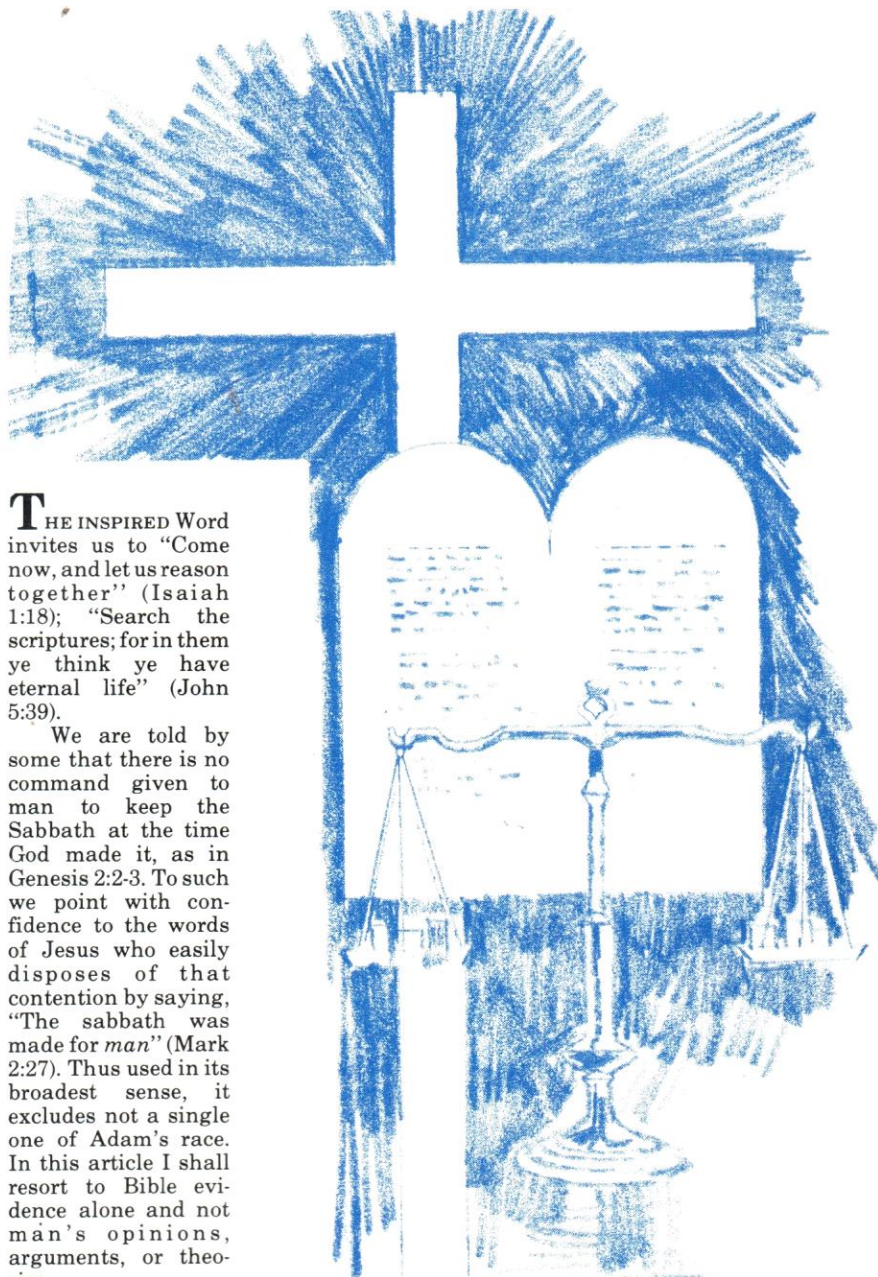
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Antinomianism Questioned

PETER JAMES



THE INSPIRED Word invites us to "Come now, and let us reason together" (Isaiah 1:18); "Search the scriptures; for in them ye think ye have eternal life" (John 5:39).

We are told by some that there is no command given to man to keep the Sabbath at the time God made it, as in Genesis 2:2-3. To such we point with confidence to the words of Jesus who easily disposes of that contention by saying, "The sabbath was made for *man*" (Mark 2:27). Thus used in its broadest sense, it excludes not a single one of Adam's race. In this article I shall resort to Bible evidence alone and not man's opinions, arguments, or theories.

First, then, we find that the commandments are to be kept one thousand generations: "God . . . keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9; also Psalm 105:8; and I Chron. 16:15). If the reader's heart is after truth, he should notice that this is not to the Jew but to them who love Him and keep His commandments. Less than 200 generations have passed since the Creation. Now we should not forget that the Lord by the mouth of the Psalmist said: "I will not . . . alter the Word that went forth from my lips" (Ps. 89:34, RSV). But more, let us hear the Psalmist again: "All his commandments are sure. They stand fast for ever and ever" (Ps. 111:7, 8). It is now left for us to determine whether we will accept as evidence the word of Yahweh or the commandments of men (Mark 7:7-9).

Some Significant Data

Now if the reader is studying to sustain some preconceived theory of his choosing, he had better read no farther; but if he seeks the truth, he should carefully note the significance of this data.

In 1838 B.C. Abraham kept the commandments, statutes, and laws of Yahweh (Gen. 26:5).

Israel was enjoined to keep God's commandments before He gave the Ten Commandments at Sinai.

In 1491 B.C., in the fifteenth day of the second month, God inquired of his disobedient people: "How long refuse ye to keep my commandments and my laws?" (Ex. 16:28). This was on the occasion of the giving of the manna, and in these texts we find the first mention of the Sabbath by name. Notice that this

was *before* God gave Moses the two tables of the law.

In 739 B.C., in 2 Kings 16:6, we find the first mention of the name "Jew" in the Bible. This shows it was 347 years after Abraham kept the commandments that the Decalogue was given to Moses; and 1,100 before the name "Jew" appears in the Bible. How, then, has the Sabbath become Jewish? Truth and consistency demand an answer.

Now, having examined some history of the commandments and laws before Christ, we shall examine the Biblical history of the Sabbath and the commandments since our Savior's time. This will test the antinomian theory.

Jesus says: "If thou wilt enter into life, keep the commandments."

The parents of John the Baptist walked in all the commandments and ordinances of the Lord blameless (Luke 1:5, 6). Jesus kept His Father's commandments (John 15:10-12). Here we find the commandments of God in full force and effect as shown by Jesus' example and declared by Himself, and in full agreement with His teaching (Matt. 5:19). Now is the time for the reader to choose between the advice of the Son of God and that of the antinomians. Jesus says, "If thou wilt enter into life, keep the commandments" (Matt. 19:17; see also Luke 18:18-20). How is this—shall we obey or disobey?

The Sabbath Question

God sanctified the seventh day; that sanctity has never been removed. He never sanctified Sunday or even hinted that it was in any sense a holy day.

Men are seeking in every possible way to escape the obligation of the Sabbath
(Continued On Page 14)

THE HONOR ROLL

A Salute to Men and Women Who Sacrificed Personal Ambition to Devote Their Lives to the Work of the Kingdom of God

MARIE KINNAN (Mrs. Samuel Jensen) was born at Wadestown, W. Va., near Morgantown, where her parents were farmers, on January 26, 1901. She passed from this life on February 5, 1976, at Tampa, FL, where she and her husband had retired after 46 years of active ministry in U.S.A., Canada, and Africa. Thirty-three years of her life were spent in Africa in His service.

Marie was converted at an early age through the ministry of a devout Sunday School teacher in the Methodist Church where she and her family worshipped. One day at the age of eight years, her Sunday School teacher asked what her plans were when she grew up. Her answer was, "I want to become a missionary to Africa, or perhaps a preacher's wife." She became both.

After graduation from high school, she attended Nyack Missionary Training Institute of the Christian and Missionary Alliance Church. From there she went to Pastor Harry Morse's Missionary Training School at Oakland, Cal. Here she learned about the true seventh-day Sabbath, as Pastor Morse was a Sabbath-observing minister.

After being ordained as a missionary, she sailed on December 19, 1925, for Monrovia, Liberia, West Africa. Here she served her first term of three years, where she helped found Zoradee Pentecostal



MARIE KINNAN JENSEN

Mission, 50 miles in the interior, among the Golah tribe, assisting Rev. and Mrs. Aaron Holmes. Here she saw many converted to Christ and filled with the Holy Spirit. After conversion she taught them to become obedient children of God by keeping His Commandments, including the seventh-day Sabbath of the fourth commandment, as natural fruits of salvation.

Working and living in very primitive conditions, teaching school, proclaiming the gospel, and having several bouts of malaria, her health broke. After three years she returned home for furlough and a

rest. She then went to Oakland, Cal., to take further studies at Pastor Morse's school. While there, she met a young prospective missionary, Samuel Jensen, who also had been called of God to serve in Africa. After Samuel completed his training, he and Marie were married. They began their united missionary efforts soon after at Zoradee Pentecostal Mission (Seventh-Day), in Liberia, West Africa.

They spent five years of evangelistic preaching in many scattered villages with good results, seeing many turn from their heathen superstitions and false worship to believe in and worship the one true God. Besides their work of evangelism, they taught the mission boys and girls to read and write, as well as to sew. Rev. Holmes would often go hunting for fresh meat, for they were 50 miles from a store. Other times they worked on their homes to make them more comfortable or else made furniture and planted gardens.

Then on July 14, 1931, Marie and Samuel faced their first great trial. Marie was not able to deliver twins, because of an abnormal deformity they did not know existed. After three days being assisted by a black midwife who found the case too hard for her, Marie told her husband to bury her and the babies near the little mission church if she could not make it. After sending for help from a distant Lutheran mission, some missionary doctors suggested taking her back to their mission hospital, which was not more than a dispensary with a few beds in it. Carried for 30 miles in a hammock on the heads of two native men, she was given something to relax her and hold back the birth till morning.

The two doctors tried to save both her and the babies, who were still alive early the next morning. Due to being in very primitive surroundings where surgery was



not possible, the doctors had to deliver the children with instruments, which caused their death, Marie almost dying with them. The crisis of her life continued for weeks. One day a missionary, Eleanor Leonard of North China, felt a definite burden of intensive prayer for her. Not knowing what the trouble was, she wrote, asking what was wrong on a certain day. It was the very critical day that the doctors said if she lived through, she would perhaps recover. Praise be to God for this special intercessory prayer, as well as prayers from Christians in the Lutheran Mission, the Suahan Baptist Mission of West Africa, the Pentecostal Zoradee Mission, and many Christians in America, they were able to finish out their five-year term of service in Liberia.

This was followed by a few years in the United States of physical problems for Marie. She felt her work in the mission field was over. However, after some years, during which she and her husband pastored and assisted in pastoral work, she felt well enough to accompany him once again to South Africa, where he had a vision from the Lord for a certain group of

neglected people.

Unknown to her and her husband, this was to be a work which would keep them there for a quarter of a century. They conducted interdenominational pastoral evangelism and saw seven congregations established in greater light and knowledge of Christ and His salvation. Though not all accepted the truth of the Sabbath, they at least were witnessed to, with one congregation at Cape Town fully obeying the Lord after being established as a church, brought into being from those who were outside of Christ and His salvation.

Marie suffered a stroke while playing the organ at a church service in March, 1968. They continued their ministry through difficult times to train national workers to take over the church congregation and have a parsonage built for the local pastor and his family. On January 30, 1971, Marie and her husband retired from their active missionary ministry, after setting this local Evangelical Church of Pentecost (one of the Churches of God, Seventh Day, in South Africa) in order. This congregation ceased to be a mission church and now was a self-supporting, self-governing, self-propagating church registered with the civil authorities in South Africa.

The Jensens then retired to Pietermaritzburg, Natal, from where they could be reached, if needed, for consultation and advice. Finally, on June 14, 1974, after looking after final needs of the church, they left South Africa, their mission for the Lord accomplished in that land. After spending a few months in U.S.A., they visited friends and brethren in Canada, returning to Morgantown, W. Va., then finally moving to Florida, where Marie died on February 5, 1976. She was brought back to Morgantown, her home town, for

burial, where her worn-out, tired body rests till Jesus returns for His own.

Her life was not spent in vain, for she believed the words of the apostle Paul to be hers: "I am now ready, . . . and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4-6-8).

Her favorite Scripture was "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. . . Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 11:1, 2; 12:13, 14).

LIFE'S WEAVING

My life is but a weaving
Between my God and me.
I may not choose the colors;
He knows what they should be,
For He can view the pattern
Upon the upper side,
While I can see it only
On this, the underside.
Sometimes He weaveth sorrow,
Which seemeth strange to me;
But I trust His judgment,
And work on faithfully.
'Tis He who fills the shuttle,
He knows just what is best;
So I shall weave in earnest
And leave with Him the rest.
At last, when life is ended,
With Him I shall abide,
Then I may view the pattern
Upon the upper side;
Then I shall know the reason
Why pain with joy entwined,
Was woven in the fabric
Of life that God designed.

from the
**PRESIDENT'S
DESK**



An Open Letter to the President of the United States

Dear President Carter:

Over forty million evangelical and spirit-filled believers put you into office. A valuable number of these were Sabbatharians who observe Saturday, the seventh day of the week, as the true Sabbath of the Scriptures, of history, and of reason. This minority group trusted your testimony of faith and commitment to religious principles. They voted for you, believing you would have the courage to stand for both God and country during your administration in Washington. While we firmly advocate "separation of church and state," we do not believe that as our Chief Executive, you can afford to separate God from your politics.

It is our prayer that the Holy Spirit will lead you to determine just how to use the great power of your office to impress upon Congress and this nation that we must become a God-conscious society, with conscientious leaders who will not encroach upon the religious freedom of minority groups such as Sabbatharians. We humbly ask you to use your influence to help defeat Sunday blue laws in our nation.

Sabbatarians helped put you on Capitol Hill. We stand behind you in prayer. We are not a pressure group which makes threats upon our political leaders. But we do make a petition that very soon you will make a clear-cut testimony concerning Sunday blue laws and their enforcement in the various states of the union.

We know the White House can't do it all, but that is where it should begin.

Sincerely,

Bishop Terril D. Littrell, D.D.
President of the Bible Sabbath Association
Fairview, Oklahoma 73737



George Washington and Sunday Laws

THE JEWS had been liable to fines and imprisonment under the drastic Sunday laws of some of the states for their failure to observe Sunday after they had observed the seventh-day Sabbath of the Scriptures. The Hebrew congregation of Newport, Rhode Island, August 17, 1790, addressed Washington, expressing confidence that under the new government and under his administration, just inaugurated, all classes of people in the United States would enjoy equal opportunities and freedom under the law. In response to this address, Washington wrote thus:

All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.—*George Washington Papers*, Letter Book 30, pp. 19,20.

And in closing his letter to these Hebrews, Washington said:

May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid.

May the Father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.—*Ibid.*, p. 20.

FABULOUS FABLES

(Continued from page 2)

articles. One interesting thing we discovered was that there is an abundance of untrue fables that have been told and written about Lincoln.

For instance, take the Gettysburg Address. Many of us have grown up believing that President Lincoln hurriedly scribbled the words on an envelope while his train was en route to Gettysburg. It's a good story, except for one thing—*'tain't so*. The fact is that there are five known copies of the address in Lincoln's handwriting. The first draft was written in Washington, with corrections later penciled in. The second draft—probably the one from which he gave the address—was evidently written on the morning of the ceremonies. The other three were written afterward. There is also a press report from a newspaperman

who was present.

This press report, of which we have a copy, dispels another myth about the Gettysburg Address—that the listeners were awed, so they did not applaud at the end. The newsman reported applause at five different places, and "long continued applause" at the end.

Many intriguing stories are told, but one who takes time to check the facts will find that they are just "intriguing stories"—that's all.

There are many intriguing stories about the Bible also—interesting, but without Biblical basis. For instance, that Eve and Adam ate an apple, that there were three wise men who came to see the infant Jesus, and that Jesus or the apostles changed the Sabbath from the seventh day of the week to the first.

I wonder why many millions would rather believe a fable than to take time to check what is really the truth.



Establish A Precedent?

High Court Accepts Second Sabbath Case

The U.S. Supreme Court announced that it will decide after all whether employers must make special arrangements to accommodate the religious views of Sabbatarians regarding working on Saturdays.

Just two weeks earlier, the high

court, in a 4-4 tie vote, affirmed a lower court ruling which held that employers must make such concessions. The action, however, failed to establish a firm precedent for similar cases.

A 1972 amendment to the Civil Rights Act stipulates that

employers must not dismiss or refuse to hire any individual for religious reasons, including anyone whose religion requires strict observance of the Sabbath. The amendment was introduced by U.S. Sen. Jennings Randolph (D-W.Va.), a Seventh Day Baptist.

Since passage of the amendment, the courts have been besieged with claims of discrimination against Sabbatarians.

The new case the high court agreed to hear involves an employee of Trans World Airlines (TWA) at Kansas City International Airport. Larry G. Hardison, a mechanic, joined the Worldwide Church of God in 1968, more than a year after going to work for TWA.

After missing three consecutive Saturdays when he was expected to work, Hardison was fired.

A U.S. district court agreed with TWA, denying that the company had refused to make efforts to accommodate Hardison's religious preferences. Later, however, the Eighth Circuit Court of Appeals reversed the lower court, holding against TWA.

In a written brief submitted to the Supreme Court, lawyers for TWA urged that the 1972 amendment to the Civil Rights act violates the federal constitution by establishing religion. The amendment, they said, has the "direct and immediate effect of advancing religion." In addition, it "patently require(s) pervasive and excessive government entanglement with religion," they stated.

The union, which has sided with TWA in the case, argued in a separate brief that the entire seniority system is undermined by the 1972 amendment in favor of religious factors.

On the other side, attorneys for Hardison deny TWA's allegation that accommodating their client's religious needs would require "bumping" other employees with

more seniority. They claim further that TWA had alternatives which would not have violated the company's collective bargaining agreement with the union while providing for Hardison's needs.

Hardison's primary argument is that Congress was right in passing the 1972 amendment in recognition of the Free Exercise Clause of the First Amendment. TWA counters by arguing that the law amounts to an unconstitutional establishment of religion.

The case is likely to be settled sometime next spring.

Sentinel Sentiments Aired Over WOWO

Warren L. Maurer, general manager of Radio Station WOWO in Fort Wayne, Ind., invited THE SABBATH SENTINEL editor to air his views on Sunday laws over WOWO.

The remarks, recorded for broadcast, were as follows:

"THE SABBATH SENTINEL agrees with WOWO's opposition to Sunday laws, though for somewhat different reasons.

"All Sunday laws are basically religious legislation because they impose a particular day of rest—Sunday—upon all. But in a democracy minorities have rights also.

"Present laws safeguard those who desire *either* Saturday or Sunday off work. These provisions, found in the Equal Employment Opportunities Act, were recently upheld by the U.S. Supreme Court.

"The portion of the Ten Commandments which includes the command to 'remember the sabbath' involves man's duty to his God, not to other men. The omnipotent Lord hardly needs the laws of puny man to protect His interests.

"The choice of a day of rest is something that depends on one's relation to his Creator. No man-made law can change that."

Introducing . . .

Joel's H Your Highway C



Joel's Horsemen Corps of the Highway Good Samaritans is composed of young men and women who ride motorcycles in fulfillment of the prophecy of Joel 2:4 as a means of providing salvation, spiritual guidance, and Bible revelation to the people in the streets and lanes of the cities and highways and hedges wherever they may be (Luke 14:16-24). The corps also provides assistance to motorists with disabled vehicles and in general does other such good deeds to help their fellow man.



Captain Dalton D. Hamm

The supervising officer of the rally is Captain Dalton D. Hamm. He wears a red military coat with black bars, a white clerical collar, a white step front, and black trousers.

Captain Hamm announced that he will be making a cross-country trip in June, 1977, which will start in Los Angeles and conclude in London. For more information about when he will be in your area, contact Captain Dalton D. Hamm, Box 120, Highway Good Samaritans, Cleveland, Tennessee 37315, 615-359-1597.

Horsemen Good Samaritans



on D. Hamm

cer of Joel's Horsemen
Hamm. Captain Hamm
t with two sets of silver
ollar, with black open-
users.

ounces that the corps
ountry trip beginning in
art at Charleston, S.C.,
s Angeles, CA. For
the corps will be in your
alton D. Hamm, Joel's
7, Jerusalem Acres,
7311. Phone (615) 472-



The motorcycle corps, which was organized in 1958 by the late Bishop Grady R. Kent, functions as a militaristic unit, with all participants in uniform. Regular members of the corps wear red military shirts and black trousers or skirts. When confronted with the spectacular sight of "Joel's Army" in scarlet uniforms, with militaristic precision, people enthusiastically gather to hear the good news message of the soon coming of Jesus.



ANTINOMIANISM

(Continued from page 4)

command. Some would abolish the Ten Commandments and then reenact all but the fourth. But what saith the Word of God? About thirty years after the death of Christ, James wrote, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). The next verse tells those who do not know, what law is here referred to. Jesus stated the same truth in Matthew 5:19.

Why abolish the Ten Commandments and then reenact all but the fourth?

Psalm 119:172 tells us, "All thy commandments are righteousness." Now, how could they be righteousness for a Jew and not for us? Give this question some thought. This Psalm was written in 1058 B.C.—319 years before the name "Jew" is recorded in the Bible. If the reader is seeking the truth, he should take note of what is here written in the Bible and answer this: Was this Psalm written exclusively for Jews? In his answer the reader should be honest with himself and loyal to God.

Christ is our Pattern, our Example. What, then, was His custom on the Sabbath? "As his custom was, he went into the synagogue on the sabbath day, and stood up to read" (Luke 4:16).

We should be guided by His teaching; hence we must inquire, What did Jesus teach? Was it a Sunday Sabbath? Not a word. Unquestionably Jesus taught the people every Sabbath, for we read, "He . . . taught them on the sabbath days" (Luke 4:31). On another Sabbath day he entered in to the synagogue and taught them (Luke

6:6). Again in Luke 13:10 we find Jesus teaching on the Sabbath. But we have no record that this great Teacher ever once made use of the expression, "first day of the week," nor was it ever made use of before His death by anybody as a Sabbath or holy day. Thus we learn that Jesus not only taught on the Sabbath, but it was His custom to observe it.

History of the Sabbath After Christ

We hear much about the ending of the seventh-day Sabbath and Sunday superseding it as such after the crucifixion. Paul, the apostle to the Gentiles, was there; he ought to know, and he was inspired. What does he tell us? "And Paul, as his manner was, went in unto them [Thessalonians], and three sabbath days reasoned with them out of the scriptures" (Acts 17:2). This was over twenty years after the crucifixion!

Paul and Barnabas "went into the synagogue on the sabbath day, and sat down"; after reading the law and the prophets, he preached (Acts 13:14, 15). This was A.D. 45. After Paul had preached his sermon and the Jews had gone out, the Gentiles besought him that he might preach to them the next Sabbath (verse 42); and the next Sabbath almost the whole city came together to hear the word of God (verse 44). Now, do not

The Gentiles requested that Paul preach to them on the Sabbath day.

let us overlook the fact that this request for Sabbath preaching was from the Gentiles (or pagans) as well as Jews. Now, how is this? At least twelve years after Jesus was crucified, the pagans from whom we are descended are requesting

worship on the Sabbath of the Lord. And we must not think that this was a special Sabbath, for Paul reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks or Gentiles (Acts 18:4), and he continued there in Corinth, not a few days or weeks, but for a year and six months teaching the word of God (verse 11). And don't forget that this was more than twenty years after the death and resurrection.

There is no mention of Sunday sacredness, Sunday worship, or Sunday preaching in the book of God.

Nowhere do we find any Sunday sacredness, Sunday worship, or Sunday preaching mentioned in the book of God.

Is better evidence necessary? There is plenty more. But is it needed? What more could Jesus or Paul say to render the evidence stronger or more positive? If we place this evidence by the side of that for Sunday keeping or no-Sabbath keeping, is it not preponderating - overwhelming? To ask for better evidence is to impeach the Son of God and the apostle Paul. Beware!

Antinomianism a Nullity

If the commandments are obsolete, antinomianism must explain what the beloved disciple meant when, in A.D. 90—60 years after the crucifixion, he wrote, "This is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). Those who contend that the Decalogue is abolished cannot teach that the carnal law outlived that law; hence they must explain what law it is that endures a thousand generations.

And if the commandments are abolished, why did this same disciple, 66 years after the crucifixion, write, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God" (Rev. 12:17)? What commandments are here referred to? Consistency demands an answer. Again, why did John write about the same time, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). If antinomianism is right, and we require no law now, why, pray, has God commanded obedience to that law, coupling it with the "faith of Jesus"?

I have herein given only the Word of God as evidence; and what is man to reply against God? This same scripture, in its very last warning to mortals, has left this pronouncement upon record, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (Rev. 22:18, 19). Again, I charge the reader to beware!

This solemn charge should cause the pious soul to hesitate before attempting to brush these clear, positive words of our Lord aside.

Jesus did not tell us of any change in the Sabbath of the Lord.

If any change of this kind has been made, Jesus would have told us; but instead of any change of the day, He leaves this record to condemn the stubborn and disobedient: "All things that I have

heard of my Father I have made known unto you" (John 15:15). But he never mentioned a first-day Sabbath or gave the slightest hint of such an institution; for God never sanctified the first-day or any other day except the seventh, nor has the sanctity ever been removed from that day.

Again, after our Lord has ascended to his Father and Paul has finished his course and delivered his gospel, he writes thus to us: "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). Not a word about a Sunday Sabbath in the entire counsel of God.

I ask the conscientious reader to consider carefully the four following questions, and apply them as a test of his own sincerity and loyalty to God and His word:

First, Is it possible to harmonize Sunday keeping and the abolition of

the Decalogue with the Bible texts just quoted?

Second, What language could possibly be employed to render more absolute and positive the perpetuity of the seventh-day Sabbath than the stated Bible texts?

Third, Is not the testimony of Jesus and Paul absolutely sufficient to forbid entirely the theory of a first-day Sabbath or the abolition of the Ten Commandment law?

Fourth, If the Ten Commandments are obsolete and Sunday a sacred Sabbath day, and if the silence of Jesus and Paul thereon is leading many thousand conscientious, sacrificing souls into the broad way and to eternal death, then will not Jesus and Paul be required to account for such a terrible loss?

There is a truthful answer to this question. Who can give it?



In Obedience There Is Safety

News From Sabbath-Keepers

Seventh Day Baptists

The Seventh Day Baptist Biennial Ministers Conference will be held April 27-May 4, 1977 in Daytona Beach, Florida. Details of the program will be announced at a later date.

Seventh Day Baptists are meeting Friday evenings at 7:30 at the First Baptist Church, 518 N. Franklin, in Madison, Wis.

The Assembly of God on 4161 Maize Road, Columbus, Ohio is the present meeting place of the First Columbus Seventh Day Baptist Church. Worship is at 10:30 a.m., followed by Sabbath School. Rev. Dale Thorngate, pastor. All welcome.

Separation Film

Wall of Separation is a new 16mm half-hour film on religious liberty which AU is making available on a rental or free will offering basis. This excellent film is narrated by Dr. Edward Bauman, a biblical scholar of nationwide popularity for his innovative Bible telecasts. Individuals or groups wishing to reserve a copy of the film should contact Dr. Richard MacFarland, Americans United, 8120 Fenton Street, Silver Spring, Maryland 20910 (phone 301-589-3707) with preferred and alternate dates for use of the film.

LUKE
WILLIAM
BOYD



Home Fellowship Meetings

After coming into contact with the Bible teaching concerning the seventh-day Sabbath, in 1971, in Reykjavik, Iceland, James Griffith and his family, who were stationed there with the United States military, began to pray that he might be released so they could freely practice their newly gained beliefs. Because he had become convinced that a believer should not work on the Sabbath or be involved in killing, he was finally released after writing up a petition and being recommended for release, due to his extensive preaching in Iceland.

They returned to Kentucky, where James had graduated from Morehead State University in 1969. Since that time he has been preaching in Pentecostal Holiness Sabbath services, having had a daily radio ministry and home services around Kentucky. He presently is ministering in home fellowship services there.

He would be glad to make the

acquaintance of other Sabbath keepers in the extreme eastern part of Kentucky, or anywhere for that matter. His address is James Griffith, Route 1, Box 21, Allen, KY 41601.

Ambassador International Cultural Foundation

Beginning in March, 1975, the Worldwide Church of God, under the direction of Herbert W. Armstrong, inaugurated the Ambassador International Cultural Foundation, which is dedicated to serving mankind and is legally independent of the church and its colleges. This foundation has three pilot chapters outside of Pasadena, Calif., where it has its headquarters: in Milwaukee, Seattle, and Washington, D.C. Those who are involved with this foundation will be endeavoring to enhance humanity's physical and spiritual potentials throughout the world, working with the handicapped, blind, and elderly.

Some of the worldwide projects in which AICF is presently involved are archaeological excavations at the Temple Mount in Jerusalem, which are carried on in cooperation with other institutions; work with excavations at Babylon, also with other institutions; work with Thailand and Nepal to provide mobile schools to educate mountain people of those nations; a technical school in Kenya; cultural and educational projects with the Shah of Iran; involvement with the World Wildlife Association; and many other activities.

Another project that the Worldwide Church of God will be backing is a new publication called *Quest/77*, which plans to make a fundamental statement about human potential. They expect that this publication will express to the world all the best of the attainments and expectations of the church, the college, and the foundation.

Although AICF has only been

financed by 3 percent of the church budget, it has brought widespread attention to itself and the Worldwide Church of God as well as its two leaders, Herbert and Garner Armstrong, who are now known worldwide.

Their most widely known project is the Ambassador Auditorium in Pasadena, Calif., which is used both by the church for Sabbath services and for cultural programs sponsored by the AICF. Concerts in this multi-million-dollar performing arts center, which had its opening in April, 1974, have been praised throughout the world.

Dalet School

The headquarters assembly of the Assemblies of Yahweh at Bethel, Penn., which publishes the monthly magazine, *The Sacred Name Broadcaster* and has a widespread network of radio and television broadcasts, has finally accomplished a dream for their children. On September 7, 1976, they had orientation for their elementary and high school students. Dalet School takes its name from the fourth letter of the Hebrew alphabet and means an open door.

There are only 14 pupils in grades one through twelve, but they expect good results as they are returning to more Biblical instruction, teaching the young people to study on their own, with an emphasis on self-discipline and self-control.

Instruction will be given by state-certified teachers, and enrollment will be limited to children of members of the Assemblies of Yahweh in good standing, with the school being self-supporting, financed by tuition fees. There will be no boarding students, as parents of children must live within commuting distance of the school. Dalet School meets in the meeting hall of the Bethel Assembly of Yahweh.

Home Missionaries Travel Thousands of Miles for God

ELLEN WHITE has written, "I am very desirous that the light contained in my books shall come to every soul possible, for God has sent the message for all. These books contain precious lessons in Christian experience . . . Let the light be placed on the candlestick, that it may give light to all that are in the house." (*Testimonies*, Vol. 9, pp. 74, 75).

Mr. and Mrs. H. C. Severance (Harland and Vesta), from Phoenix, Ariz., are retired from secular employment but they are busy traveling across the country distributing inspirational books written by the late Mrs. Ellen G. White. Their dedication takes them to many distant places in their mobile home. Behind it they pull a trailer filled with books so they can supply the people directly where they contact them.

The Severances are field representatives of the Seventh-day Adventist Missionary Foundation of Phoenix. Their important work is to acquaint different churches, private schools, and lay organizations with the work of the Foundation and to share several plans for helping to distribute these books. Mrs. Severance says that the inspirational books are appreciated by all denominations. Roman Catholics, Lutherans, Methodists, Presbyterians, Baptists, and Pentecostals tell how the books



have been a source of blessings and strength in a time when man's value system has drastically changed.

The Severances have been away from their home in Phoenix for two years and plan to be on the road until near August, 1978. Recently they visited with BSA President Terril D. Littrell and attended Sabbath worship services at The Church of God in Cleveland, Tenn.

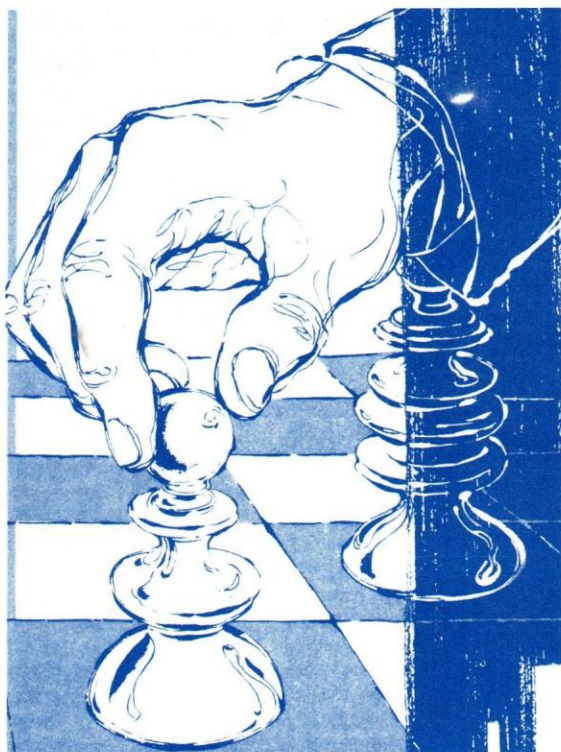
These faithful servants of the Lord have been members of the BSA for a number of years, and have introduced our work to many S.D.A. ministers and lay members across the country.

The Bible Sabbath Association wishes the Severances many more years of successful labor in their field of effort. Anyone who is interested in becoming a local distributor of these books may write to Mr. and Mrs. H. C. Severance, P. O. Box 8249, Phoenix, Arizona 85066. Phone (602) 276-7514.



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Seventh Day Baptists in Britain



UNDER King Henry VIII, the Church of England was established and became the Anglican Protestant state church. The publication of the Bible in the language of the people brought a rapid growth of non-conformists—those who took their stand outside the state church. Among these were many who discovered and taught the Bible Sabbath, known initially as Sabbatarian Baptists, dating from about 1617.

For English-speaking people and also for many others, Britain is the homeland of parliamentary democracy. Many of the first settlers to America came from Britain. Britain means the Magna Carta, Shakespeare, Queen Victoria, John Bunyan, Winston Churchill, and many more.

Seventh Day Baptists remember too how Pastor John James died for his faith in London in 1661 on a scaffold and how, in 1664, Stephen Mumford came from Bell Lane Church to Newport, R.I., sharing

the Sabbath with the Hubbards and others. Edward Stennett's letters and his son Joseph's hymns nurtured the little New England band. William Davis came from Wales to found his "dynasty" of faithfulness. This was three centuries ago. And the seed planted in the New World took root.

One by one the British churches died for reasons we try to understand. The Joseph Davis charity was divided; Mill Yard Church lost its property. Still Robert Burnside, W. H. Black, William M. Jones, William C. Daland, T. W. Richardson from the United States, and James McGeachy (to list but a few) labored on. Mill Yard became symbolically a "mother" church whose sons and daughters had gone far from home. Still British hymns and the King James Bible were part and parcel of Protestant life and thought.

Mill Yard Seventh Day Baptist Church, forced to move its meeting place several times, did much good

work still. (The record book, 1916-1963, was recently brought to the Seventh Day Baptist Historical Society, Plainfield, N.J.) Bible study, preaching, charity, support of mission fields—particularly in Guyana, Jamaica, Trinidad, Malawi, Java, New Zealand, Germany, China, and other places—were carried on. Contributions were sent toward the erection of the Seventh Day Baptist Building in the USA. Tract distribution was organized and a periodical, *The Sabbath Observer*, was published.

Based in Scotland as an evangelist, Nathan Wardner helped G. Velthuysen, Sr., organize Seventh Day Baptist work in Holland and build the Haarlem and sister churches with their heroic but unsung Java mission. Leaders from Mill Yard and Holland encouraged the remarkable German leader, L. Richard Conradi, and aided him in establishing 26 Seventh Day Baptist churches in his native land before the outbreak of World War II.

A new and greater service opened to Mill Yard and Britain when Jamaicans from the West Indies began to move to England in search of employment. At least one family migrated in 1951 and others followed who had been active in Seventh Day Baptist churches in Jamaica. Many of these settled in the Finsbury Park area not far from the Upper Holloway Baptist Church in which the Mill Yard church was now meeting. More recently services have also been held regularly in the south London suburb of Herne Hill and in the midlands city of Birmingham.

Increasingly Americans signed the visitors' book of the Mill Yard Seventh Day Baptist church: missionaries going to Malawi in Africa (China workers earlier), graduate students and professors on sabbatical, delegates to ecumenical gatherings, military personnel, etc.

Pastor James McGeachy helped them to find their ways. In 1964 he, with others, journeyed to Salem, W. Va., for the meeting of delegates to a Consultation of World Conferences of Seventh Day Baptists. (CoWoCo) Out of this came the organization of the Seventh Day Baptist World Federation. After 40 years of service, Pastor McGeachy retired in 1969, moving to Hessele, Yorkshire, several hours by train from London.

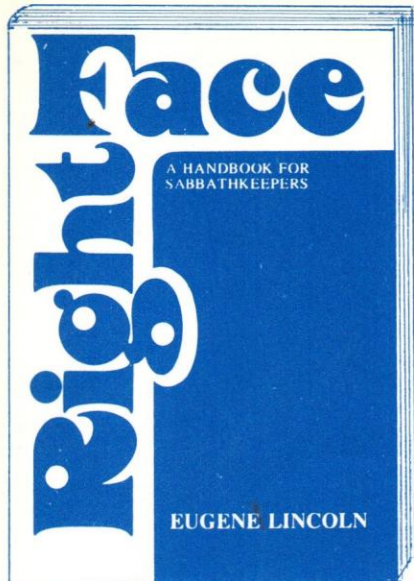
A New Role and Vision . . .

Rev. Albourne Peat, formerly deacon of the Mill Yard Church, is now the pastor. Reared in Jamaica, he worked for a time in Metuchen, N. J. and remembers Rev. H. C. Van Horn from visits to Plainfield. He devotes Sabbaths and leisure time to the ministry, supporting his family as an X-ray technician in a hospital. His married daughter and teen-age son are active in the work of the church and Sabbath School. The congregation now numbers about 60-75. Membership was last reported at about a third of this number.

For over 75 years, the greatest need of the Mill Yard Seventh Day Baptist church has been a building of its own, for services and for a permanent address for publicity and mailing purposes. Their present meeting place, the Upper Holloway Baptist Church, is not meeting their need. The leaders of Mill Yard are considering legal steps so that they can buy and hold property, which is very expensive in metropolitan London. Yet without such they feel further growth will be impeded.

Britain — Tomorrow? . . .

Seventh Day Baptists, well trained in our Jamaica churches, have given new life to the old Mill Yard congregation in a nation where church attendance is less than 5 percent. There are open doors for witness and service. We pray that new vision, new leadership, and new power will begin a new day!



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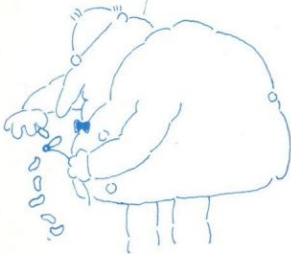
"I won't!"



"I will!"



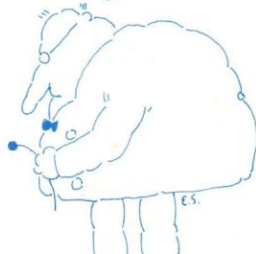
"I won't!"



"I will!"



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