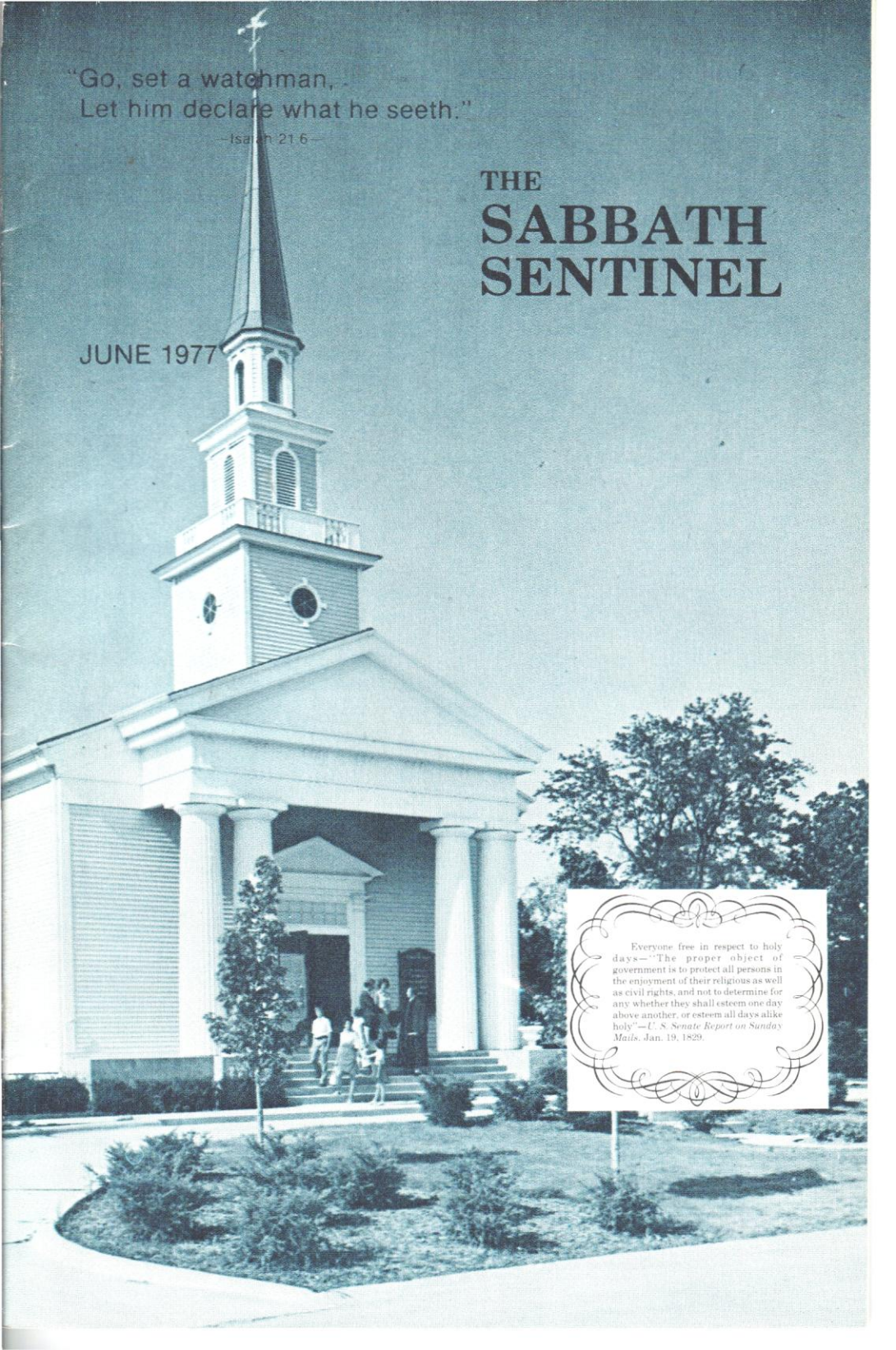


"Go, set a watchman,
Let him declare what he seeth."

—Isaiah 21:6—

THE SABBATH SENTINEL

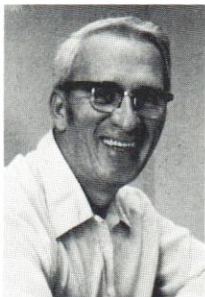
JUNE 1977



Everyone free in respect to holy days—"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy"—U. S. Senate Report on Sunday Mails, Jan. 19, 1829.

A Note From the Editor

SERMON TURNED SOUR



Eugene Lincoln

THIS seemed to be one of those all-too-frequent Sabbath mornings when everything goes wrong. I had a speaking appointment at a church about 120 miles away, and we had a late start. Finally on our way, we suddenly realized that the church to which we were going was in another time zone, giving us an hour less to get there. And we later made a wrong turn at an intersection!

But somehow we made up for all of these problems, and it appeared that we would make it on time—just.

Then we saw them parked on the shoulder of the highway—two

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young ladies beside a disabled car, looking under the hood and obviously not knowing what was wrong.

My foot started to move toward the brake pedal; then I thought, "If I stop to help them, I'll definitely be late. Besides, I probably don't know any more about autos than they do.

(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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Sunday or Sabbath:

THE GREAT DEBATE



Which Should Christians Observe?

MANY honest people are greatly confused about the Sabbath question. The trouble here, as in the case of other doctrines, is because many follow human leadership and tradition instead of the Word of God.

We may be sure that the Bible has a very clear teaching on this subject, and that when we are willing to search the Word of God and take God at His word, we can know without doubt His perfect will for us concerning this necessary matter of Bible doctrine.

Most ministers refer to Sunday as "the Lord's day," which is a result of a misinterpretation of Scripture. Here are some of these Scriptures: "I was in the Spirit on [in] the Lord's day" (Rev. 1:10). This is the only Scripture in the entire New Testament that mentions "the Lord's day," and to those who contend that Sunday is the day of worship, this means "Sunday." The Apostle John was not speaking about Sunday here, neither Saturday, nor any day of worship; he was speaking about the "judgment day," that "great and the terrible day of the Lord" (Joel 2:31;

Rev. 6:17). John was actually projected forward through the centuries into the Lord's day."

Another Scripture that is interpreted to mean that Sunday is the New Testament day of worship is found in Acts 20:7. Here is a Saturday night meeting that lasted until midnight. In the Scriptures, the day is counted from even till even. This was already the first day of the week that Paul was having service, in the evening time; "And there were many lights in the upper chamber" (verse 8). Paul wasn't having church and Sunday school and eating the Lord's Supper as many suppose; the "breaking of bread" mentioned here is an ordinary, common meal. Compare this with Acts 2:46.

The change of the day of worship from Sabbath to Sunday was not made until the year A.D. 321 under Constantine. There is no record of Christ or His disciples ever observing the first day of the week for a holy day.

The Sabbath given to mankind in Eden, recorded in Genesis 2:1-3

and later established on Mt. Sinai, is a cornerstone of our faith, and always has been a cornerstone of the faith of God's people throughout the ages of time.

Jesus said, "The sabbath was made for man." God knew man would need the Sabbath. So He gave it to him as a day of rest, so he could testify to his faith in God's creative power. It was a day of relaxation, a testimony to God's sovereignty; it was a day of worship, a testimony to God's supremacy.

From the record in the Acts of the Apostles, we discern that the early church was composed mainly of Jewish Christians. It is natural, therefore, that they should continue to observe the Sabbath.

"As long as the church was mainly Jewish, the Hebrew Sabbath was kept; but as it became increasingly Gentile, the first day gradually took the place of the

The first day gradually took the place of the Sabbath.

seventh day" (Hurlbut, *Story of the Christian Church*, p. 45).

But why? Mosheim's history of the first century speaks of a sect of Christians who met on the first day of the week, "with their faces turned toward the sun to pray . . ." This, then, is the answer.

As the church developed and more Gentiles of pagan background were converted to the Christian religion, the believers began more and more frequently to meet together on the first day of the week, not, in the beginning, as a substitute for Sabbath worship, but as a supplement to it, to commemorate the resurrection of Jesus whom they thought was in the SUN!

The church leaders of the second century arranged this quite

conveniently. "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathen, in order to facilitate their conversion to Christianity . . ." (Mosheim, *Ecclesiastical History*, cent. 2, part 2, chap. 4, pars. 2-5). The trend away from Sabbath worship was begun.

"Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns" (Neander, *History of the Christian Religion and Church*, Torrey's translation, vol. 11, page 16). At this time of union of church and state, religious intolerance and persecution began.

Bishop White, in speaking of Sabbath-keeping as opposite to the practice of the church and as heretical, says, "It was thus condemned in the Nazarenes, and in the Corinthians. . . . The ancient Synod of Laodicea made a decree against it, A.D. 321, also Gregory the Great affirmed it was Judaizing. In Saint Bernard's day it was condemned. The name likewise being revived in Luther's day, by Carlstadt, Sternberg, and some sectaries among the Anabaptists (rebaptizers)" (Lewis, *History*, p. 8).

Notice now the decree that was made by the Council of Laodicea, A.D. 364, against the Sabbath keepers: "That Christians should keep the Sunday, and that if they persist in resting on the Sabbath, they shall be shut out from Christ" (Hefele, *History of the Councils of the Church*, vol. 11, page 316). Sunday is a man-made day, the day on which the heathen worship the sun. True worshipers will obey the commands of God, and reject the traditions of man. Peter said in Acts 5:29, "We ought to obey God rather than men." ■

They Shine for the Savior

The 1977 Light Bearers for Christ team began its winter-spring tour February 12, fulfilling engagements on the East Coast.

Once again the team is outstanding both in their musical ability and spiritual commitment. Both the variety of Christian music and their testimonies will be a rich experience and blessing for their listeners. Many people have said it is the best team yet!

The Light Bearers are sponsored by Light Bearers for Christ, Inc., Box 40, North Loup, Neb. 68859. They have presented concerts along with their testimonies in churches of all sizes and denominations all over America. In addition to churches they have presented programs in high schools, colleges, federal and state prisons, and rest homes as well as on many radio and television broadcasts. Wherever the team has performed, it has been well received and welcomed back.



Left to right: Girls—Dawn Richards, Patty Lawton, Kathy Brown, Lisa Thorngate. Boys: Dan Richards, John Gallagher, Doug Warner, and Steve Thorngate.

Separate but Not Sectarian

A speech given by DR. WINTHROP S. HUDSON

WHEN I was asked to speak about the Seventh Day Baptists, I added an explanatory phrase to my topic: "separate but not sectarian." A pamphlet published by the American Sabbath Tract Society, "Seventh Day Baptists: Their Place in History," makes this point clear when it notes that Seventh Day Baptists are like most Protestant denominations: they are separate in organization and practice but ecumenical in spirit. The Seventh Day Baptist General Conference was a founding member of the Federal Council of Churches and was affiliated with its successor body, the National Council of Churches, as well as being a founding member of the World Council of Churches. Far from being narrow and exclusive sectarians, the tract informs us that Seventh Day Baptists "regard the Church of God as the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head." Seventh Day Baptists regard themselves as but part of the whole body of God's people.

This nonsectarian aspect of Seventh Day Baptists, to be sure, has not always been the popular perception of them. When any group visibly differs from the larger community and does not conform to the pattern of life of the larger community, the tendency of those not intimately acquainted with the members of the group is to view them as unduly rigid, narrow, and peculiar.

The Seventh Day Baptists are not narrow. They are singular. They are singular in the sense that they are different. But they are different at only one point. As the tract "What

and Why Are Seventh Day Baptists" puts it: "The one difference between us and other Baptists is our observance of the seventh day . . . , creation's birthday," we being able to "find no divine sanction for a change in the day" which God himself "blessed and sanctified in the beginning of time . . . and of which Christ Jesus declared himself the Lord." This is the point of difference. Seventh Day Baptists may have been a bit more earnest than others in their Christian commitment. Their devotion may have been deeper and their convictions stronger than many members of run-of-the-mill churches. This had to be true for them to survive. But they are not narrow. They have been faithful to what they have believed was required of them by the Scriptures, but they have not made their one point of difference a tight wall of separation between them and other Christians. They have refused to denounce those who did not conform to their own practice as being outside the fold of Christ.

Who, then, are the Seventh Day Baptists? Where and when and why did they originate?

The Seventh Day Baptists emerged into view around 1650 as part of the religious ferment produced by the English Civil Wars, by the overthrow of the established religious order, by the triumph of Oliver Cromwell's "New Model Army," and by the execution of the king. There was religious confusion and chaos everywhere, much to the dismay of many. One pamphleteer complained:

When tinkers preach and
women pray
The fiends in hell make holiday.

With all sorts of groups appearing and disappearing (Quakers and Ranters and Diggers; Antinomians, Muggletonians, and Familists; Seekers and Finders and Levelers), it is difficult to trace the specific antecedents of any of them. By 1650, for example, there were Quakers, but when one attempts to go back beyond this date one enters the shadows with only hints of widespread interest in mystical, spirit-oriented religion. The same is true of Seventh Day Baptists. Their rootage was in the general millenarian excitement of the time and in a widespread interest in Mosaic moral legislation, the observance of which was considered a prerequisite to the inauguration of a truly godly society.

What we do know is that by 1650 there were Seventh Day Baptists in England. We also know that fourteen years later, in 1664, the first Seventh Day Baptist arrived in America, making his way, as one might expect, to Newport, Rhode Island, where earlier Baptists had settled and where religious freedom prevailed.

If we know little of the specific origin of the Seventh Day Baptists, we do know much of the general background out of which they emerged.

We know for, for example, that Protestants regarded the moral law of the Old Testament as binding, in contrast to the ceremonial law, which was not. The ceremonial legislation, with its detailed regulation of life, had been superseded by the advent of Christ and had no place in the new dispensation. The Fourth Commandment, however, posed a special problem, for it was part of the Ten Commandments and the Ten Commandments were regarded as the epitome or summary of the moral law. On the continent, the

Protestant Reformers believed that the prescriptions for Sabbath observance were not binding, for they represented ceremonial legislation. The moral obligation of the Fourth Commandment was the duty to set apart some stated time for public worship. The continental Reformers were opposed to attaching too much significance to special days. They associated special days with the superstitions of popery. One day was as good as another for the worship of God. Public worship continued to take place on the first day of the week out of custom; they believed it could just as well take place on any other day of the week, but certainly there were no special ceremonial regulations. Hence, there developed on the Continent what came to be known as "the Continental Sunday." When the Continental Sunday, with its easy-going ways, was brought to America in the nineteenth century by immigrants, it was regarded by the older inhabitants as a great scandal.

England followed a different course. It was noted that the observance of the Sabbath was enjoined by the Ten Commandments and that the prescriptions of the Fourth Commandment were clear and explicit. Lancelot Andrews in the sixteenth century argued that the Sabbath regulations were still binding, but he insisted that in the new dispensation they applied to the first day of the week—the Lord's Day—instead of the seventh day. The first day was the Christian Sabbath when all work should cease and the day spent in quiet rest, meditation, and worship. At the end of the century, specifically in 1595, Andrews' views were systematized and popularized by Nicholas Bownde. For three centuries

thereafter, first-day Sabbath observance was regarded as England's "chief glory," and it became as characteristic as Scotland and Wales and North America as it was of England.

In addition to Sabbath legislation, the English developed an interest in applying other aspects of the judicial or moral law of Moses.

In early New England the substitution of the Mosaic law for the English common law was seriously promoted. In 1636 the Massachusetts General Court appointed a commission to draft laws agreeable to the Word of God. At their behest John Cotton presented to them a body of laws entitled "Moses, his judicials." The major difficulty was that the Mosaic code did not provide for all the contingencies that had arisen in subsequent centuries. Still the interest in utilizing the law of Moses persisted. Discussion of the subject was revived in 1642, and the New Haven colony did adopt Cotton's "Moses, his judicials" for a short time until the colonial authorities had time to shape general stipulations from the Mosaic code into statute law with Biblical texts appended. In general, however, the belief prevailed that the English common law itself was grounded in the law of God.

In England there was a parallel and simultaneous interest in adopting the Mosaic law. When the Long Parliament met in 1640, England, as well as the colonies, became engaged in what we would call constitution-making. Interest in the reshaping of the law continued throughout the years of the Long Parliament, and it climaxed in 1649 with the execution of the king. The beheading of the king was followed by the summoning of the Little Parliament of the saints, by the

drafting of the Humble Petition and Advice, and by the fashioning of the Instrument of Government. In all these attempts to develop a stable government, the interest in the Mosaic law persisted. This interest in Mosaic legislation was heightened by a millennial expectation that Christ was about to return to inaugurate the new age, the millennium, by setting up His kingdom in England.

The millennial expectation was nourished by several events—by the triumph of the godly in the Civil War, by the dramatic act of executing the king, by the return of the Jews to England after centuries of banishment, by the eclipse of the sun in 1652, and by the meeting of the Little Parliament ("Praise-God Barebones Parliament") in 1653. There were many who believed that the special obligation of England was to replace the common law with the Mosaic law as an appropriate and necessary prerequisite for the coming of King Jesus to rule. As early as 1642 a tract about the rule of "King Jesus" had been published.

This was the situation when Seventh Day Baptists emerged into view in England. There was, first of all, a preoccupation with Sabbath observance and a general acceptance of the view that Sabbath legislation fell within the scope of the moral law and that it had not been abrogated. There was, in the second place, a widespread preoccupation with the adoption of the moral law of Moses as the basis for governing the realm. There was, in the third place, a minute searching of Scripture to ascertain the time, the mode, and the prerequisites for the return of Christ to rule.

Given these circumstances, it is not surprising that some should

have discovered that Scriptural evidence for regarding the first day of the week as the Sabbath was practically nonexistent. The obvious corollary to be drawn from this discovery was that the faithful—to be fully obedient and to prepare for the reign of Christ—should reinstate the seventh day as the divinely ordained Sabbath to be observed in perpetuity. They were also perceptive and astute in noting that, according to Scripture, the Sabbath was to be observed as a memorial to God's act of creation and not his act of redemption. It was a day of rest following six days of labor. It was part of a natural rhythm of life prefigured by the Creator in His own act of creation. The act of redemption was the culminating act of divine grace and mercy but it provided no occasion to obscure, ignore, or forget the act of creation by which the world and all living things came into being.

Seventh Day Baptists have never been large numerically. In England by 1690 there were 22 Seventh Day Baptist churches, and this may have been their maximum number. In the American colonies Rhode Island was the initial center, with a few Seventh Day Baptists to be found in Connecticut and New Jersey. For 150 years there was very little growth. In 1802 there were 11 churches, 10 ministers, and 1,215 members. In the succeeding decades of the nineteenth century, Seventh Day Baptists, as was true of other people, followed the migration westward—into northern, central, and western New York; into Pennsylvania, West Virginia, and Ohio; and then later into Wisconsin, Illinois, and Iowa. Their growth was slow, but by 1861 there were 66 churches with 6,585 members. In 1890 there were 99 churches and 8,535 members. Five years later, in 1895, a peak was reached with

almost 10,000 members in the United States.

There are several notable features about the Seventh Day Baptists.

First, it is one of the wonders of history that Seventh Day Baptists have been able to survive at all. Small groups usually do not have a long history. They either grow or die. This is especially true of nonsectarian groups like the Seventh Day Baptists who are unwilling to deny the name of Christian to those who do not agree with them in all things. Reasonable people appealing to reasonable people do not usually have the stamina to maintain their witness and their existence in the midst of a larger society whose members they are not ready to condemn out-of-hand. This has been especially true as rural isolation has decreased almost to the vanishing point and as population mobility has multiplied almost in a geometric progression. Family loyalties, traditions, and customs are difficult to maintain as children scatter first to one part of the country and then to another.

SSecond, related to the wonder of continued existence has been the ecumenical spirit Seventh Day Baptists have exhibited from the beginning. At the outset in England, it is reported that a group of Seventh Day Baptists shared a common edifice, a common meetinghouse, with first-day Baptists. In Rhode Island, Seventh Day Baptists joined with other Baptists and with Congregationalists in establishing and supporting the College of Rhode Island (now Brown University). In the nineteenth century, Seventh Day Baptists participated in the revivals which swept the country, joining with others to promote

revivals on a community-wide basis. Late in the century, Seventh Day Baptist youth groups were part of the interdenominational Society for Christian Endeavor. I have already mentioned that Seventh Day Baptists were founding members of the Federal, National, and World Councils of Churches.

Third, not only did Seventh Day Baptists participate in formal interdenominational institutions, but throughout the nineteenth century they were active in all manner of reform activities. The optimism of their early millennialism spurred them to believe that society could be improved and progressively perfected. With a superabundance of zeal they plunged into every worthy effort for moral and social reform. They were early participants in the struggle for temperance reform. They were concerned for the rights of women. They participated in the antislavery movement and helped staff the stations of the underground railroad.

A final surprise and wonder is that the Seventh Day Baptists were able to do so much with so little for the cause of education, for education for all, regardless of sex. I shall not attempt to list the academies that the Seventh Day Baptists, with their meager resources, founded. In what was then the far northwest, in Wisconsin, the Seventh Day Baptists maintained academies for the general public at Albion, Milton, and Walworth. Albion had a college charter, but it was Milton that became the Seventh Day Baptist college in the west. The academy at Salem, West Virginia, also achieved collegiate status. And as we know, of Seventh Day Baptist academies in New York, it was the school started at Alfred in 1836 that ultimately became Alfred University.

The Seventh Day Baptists, with their long history, are a fascinating people. For more than three centuries, they have exhibited a remarkable tenacity born of deep rootage and firm conviction. The story of their emergence in an effort to be fully obedient to what they understood to be the claim of God upon them and their continuing persistence in endeavoring to be faithful to that which had been entrusted to them is an inspiring story. "Ever separate but never sectarian" are the words which best characterize them.

From *The Sabbath Recorder*

NOTE FROM EDITOR

(Continued from Page 2)

I'm sure someone will come along who can help them." And the foot pushed instead on the accelerator.

As I saw them in the rear mirror, still standing there helplessly, a twitch of conscience struck me. Wife Darlene did not help when she remarked, "Maybe we should have picked them up and taken them to the next garage down the road."

Yes, we arrived at the church on time, and I spoke on how Sabbath keepers can share their faith with neighbors. But somehow the sermon fell flat on the ears of the congregation—I could sense it.

On the way home that afternoon my mind kept recalling the parable of the good Samaritan.

That was two years ago. Ever since I have wondered: Did I neglect an opportunity to preach a sermon that would have meant much more than any hypocritical words I mouthed before the congregation that morning? Perhaps my being late would have been the best sermon I could have preached! ■

Eugene Lincoln

from the
**PRESIDENT'S
DESK**



The Era of Man

IN THE BEGINNING man created a new era. A wheel was made, wagons were pulled by oxen, carts were pulled by ponies, trains driven by the power of the piston, planes pushed by jet engines.

And man said, "Let the laboratories bring forth the cleansers, the labor-saving devices, leisure, the maintenance-free equipment, a greater economy, multiplied with infinite variety"; and it was so. And the evening and the morning were the first day.

And man made self-cleaning ovens, frost-free refrigerators, remote-control lawnmowers, automatic washers and dryers, electrically transisterized trouble-free equipment of every conceivable type. And man saw that it was good. And the evening and the morning were the second day.

And man said, "Let there be new dimensions to our vision so that we can see what takes place on the other side of the earth as well as every corner of our countryside and cities. And let the television divide the day and night for the viewers, so that the night people may rule. And let it be for signs and seasons to give information to all the earth." And it was so.

And man made great towers to send the visions on electromagnetic waves. He made the lesser sound,

called radio, to rule the day, and he made a greater sound, called television, to rule the night. He set them in the panel of light to divide the day into segments, the years into series, the summers into reruns. And he saw that it was good. And the evening and the morning were the third day.

And man said, "Let there be powerful building blocks in the universe," and man released the power of might called the atom, and the power called the atomic bomb. And man said, "Let the power of the atom be channeled into one purpose," and man called that purpose the guarantee to peace on earth and the working together of all people for the benefit of all. And man saw that it was good.

And man said, "Let the powers bring forth new waves of manufactured goods for all men." Atoms yielded power to run submarines, atoms produced power to propel aircraft carriers, each yielding after its own kind. Man thought that it was good. And the evening and the morning were the fourth day.

And man said, "Let the men of science bring forth a craft that will break the power of gravity, fly above the earth in the open firmament of heaven." And man created great space capsules, orbiting platforms,

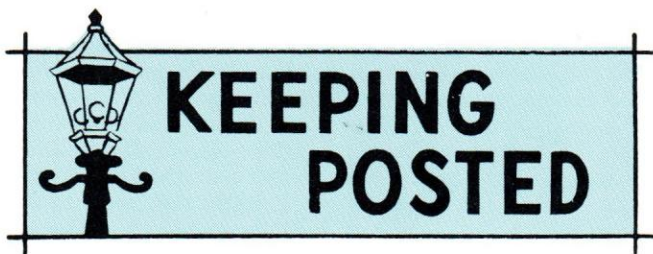
communication satellites, flying spy machines, in order to explore the universe. Man kept track of his earthly neighbors, and his inventions brought forth abundantly of their kind. And man saw that it was good and blessed it with huge budgets, saying, "Be fruitful and multiply on the earth." And the evening and the morning were the fifth day.

Man said, "Let us make a machine in our image, after our likeness, and let it do all our calculations for us, keep accurate records of our fiscal affairs, make out payroll checks, and keep up the dates of our scientific progress. We shall feed it facts about the earth and every moving thing." So man created the computer in its own age; a computer to record every event. And man blessed it and said, "Do all the work that is required of man, multiply formulas and equations to the end of the universe; take charge of the power of the atom; compute the path of the orbiting spacecraft." And man saw everything that he

had made. And he thought that it was very good. And the evening and the morning were the sixth day.

On the seventh day man said, "Now I shall enjoy the fruits of all my labor." But the streaming jets would not let him sleep; the gadgets and extended visions gave him stomach ulcers. The limited power kept him nervous and suspicious of his neighbors. The creation of his own image gave him answers to questions he did not like. Though all things were for his comfort and enjoyment, man found himself in trouble.

The Scriptures teach us that "there remaineth therefore a REST [Sabbath] to the people of God" (Hebrews 4:9). The era of man will soon be followed by an era of God in which mankind will rest from all his labors. When we remember the Sabbath day each week, we do so in sure hope of an eternal Sabbath day which the heavenly Father will give to all those who "labour . . . to enter into that rest" (verse 11). ■



Sunday Sales Ban Upheld

The Massachusetts Supreme Judicial Court has ruled that the state's Common Day of Rest laws banning most retail sales on Sunday are constitutional.

In a 4 to 2 decision April 21, the state's highest court upheld the so-called blue laws, which date back more than 300 years, in a suit brought by one of the Bay State's largest retail chains, Zayre

Corporation.

Several Massachusetts stores, led by Zayres, openly violated the blue laws in the weeks before last Christmas, charging that they unconstitutionally restricted the stores' right to do business. In some communities, police issued citations or closed the illegally open stores jammed with last minute Christmas shoppers.

Justice Paul Liacos, writing for

the majority, said the laws were difficult to enforce and may cause economic losses to stores near the New Hampshire (which has abolished its blue laws), but ruled the laws are constitutional and accomplish their basic purpose, "that is to provide a day of common rest."

Cardinal Humberto Meideros of Boston recently urged Catholics to preserve the custom of keeping holy Sunday and to not accept the current "desacralization of Sunday" which has grown out of American society's "atheistic humanism."

Southern Baptist Convention

The Southern Baptist Convention which convened at Norfolk, Va., June 15-17, 1976 made the following resolution:

Resolution No. 9—On The Lord's Day

WHEREAS, The Lord's Day commemorates the resurrection of Christ from the dead and should be observed in exercises of worship and spiritual devotion, both public and private, with a wholesome use of the day, by resting from secular employments with the exceptions of work of necessity and mercy.

Therefore, be it *Resolved*, that we encourage supporting and strengthening the observance of the Lord's Day as a day of unique religious experience, and significance and keeping alive an awareness of the "first day of the week" as the Lord's Day and the importance of keeping it "as unto the Lord," and (1) to use it as a day of worship, religious instruction, of family culture, and of service to others, and as it strongly contends against the adverse influences that threaten the integrity of this blessed day, and (2) that we make a strong appeal to all of our churches and people to call our generation back to

the proper observance of this fundamental order of Christian faith, that all people may enjoy one day out of seven as a day of rest and worship.

Blue Law Option

The St. Louis, Mo., *Post-Dispatch* published the following editorial on February 18:

The Missouri House passed a bill to let Kansas City area voters decide to repeal Sunday blue laws, and a committee has sent an almost identical bill to the Senate floor. The inevitable question is, why should local option to halt the state ban on most Sunday sales be given only to Jackson, Clay and Platte counties?

Representative Philip Scaglia of Kansas City has tried for some time to get a statewide repeal. Last year some of the state's largest merchants supported repeal for the first time, though smaller merchants opposed it, and so did retail trade unions and some religious groups. The bill was defeated.

Since then, the Kansas City area has become more insistent on repeal. Merchants there lose millions of dollars yearly as Missouri customers go to neighboring Kansas for Sunday purchases. Mr. Scaglia thinks Kansas City suffers a million-dollar sales tax loss. And he believes he has enough support to win the option of blue law repeal for his area alone, though he still favors repeal of the entire state law.

It should be repealed as an unnecessary restraint on trade. St. Louis, too, suffers a loss of trade and tax revenue to a neighboring state on Sunday, though perhaps not as much as Kansas City. Meanwhile, though, the blue law is not well enforced outside of the two big urban areas, and it is inconsistent in its terms. Mr. Scaglia notes that

(Continued on Page 20)

THE HONOR ROLL



ANDREW N. DUGGER

ANDREW N. DUGGER was born to the late Andrew Ferguson Dugger, Sr., and Virginia Bell Miller Dugger on November 19, 1886, at Bassett, Nebraska. Little Andrew grew up in a Sabbath-keeping environment where his father was a pioneer minister of the Church of God (Seventh Day).

The young Dugger was a natural born leader, businessman, and teacher. In his early twenties he rode seven miles each way on horseback to teach ninth graders at the nearest country school. After teaching all day, he returned home and managed a 1,280-acre farm, milked 20 cows, and took care of several horses and mules.

His father had often spoken to him about becoming a minister, but the young Dugger desired only to acquire more money, land, and livestock. Nothing could be more further from his mind than preaching.

Then his father died, and young Dugger had a very unusual supernatural experience. In his *Memories of Past Experiences* he wrote:

We were up on the side hill above the house carrying hay from a stack nearby to the barn for our saddle horses. It was a very dark moonless night, and a light began flashing on and off at intervals around me. I said to the young man, "Where is that light coming from?" Looking all around I could see no automobile, a thing very rare in those days, only one or two in the country. Then, looking above away up in the Milky Way I saw a circle of light about the size of a very large tractor wheel. It was flashing on and off. When it flashed on, a glowing light came all around where I was standing.

Then in just a few moments it flashed on and remained. I felt like I was standing on nothing, as if in the air, and no weight on my feet, but a peculiar something surging through me. I knew it was heavenly and divine, and praises filled my mind. Although startled, I was not in the least fearful, and just how

long it remained I cannot say, but I think only a few minutes. I knew when it let loose, for I was on my feet again. When it had disappeared, I ran down the hill to the house to tell my mother of the experience.

As I stepped upon the porch, however, . . . I discovered the same light going off and on in the heavens about half way up from the horizon to the zenith. I called to mother to come and see this light that had shone about me. She came and we stood together watching it for a few moments before it disappeared. It had moved from directly over my head to the southeast in the direction of Jerusalem—also the direction of Stanberry, Mo., my first stop on my way.

The elder Dugger's prayers had been answered, as this heavenly light jarred young Dugger loose from his worldly ambitions. After just 50 years in the gospel ministry, the mantle of A. F. Dugger, Sr., fell on his son, A. N. Dugger. The burden became so great to preach that Andrew sold the farm, all equipment and livestock, at public auction and boarded a train for Chicago for further study at the University of Chicago to prepare himself for the ministry.

He acquired a good education, majoring in theology and public speaking and mastering Greek, Hebrew, and German. Soon after graduation he was invited by the executive committee of the Church of God to move to Stanberry, Mo., and become editor of *The Bible Advocate*. This was the same position that his father held before becoming ill and thus being forced to retire.

Andrew returned home to

Bassett, Neb., first to marry Miss Effie Carpenter, who had been one of his school students. They boarded a train out of Bassett on June 13, 1914, and arrived in Stanberry, Mo., a day later to begin their work in the ministry.

Elder A. N. Dugger held the position of editor of *The Bible Advocate* for 18 years. During this time he also served as president of the General Conference of the Church of God (Seventh Day), and as field representative, traveling, conducting evangelistic meetings, and holding public debates. During this time the famous "Porter-Dugger Debate" took place. This was published as a book of over 230 pages by the Firm Foundation Publishing House, Austin, Texas. W. Curtis Porter, minister of the noninstrumental Church of Christ at Monette, Ark., took the position that "The Scriptures teach that the first day of the week as a day of worship is enjoined upon God's people in this age of the world." A. N. Dugger took the position that "The Scriptures teach that the seventh day of the week as a Christian Sabbath is enjoined upon God's people in this age of the world."

The book *The Bible Home Instructor*, which Elder Dugger had written in 1919, was in popular demand in all English-speaking countries. The church had book salesmen and pioneer ministers in nearly every state. The almost-unheard-of Church of God (Seventh Day) with headquarters in Stanberry, Mo., had grown from a few hundred scattered people with only a handful of local churches to a worldwide organization over 6,000 members in 20 years.

A. N. Dugger was a profound business administrator, a prolific writer, dynamic speaker, and public relations agent. Even though he

accepted the invitation of President Woodrow Wilson to a special White House conference, yet he remained a man of simplicity and humility. His name and his works are to be found in public libraries all over the English-speaking world. There is hardly a Sabbatarian leader of any renown who is not acquainted with the name of A. N. Dugger.

Dugger always kept pushing for a scriptural form of organization, without presidents, vice-presidents, or a democratic political way of electing church leaders. He sought to restore the scriptural pattern of church government of 12 apostles, 70 elders, and 7 business stewards. He also kept before the church his opinion that it should establish its world headquarters in Jerusalem, Israel.

When General Conference met in August, 1931, it was unanimously agreed that world headquarters would be transferred to Jerusalem, Israel, as soon as possible. Elder Dugger, his wife Effie, and their three small children made plans to go there immediately. Dugger gave his farewell address at the Stanberry Church on October 3, 1931, and left for Palestine immediately, stopping in England to establish a new work.

The Dugger family stayed in Jerusalem for only a year, and the transfer of the headquarters from

Stanberry to Jerusalem was delayed until many years later. Upon arriving back in the States, Dugger made his home at Sweet Home, Ore., and was a successful pastor and state overseer. In 1935 he and Elder C. O. Dodd published a book *A History of the True Church*, which traced Sabbath keepers from apostolic times to modern days. This is the only published history of the Church of God (Seventh Day).

It was while the Duggers resided in Oregon and mainly through their influence that a young salesman, Herbert W. Armstrong, accepted the Sabbath truth and became affiliated with the Oregon State Conference of the Church of God (Seventh Day).

Dugger remained pastor at Marion, Ore., until 1953, when he and Mrs. Dugger went back to Jerusalem to finally establish the world headquarters of the Church of God. In the next 20 years the work under his aggressive leadership grew to over 11,000 members with over 3,000 students taking the free Bible correspondence course made available in English, Hebrew, French, Romanian, and Russian. A. N. Dugger's lifetime dream had become a reality, and his work was done. On November 1, 1975, at age 89, he passed away and was buried near his beloved city of peace—Jerusalem. ■

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News From Sabbath Keepers

General Council Camp Meeting

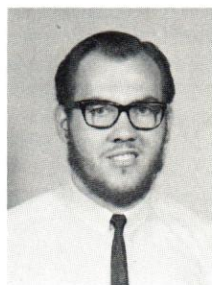
Under the leadership of President Carl Palmer, the General Council of the Churches of God (Seventh Day), with headquarters in Meridian, Idaho, will again be holding the annual camp meeting at their campgrounds July 1-9, at Meridian. The General Council, which has congregation affiliations all over North America, will have ministers coming to these meetings from many parts of the continent, along with their families and friends. They have a wonderful time together each year with fellowship, preaching, testimonies, youth outings, etc.

David Terrell Tent Revivals

Evangelist David Terrell, a holiness preacher who teaches his converts to observe the Sabbath along with other instructions for their health and happiness, will be holding tent revival meetings at the Shawnee County Fairgrounds at 1700 Topeka, in Topeka, Kan., from June 10 to 19, at 10:30 each morning and 7:30 each evening.

David Terrell's radio programs are heard all over the country, and he has associate ministries in many parts of the world. The meetings are quite unpredictable. There are healing services and praise services, with dancing in worship to the Almighty. David plays a guitar, and some songs may be sung for an hour while the audience dances, claps,

LUKE
WILLIAM
BOYD



and praises the Creator, especially after a healing service.

David was raised in the northern part of Alabama, where his mother and other relatives still reside. They attend the Outreach For Christ services near Ft. Payne, Ala., which have a regular attendance of about 1000 people each Sabbath, but David lives in Bangs, Texas, where he pastors another group of about the same size, although he is away on revivals much of the time.

The end of June this year he will be holding his East Coast camp meeting in a tent at Rocket Speedway at Dothan, Ala., from June 27 to July 4, at 10:30 a.m. and 7:30 p.m.

Pilgrim Acres Camp Meeting

Every year the Assembly of Yahvah at Pilgrim Acres near Emory, Texas, hosts a camp meeting which is attended by people from all across the United States. The local minister, Pastor Paul Wilds, invites fellow Sabbath keepers and those interested in

being fed spiritually to come to the meetings, which will be held earlier this year than usual because of the need for the local people to work in their communal gardens. The meetings will be June 6-11.

There is plenty of space for campers, and if one would like to stay in a dormitory, there are numerous beds available, but one must bring his own linen and camping supplies. Meals will be served on a freewill offering basis. During the course of the meetings there will be preaching, testimony services, youth meetings, children's classes, activities for young people, and a general good time for all.

If you'd like to fellowship with these Sabbath keepers from all over the nation at their campgrounds out in the country where there is lots of fresh air, let them know you're coming. For more information, contact Pastor Paul Wilds, Pilgrim Acres, Emory, TX 75440.

Disciple Training Fellowship

A charismatic group of Sabbath keepers in the central part of Georgia is having special meetings during the weekend of July 30-August 1. Members will be having extra services during this time, along with their regular in-depth study of the Scriptures each Friday night and Sabbath.

Camping facilities are available, along with dormitory space for those without campers. The camp and meals are available as funds are provided on a freewill offering basis.

If you're interested in Christian fellowship and have a deep interest in studying the Scriptures with this Disciple Training Fellowship, write for more details to Camp Embassy, Rt. 3, Box 83, Sandersville, GA 31082.

General Conference July 11-16

One of the oldest associations of the Church of God which observes

the Sabbath—the group with headquarters in Denver, Colo.—will be holding its General Conference this year at the Bethany Nazarene College in Oklahoma City, Okla. The meetings will run from July 11 to 16, led by General Conference President Robert Coulter.

There will be children's activities and also special services and programs for the Faithful Youth Challengers, with opportunities too for adult recreation. There will also be inspirational worship services and information workshops. Finally there will be conference business meetings.

The college has available a capacity of 840 beds in air-conditioned dormitories, but one must furnish his own linen, towels, etc. Rates for the conference may be obtained from the convention committee. A fee of \$10 is charged for those wishing to attend the entire conference but wishing to find accommodations off-campus. For further information write Convention Committee, Church of God (Seventh Day), P. O. Box 33677, Denver, CO. 80233.

Crisis in Education

Seventh-day Adventist radio evangelist Mike Clute, speaker for a nationwide radio network and editor of a religious magazine, both with the name of *God's Last Call*, has been leading an effort within the SDA Church to save the small, more personalized educational institutions. He feels that it is extremely important to keep the small school open, even though the church has been hit with excessive expenses due to the recession, energy crisis, and inflationary trends all across our nation.

Particularly in the Oregon Conference of Seventh-day Adventists there are three academies which may be consolidated into one larger campus

for the entire state. Arguments are strong on both sides of the issue. The small school with a colorful history is losing out to the trend of the conglomerate large school taking the place of several smaller ones. The consolidated school is claimed to be much more economical.

Salvation In Prison

After coming to a point of desperation in his life, Thomas Allen began to search for answers. While in prison due to deep involvement with drugs, when he was reading a magazine, *These Times*, he saw an ad about and wrote for the Seventh-day Adventist correspondence course put out by Voice of Prophecy.

Thomas began to get an understanding of the Scriptures as he studied the correspondence course. Following his receiving Christ as his Savior, he was released from prison and became active in SDA churches around Atlanta, Ga. He and the rest of his family are now actively working to share Christ with others; he has a special work among motorcycle clubs and people who are addicted to drugs, as this was his type of life before his conversion. He has had the opportunity to give his testimony in churches of other denominations besides the SDA churches in the Atlanta area.

Obadiah School of the Bible

Beginning in January, 1974, the Assemblies of Yahweh, under the leadership of Elder Jacob O. Meyer, began the college known as the Obadiah School of the Bible at Bethel, Pa., for the purpose of training young men and women in the doctrines and principles of the Holy Scriptures. Obadiah School—named after the prophet Obadiah, whose name means “Servant of Yahweh”—will have its first graduation this year, those graduating having completed the

three-year course.

This Bible school is a three-year, six-semester, institution. Most classes are held in the evening, with the emphasis being on preparation for ministers of the Assemblies of Yahweh. Being a young religious body, there are few students. Facilities are limited, but the school is rapidly acquiring library materials, and new students are applying from the readership of the *Sacred Name Broadcaster* and those who listen to Elder Jacob O. Meyer over a network of radio and television stations across the country.

Bethel, Pa., where this school is located, is in the heart of the German community where Amish, Mennonite, German Brethren, and other old order Anabaptist groups settled in the early days of our nation. Distinguishing characteristics of these people are beards for men and a head covering for women. These are right in line with the teachings of the Assemblies of Yahweh of Bethel.

Another group of people from German ancestors, the Seventh Day Baptists, had settled in this area in colonial times in a nearby town called Ephrata. So in many ways some of the doctrines being taught in the Obadiah School of the Bible in Bethel have their roots in the teachings of the community around it.

“Amazing Grace” Record

The well-known couple, Evangelist John and Katherine Kiesz, known as “the singing evangelists,” have, by popular demand, produced a long-play record album, “Amazing Grace.” This couple has traveled throughout the U.S. and many parts of the world, singing praises to the Creator before large or small audiences, with Elder Kiesz preaching the

gospel. They are welcomed in the pulpits of many Sabbath-observing denominations, and their singing and music have been enjoyed by thousands.

Elder Kiesz also is an excellent Bible scholar who has taught numerous years at the college level and whose articles on the Scriptures have been printed in numerous religious periodicals.

For a donation of five dollars one can obtain their album, "Amazing Grace," which contains twelve songs and will bring hours of inspirational listening to your home. Send your request to John Kiesz, 1800 N. Cambridge, Roswell, N.M. 88201.



We indeed want to work with the Bible Sabbath Association. I commend President Littrell for his zeal and vision. We pray for better fellowship and unity among all Sabbath keepers.—Mr. John D. Bevis, editor, *The Sabbath Recorder*

I was thrilled to see the recognition given to the late Elder Kenneth H. Freeman "In Memoriam" in THE SABBATH SENTINEL. He was truly a wonderful person, and I loved him so much. We worked together at the old *Advocate of Truth* office in Salem, W.V., in 1943.—Erv Gillespie

The article that you had in THE SABBATH SENTINEL about my late

wife, Marie Jensen, was very precious and nicely written. It brought tears to my eyes as I read it. I would like to have some extra copies to give to our friends.—Rev. Samuel Jensen

I feel that I must let you know that THE SABBATH SENTINEL means so much to me. I eagerly read its contents each month and never fail to be blessed by the articles and messages. THE SABBATH SENTINEL is the best magazine that I know of. Enclosed please find \$_____ for my membership and subscription. Also send it to my daughter.—G. G., Oklahoma.

I am enclosing my check for the renewal of my SABBATH SENTINEL subscription. I don't know of another magazine that has so much truth and facts packed in it as the SENTINEL.

Please send me a dozen each of the Protestant and Roman Catholic Confessions tracts.—Lloyd L. Steward



KEEPING POSTED

(Continued from Page 13)

"you buy a handgun on Sunday, but not baby clothes." Obviously it does not protect Sunday as a day of rest, and if it has a religious purpose it represents dubious compulsion. Repeal would not affect religion.

Missouri ought to be willing to leave the uses of Sunday open to a free choice of its citizens in either the world of trade or the realm of religion. If the Legislature is willing to allow Kansas City to repeal the blue law, it ought to repeal it for the whole state. ■

BSA Correspondent M. S. Donker Reports Activities in Ghana



Pastor M. S. Donker has been a Seventh-day Adventist for 14 years. He is self-supporting and ministers

to four congregations.

"Greetings to all my brothers and sisters in Christ.

"It takes me three months to make my rounds to minister to our people. I am fortunate if I get a place to sleep better than the sheep and goats some nights.

"I conduct meetings under trees. Many children come out to hear me preach, as do some elders. Sometimes the tribal chiefs order me away on the Sabbath. What am I to do? The Lord has called me to this work.

"Remember your humble servant when you pray."—Pastor M. S. Donker



Who's Who In the Sabbath World



HOWARD FRANCIS RAMPTON

Howard Francis Rampton is director of the Sabbath School Department, General Conference of Seventh-day Adventists, Washing-

ton, DC.

He was graduated from Avondale College, Cooranbong, N.S.W., Australia, in 1944 and was ordained a Seventh-day Adventist minister in Melbourne, Vict., in 1952. Since then he has served as evangelist in the Victoria Conference, 1945-51; pastor, Tasmanian Conference, 1952-6; pastor, South Australian Conference, 1957-9; secretary, Sabbath School/Lay Activities Departments, West Australia Conference, 1960-2; secretary, Sabbath School/Lay Activities Departments, Australasian Division, 1963-70; and associate director of the General Conference Sabbath School Department since 1970.

Elder Rampton was born in Dannevirke, New Zealand, September 1, 1923. He married Barbara Helen Winch in Sydney, N.S.W., Australia in 1945. They have two children: Colin W. and Peter G., both born in 1948.

How Would You Answer This Man?

SABBATH KEEPING SAID VOIDED IN SCRIPTURES

To The News-Free Press:

I would appreciate equal space to answer Shana Noland's letter concerning the sabbath day which appeared in the *Chattanooga News-Free Press* April 14, 1977.

The seventh day is mentioned three times in Gen. 2:2, 3, and twice in its counterpart, Heb. 4:4, but the word "sabbath" is not mentioned, and from 4004 B.C. to 1491 B.C. sabbath is not mentioned in connection with the seventh day.

Then the seventh day was made the sabbath, and was revealed to Israel, and was kept by this nation for the first time (Ex. 16:23-30), after which the sabbath was incorporated into the Mosaic Law and made one of the Ten Commandments (Ex. 20:8-11).

Working on the sabbath was punishable by death. No fire could be kindled on the sabbath day (Ex. 35:1-3). A man was stoned to death for gathering sticks on the sabbath day (Numbers 25:32-36). They could not cook, prepare, or gather food from the fields on the sabbath day (Ex. 16:23-30).

A sabbath day's journey, the distance between Jerusalem and the Mount of Olives (Acts 1:12) which was approximately four-fifths of a mile, was as far as they could travel on the sabbath day.

The end of sabbath-day keeping was foretold in 785 B.C. (Hosea 2:11). This was fulfilled in Christ (John 1:17; Romans 10:4). All ceremonies, ordinances and dietary laws ended (Col. 2:14-17). The

sabbath was not changed, it was abolished.

The fourth commandment is never found in the New Testament. It was never given to Gentiles. The church is not commanded to observe days (Gal. 4:10-11). Under grace we are privileged to esteem one day above another, or to esteem every day alike (Romans 14:5). Christ kept the sabbath as long as He lived because the law did not end until He died.

Since Christ's resurrection Christians have met for worship on the first day of the week. Paul never kept the sabbath after he was saved (Acts 20:7; 1 Cor. 16:2; John 20:19-23). The apostles preached on the sabbath day also in order to reach the Jews with the gospel.

The sabbath day is mentioned in Acts only in connection with the Jews, and in the rest of the New Testament but twice, (Col. 2:16; Heb. 4:4).

I challenge all so-called sabbath day keepers to prove that they keep the sabbath as Israel kept it under the law of Moses. You deny the fact of a literal, burning, eternal hell and teach the false doctrines of soul sleeping and annihilationism.

Instead of one day of enforced physical rest a week you need seven days of spiritual rest in Christ (Matt. 11:28-30). W. Clyde Robinson, P. C., Southern Methodist Church, Campti, Louisiana. ■

Send your answers (500 words or less) to "The Sabbath Sentinel," 106 Hiller Drive, Old Hickory, TN 37138. The best will be published.

Attention Attention!

A lonely Sabbath-keeping lady wishes to correspond with lonely Sabbath-keeping gentleman over 65 years old. Miria Brown, Box 8, McRae, AR 72102.

I am 23 years old, a beautician; have been raised all my life in the Sabbath-keeping way. I believe in everything I've been taught. I would like to hear from a Sabbath-keeping man. Sondra

Oualkenlush, R.R. 1, French Lick, IN 47432.

I have a limited number of copies of a leaflet, *Who Crucified Jesus?* which I will send to anyone requesting a single copy and enclosing a self-addressed, stamped envelope. John C. Sprowles, 1366 E. Gillingham St., Philadelphia, PA 19124.

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If you are like most readers of *The Sabbath Sentinel*, you have probably wondered, How do they do it . . . and why? You have discovered a unique magazine. You may have met one or more of our leaders and received some of our handsome and informative booklets or tracts. But you are still not sure just how we operate.

Why not write for a free copy of our bylaws and constitution? This summarizes our purpose and indicates our hope that you will share our concern.

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The Bible Sabbath Association International
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