

"Go, set a watchman,
Let him declare what he seeth."
ISAIAH 21:6

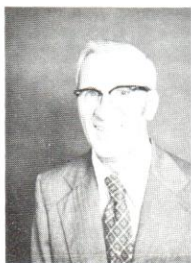
THE SABBATH SENTINEL

DECEMBER, 1978

Photo Courtesy of Information Department
of the Consulate General of Israel in New York

Following—Whom?

JONESTOWN, Guyana, will not be soon forgotten. It is a terrifying example of what can happen if people choose to follow a satanic leader. Over 900 people—sincere, but misled—died in agony. Their leader evidently shot himself in a miniature reenactment of Berlin during early 1945.



Eugene Lincoln

There are times when people of the world are seemingly being divided into two groups, as different from one another as day and night. One group has chosen the world and its attractively presented, but short-lived, wisdom, and these people will find that the wages of putting oneself into opposition to truth is death.

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The other group will be strengthened by the Lord whom they seek to follow to persevere through troubles and persecution and to be granted life—eternal, sorrow-free, radiant.

As the year ends, it is fitting for each of us to ask himself, "In which group am I?"

THE SABBATH SENTINEL

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EDITOR

Eugene Lincoln

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The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members, \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

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BSA President Spends Sabbath Day in Jerusalem, Israel



Candelabra and Parliament

Dr. and Mrs. Terril D. Littrell, along with eleven other delegates of The Church of God (Jerusalem Acres), Cleveland, Tennessee, to the World Conference on the Holy Spirit at Jerusalem, Israel, November 6-16, spent a lovely Sabbath day, November 11, 1978.

The morning began with a worship service at the Ramada Shalom Auditorium, where Dr. Littrell addressed members of the conference. This was followed with lunch at the hotel and an afternoon of beautiful experiences. A group of 50 or so visited the garden tomb of our Saviour near Calvary, where they celebrated holy communion. The service was led by two Episcopalian priests, Father Folsom and McCormick. The Scripture lesson was read by Rev. Robert J. Conrod of Salt Lake City, a Sabbath-keeping minister and

subscriber to THE SABBATH SENTINEL for many years. Bishops A. D. Somerville, Junius Dillard, and Terril D. Littrell of The Church of God distributed the bread and wine to the communicants.

Later in the afternoon the group visited the Pool of Bethesda where Messiah healed the man who had been crippled for thirty years. We remembered that this miracle took place on the Sabbath day.

Before leaving Jerusalem Dr. Littrell had the opportunity of meeting the widow of the late Elder A. N. Dugger, Mrs. Effie Dugger. He visited briefly with Elder and Mrs. Gordon Fauth, who now head the work of the later Elder Dugger and publish *The Mount Zion Reporter* and *The Jerusalem Messenger*, the official publications of the Jerusalem, Israel branch of The Church of God (7th Day).

Sabbatarians in the Soviet Union

EUGENE LINCOLN



The Kremlin Palace of Congresses

RETIRING Seventh-day Adventist President Robert H. Pierson, accompanied by his wife and Elder and Mrs. Alf Lohne, recently completed a three-week tour of Russia, the largest republic in the Soviet Union, and three other soviet republics. During this time he spoke in several churches, met with church workers, and interviewed government officials.

In an article in *Adventist Review*, Elder Pierson stated that he was free to speak to large congregations of Seventh-day Adventists and to meet with church workers in all of the centers in which he visited. He said that "in more recent years many of our churches have been opened, and Seventh-day Adventists have been permitted to worship in their sanctuaries on Sabbath and on other appointed midweek days. In some cities we

have large representative church buildings of our own. In other communities our people worship in Baptist church buildings." He mentions congregations of 1,500 at Odessa and 200 in a newly completed building in Sochi, a resort city on the Black Sea.

Of Soviet Seventh-day Adventists he says, "They love their church, and flock in large numbers to Sabbath and other services. Because of problems they encounter, they do not operate Sabbath schools; instead, the time is spent in singing and in the study of God's Word. . . . There are no Adventist church schools in the USSR. Nor do we operate Dorcas Welfare Societies. . . . We have no seminary to train our ministers. Prospective ministers serve a period of in-service training with experienced workers before being

assigned church pastorates on their own."

Elder Pierson discussed with officials of the Council for Religious Affairs the possibility of sending workers abroad to Adventist seminaries for further training and the publication of denominational literature in the Soviet Union. He reported that "while firm assurances have not been given, the doors have been opened for future and, we hope, fruitful discussions." The officials, he said, were "open and frank."

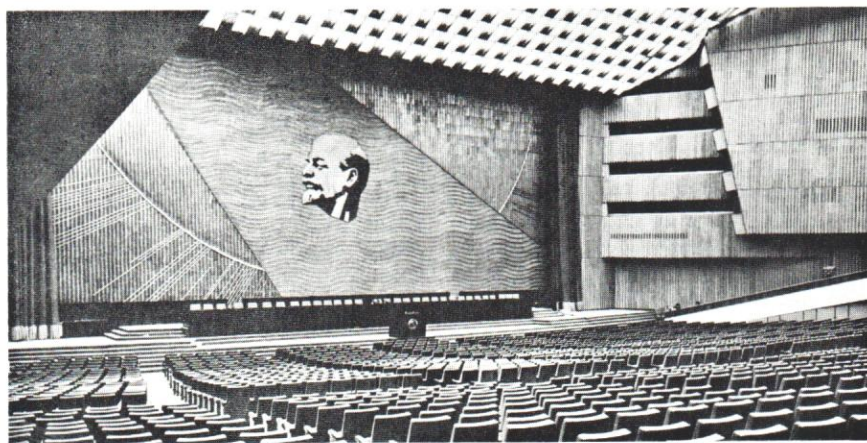
Reports of the Free Seventh-day Adventist movement in the USSR, however, were not so encouraging. According to Pastor Michael Wurmbrand, who has a ministry to the underground church in Communist countries, these people are suffering severe persecution. He says that Elder Vladimir Shtshelkov, president of the underground Seventh-day Adventist Church in the USSR, has spent 25 years of his life in prison. After being freed in 1967, he resumed his witnessing and secretly printed *The True Witness*. Despite his age—72 years—he has recently been imprisoned again.

The Free Seventh-day Adven-

tist Church, which is similar to the Reformed Seventh-day Adventist Church, does not agree with the larger body of Adventists on several doctrines, including noncombatant service in armed forces.

Article 124 of the Constitution of the USSR states: "In order to assure to citizens freedom of conscience, the church in the USSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of antireligious propaganda is recognized for all citizens." To this declaration the book *USSR 75* (Moscow: Novosti Press Publishing House, 1974) adds: "The state does not interfere in the internal affairs of the various religious bodies, and vice versa. . . . A person's religion does not affect his civil life. Not a single official form or paper, be it passport, or census sheet, ever requires the person to state his religion, if any" (page 284).

It is hard to reconcile these official statements of the government and observations of those who have traveled in the Soviet Union with other disturbing reports that come of minority religious believers being persecuted because of their faith.



Conference Hall of the Kremlin Palace of Congresses

An Extra Portion for The Sabbath

THUS the heavens and the earth were completed, and all their hosts. And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His works which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. This is the account of the heavens and the earth when they were created" (Genesis 2:1-4, NASB).

In the book of Genesis there are basically two accounts of creation. Throughout the first and second chapters, the word *yowm* is used for "day." On the sixth day, God made man and created him in His own image.

On the seventh day God rested (Genesis 2:3). Creation took place in six ages and then when everything was in motion. God entered into rest. Laws had already been established and life was proceeding.

The Sabbath in the Old Testament was based upon the fact that God rested on the seventh day after completing the Creation. In the Old Testament, the people looked back to the completion of what God had done in creation. Today many Christians are keeping the Sabbath on an entirely different basis. They are keeping the Sabbath in faith of what God is yet to accomplish and complete. Man was created in the sixth day. We are now living in the sixth day when the sons of God are being created. The seventh day of the Kingdom is about to come. Believers in Christ are not keeping the historical Sabbath; they are keeping the future Sabbath which relates to the things that God is going to bring forth upon the earth.

The fact that God made the Sabbath holy gives the commandment of the Sabbath a moral basis. The legalistic way of keeping the Sabbath disappeared when Christ abrogated the law. Sacrifices and other rituals came to an end with Christ, for He was the fulfillment of all of them. He fulfilled all the law. Every moral obligation of it was fulfilled, and He extends that righteousness to us. A person who really loves Christ should be open for Him to be his Sabbath rest. We should enter into the Kingdom Sabbath which Christ opened up for us.

Keeping the Sabbath day is just as binding to believers now, in this day when the kingdom is coming forth, as it was in the Old Testament. Some of the most creative, blessed times many believers know are in Saturday morning services.

We must understand the significance of this. We are in the sixth day, the day of the double portion. The double portion will bring an adequate supply for the whole seventh Sabbath that is approaching. The Kingdom will be rich in what God is giving. In God's remnant of this day, there is a flow of revelation right now that exceeds anything that has ever come in the entire history of God's dealings with man. It is important that you store up as much of this teaching as you can absorb, for there will be days when you will not have an opportunity to receive such teaching.

Some people love the good old days, but if they are trying to live on yesterday's manna, they will have worms in their manna; it will become foul. In each dispensation there has been a progressive

unfolding of truth and life. Everything that has come was alive only for the day in which it came. But men could not rest on that; they had to keep seeking the word that was to come in the next period and the next. If you read some of the writings of the early church fathers, you will realize that they had a portion, but we could not survive on what they had. It was

real for their day because it was manna for that day. If we tried to quote and preach the truths of the reformers or the early Church fathers, we would find ourselves on a very unhealthy diet, and we would become spiritually sick.

The seventh day is different. The manna that was gathered on the sixth day did not spoil on the seventh. And the bowl of manna

EXODUS 16

14 And when the dew that lay was gone up, behold, the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath give you to eat.

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, that

on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field.

26 Six days ye shall gather it but on the seventh day, which is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

that was placed in the ark of the covenant, where the presence of the Lord was manifested, was kept there for generations. Manna that normally would have spoiled within a day became imperishable. The Israelites carried it through the wilderness and took it wherever they went. That bowlful of manna was alive! In Revelation 2:17, God said, "To him that overcometh I will give to eat of the hidden manna"—manna that was hidden away in the very presence of the Lord.

The great Sabbath rest is coming. The day of the double portion is upon us. The word that you hear today will not be filled with worms tomorrow. It will not be foul and become out-of-date. Every word that has come since the end-time move of God began is just as alive to us now as the day in which it came, if not more so. The Bible is coming alive, more now than in the past. Read the old Bible commentaries on some chapter and then compare them with recent expositions of the same chapter. You will wonder where the life came from. We have

not seen it before. It is today's manna—the manna that is coming in the sixth day. It is preparing us to walk with God in all of the days of the Kingdom ahead of us. Do not draw back. Open your heart to keep the Sabbath, not as they did in the Old Testament when they were commemorating Creation. We will keep it by commemorating the new creation, the sons of God who will loose all creation from futility and bring forth the will of God as His Kingdom is being established.

Ask the Lord to give you a new vision of the Sabbath, to make it live and burn in your heart so that you will want to come to the house of God on the Sabbath day. Let God lay upon your heart the burden of the Sabbath—not a dead, legalistic bondage to a Sabbath observance, but of the Sabbath which is to come. Isaiah 66:23 tells us that from one new moon to another, from one Sabbath to another, all mankind will come up to worship the Lord. It will be a different kind of Sabbath than we have known.

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“Saved by grace” getting familiar to Adventists

Renewed emphasis on teaching salvation through grace by faith in many Seventh-day Adventist churches during recent years is “nothing new” said Dr. Leo R. Van Dolson, associate secretary of the General Conference of the Seventh-day Adventist Ministerial Association.

“We have always believed in salvation through grace,” Dr. Van Dolson, who also is executive editor of *Ministry Magazine*, said. “In 1888 in a general convention, there was a strong revival of this teaching, and there have been other revivals of it in our history.

“You see, in the early days of our church we just assumed the people we were speaking to were already saved, so we didn’t preach on that, but on the necessity of keeping Christ’s laws because we love him. So the early emphasis was, in a very real sense, legalistic.”

But Adventists have always believed they were saved by grace, not works, Dr. Van Dolson said, adding that Adventists, because of their teachings, such as meeting to worship on the Sabbath or Saturday and the need to keep the law, have been “deeply misunderstood by many evangelicals, who think of us as legalistic.” He said he thinks Adventists basically are not too different from many fundamentalists and evangelicals,” who also place emphasis on the law, since our fruits reflect the love we have for Christ.”

Bill Lehman, pastor of Campus Hill Seventh-day Adventist Church in Loma Linda, Calif., and a well-known speaker in Adventist circles, said many Adventists don’t want to hear salvation by faith through grace preached because it

represents for them “a kind of cheap grace.”

“Our books say we believe in it. I have a collection of them, and you can find quite a bit about it—but you can sit in an Adventist church for a long time and never hear about it,” he said of the doctrine. “Salvation by grace may be in our books and occasionally in our sermons, but in terms of practical living, we don’t believe in it. It just isn’t in our daily lives,” Lehman contends.

He said there has been confusion among Adventist people on this subject for years. “Sometimes you can neglect something important and not even know it,” he noted. Lehman said he had a strong interest in preaching salvation by grace and in “putting Christ into the law” for 20 years, though for a long time he spurned the idea of being saved by grace.

“I was a strong legalist. It seemed too cheap, too easy. I could understand it, but I couldn’t accept it. But God waits on all of us,” he said.

Lehman said he expects strong opposition in the Adventist church to the increased emphasis on preaching salvation by grace, not works. “Some see it as being extremely permissive. We have seen many fundamentalist churches become what we call worldly, and many fear this will happen to us too if we preach “this cheap grace business” instead of the “landmarks” Adventist teachings.

“But,” Lehman said, “we are going to have to have a lot of prayer and grace to enable us to listen to each other” before the doctrine can be widely preached in Adventist churches.

from the
**PRESIDENT'S
DESK**



Our Changing Tax Benefits

BY HIS OWN example during His earthly ministry the Messiah impressed upon us the importance of meeting mankind's physical and spiritual needs. One of the ways we can help carry out these mandates is by contributing to Christian charities dedicated to attaining these goals.

You and I do not think about the tax deduction we can take when we make our gift to the Bible Sabbath Association. Nevertheless, the privilege of reducing our income taxes because of our charitable gifts has helped many of us.

In recent years, the Internal Revenue Service (IRS) has been encouraging more and more people to take the "standard deduction." This is an alternative to itemizing our charitable donations and other deductions such as interest, real estate, and state income taxes.

Since 1970 the standard deduction has gradually been increased. It is now \$3200 for a couple and \$2200 for a single person. If our itemized deductions are less, it is better to take the standard deduction on our tax returns.

In 1970, 48 percent of the taxpayers itemized their deductions. By 1977 only 23 percent received the tax benefit of deductions in excess of the standard

deduction. The tax proposals from President Carter are designed to reduce this benefit to only 16 percent of the taxpayers in 1978.

The standard deduction is now called the "zero bracket amount." This is the flat amount that everybody may deduct, whether or not he has any donations, medical expenses, real estate taxes, or interest to deduct.

For those who give generously to Christian ministries, the "zero bracket amount" means that they get "zero" tax benefits for their voluntary donations until they have given more than the standard deduction.

These changes in our tax laws have undoubtedly contributed to the decline in donations to charities since 1970. However, you have not ceased to support the work of the BSA. But many of you have lost the tax benefit your itemized deductions provided in the past.

Historically, government agencies have assumed larger and larger roles in areas of our community life that were once dominated by churches and charitable organizations. These organizations are financed by people who voluntarily support their purposes. Government provides some similar services to

the community, but it is supported by taxes assessed to all people. Many schools were founded and run by nongovernmental agencies. Seventh-day Adventists and other groups provided for the welfare needs of the community. Now, government agencies run most of our schools and welfare programs.

We need to maintain a balance of government and private voluntary agencies in our nation. The independent charity provides a model against which government efforts may be judged. Some government people would like to reduce the risk of comparisons of their government agencies with the effectiveness of the private sector.

Because of the increased standard deductions, only those higher-income donors whose deductions exceed the "zero bracket amount" now have the benefit of tax

deductions for their charitable giving. Since most of the donors to Christian organizations are in the "average" income bracket, they have now lost the tax benefit of their voluntary contributions. They have lost it because the standard deduction goes to everyone, whether or not contributions to charities have been made.

There is an effort in Congress to develop a bill that will permit taxpayers who take the standard deduction to deduct contributions to charitable organizations also. Such a bill would discourage it as is presently the case. But whichever way the IRS determines our deductions, we must not forget from whence our benefits really come. "All we have comes from God and we give it freely out of His hand" (1 Chronicles 29:14b, Dutch Paraphrase).

James Robison Evangelistic Association Receives Gift

The James Robison Evangelistic Association received recently a gift that will enable the association to fulfill many of James Robison's dreams for contributing to the ministry of pastors and strengthening Christians, the local church, and other conservative, evangelical ministries.

The gift consists of the huge 1,600 acre, East Texas branch of Ambassador College, formerly owned by the Worldwide Church of God, headed by Herbert W. Armstrong.

Located near Big Sandy, just north of Tyler, Texas, the facility is only a few miles from JREA's Brookhaven retreat.

The complex, valued at between \$30 million and \$50 million, was put up for sale by the Worldwide Church several months ago. The listed price

was \$10.5 million.

A prominent businessman, who is a member of JREA's Advisory Board, contracted to purchase the property for JREA to use for youth camps, retreats, conferences and Christian discipleship training.

Sunday Sale OK

The Pennsylvania Supreme Court has declared unconstitutional the state's "blue laws" prohibiting Sunday store openings, nullifying a nearly 300-year-old tradition.

The majority opinion written by Justice Louis Manderino said laws banning activities on a designated Sabbath violate Pennsylvania constitutional provisions guaranteeing equal protection and prohibiting special laws regulating trade.

Vatican Spokesman Declines

THE SABBATH SENTINEL

PROMOTING THE SEVENTH-DAY SABBATH OF THE SCRIPTURES



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EUGENE LINCOLN, EDITOR
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October 20, 1978

Pope John Paul II
Vatican City

Dear Pope John:

I congratulate you on your selection as the next pope, and I hope you may have the guidance of the Lord in future years.

Would you please tell me your feelings on the following questions for publication in The Sabbath Sentinel? If you are kind enough in your busy schedule to answer them, your answer will be published word for word (as space permits) as you give it.

The questions are:

1. What do you feel are the rights of non-Catholics in nations where the Catholic Church includes most of the citizens and where it is the state church?
2. Do you believe a person should have the freedom to change his religious belief if he so desires without any restrictions from any governmental body?
3. What are your ideas concerning laws regulating secular activities on Sunday? If there are such laws, should those who observe another day as Sabbath be exempted?

Thank you very much for your kindness.

Sincerely yours,


Eugene Lincoln

P.S. I would appreciate a photograph to use with the article. Thank you.

es to Answer Questions



SECRETARIAT OF STATE

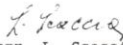
FROM THE VATICAN. November 16, 1978

Dear Mr. Lincoln,

Thank you for your letter of 20 October in which you wrote to Pope John Paul II on the occasion of his election. Thank you too for your cordial greetings and good wishes. His Holiness is indeed grateful for your kind message.

While it is not possible for His Holiness to grant an interview by letter, Pope John Paul sends his warm greetings and asks the continued support of your prayers.

Sincerely yours,


Msgr. L. Scaccia
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North Carolina Sabbatarian May Be Budding Grandma Moses



Mrs. James (Nell) Madison, 86, the former Nellie Austin of Mars Hill, Maine, now a resident of Sugar Hill just outside of Marion, N.C., became a widow for the second time last November 11, 1977.

She and her husband, Jim, were particularly close and shared many of their activities mutually. Her constant concern and care for him during his illness brought her to a standstill after he was gone, and she found herself wondering what to do with her time and energy. So she turned to oil painting through the encouragement of her friend, Dan Harrington of MTI, and others, including Librarian Alice Newell.

Nell Madison's works have numbered approximately 50 since

she began her oil painting hobby the first of March when she joined the first quarter class in oil painting at McDowell Technical Institute under the instructions of Mrs. Merle Tarrell.

Painting subjects include "Robin Red Breast Singing" to attractive ocean scenes and shoreline settings with one dramatic setting of a shipwreck at sea.

Among other painting subjects and nature scenes are "River In Winter," "Zinnia Still Life," "Lake Scene In Autumn," "Mountain Hideaway," and "Seal Rock."

"Hummingbirds" is an inviting painting that was given by the

artist to 14-year-old Sandy Stonecipher at Holly Hill Children's Home.

From Maine Teachers College in Gorham, Mrs. Madison went to Fryeburg and to Lovell, where she taught for periods of at least one year. She remembers vividly her first salary payments to her made in gold at \$30 per month when she was only 18.

Her father was a carpenter by trade. And a few years later she had devotedly taken care of her father and mother, as Scriptures declare. "Before I even thought of marriage I promised myself that I would take care of my ill father who was disabled for 17 years after over-taxing his heart."

She went on to say that she was grateful there was no Social Security program in force then, because she might not otherwise have had the opportunity of evidencing her love to her parents in the full care and responsibility for them.

In the summer, when she was not teaching school, she worked as a waitress in summer resorts in Maine and New Hampshire. She taught school at Whitefield, N.H., and in Sanford, Maine. A few years later she moved to Brockton, Mass., where she filled a teaching vacancy.

From New England, Mrs. Madison went to Cleveland, Ohio, where she remained 16 years, meanwhile meeting and marrying James Baker, and subsequently retiring after teaching 16 years there. They moved to Florida, where they resided seven years and where Baker passed away. While in Cleveland, the Sugar Hill resident was instrumental in launching breakfast programs and various nutritional projects while working there with Dr. Clare Turner of Massachusetts Institute of Technology.

After her husband's death in

Florida, where the then Mrs. Baker lived for nine years, she traveled to Harrison, Ark., where she met and married James Madison in 1958; but Arkansas proved too hot and uncomfortable for them, and they chose to move to Hendersonville, N.C.

In brief moments of reflection, Mrs. Madison recalls her living in Cleveland during the depression years of 1929-1930. "That was when sugar was six cents per pound. I lived in a small apartment with three other persons after I first arrived there."

Nell Madison had learned of an exceptional nutrition program in the Cleveland School System and she communicated with the superintendent, who invited her to the city. Earlier in her life, she had the idea of becoming a nurse, but her parents discouraged this in preference to her entering home economics teaching and instruction in health projects.

Fundamentally, she had felt along that she was still in the nursing field and she assisted many persons back to good health while aiding others in their health problems through proper food and dietary programs. She was cited by the City of Cleveland Schools for her outstanding work.

Mrs. Madison explains that among her most inspiring experiences are the current expressions and actions of kindness and cooperation that are being extended to her by the McDowell County citizens. When first arriving in North Carolina with her late husband, they bought an eight-acre farmstead in Dysartsville, which they modernized. Since then, circumstances have changed and she had discovered that taking care of her personal needs and other requirements is adequately realized in a mobile home, which she currently occupies.

South Carolina Justices Uphold Blue Laws

The South Carolina Supreme Court has upheld the state's blue laws, which restrict the sale of certain items and the number of persons employed by a store on Sunday.

The 4-1 opinion affirmed the conviction of Dennis Smith, manager of a grocery store in Easley. Smith was charged with using six employees on Sunday—three inside the store and three in the delicatessen, which had its own separate business license.

The grocery store and delicatessen are located in the same building.

Smith argued the laws are unconstitutional because they discriminate against large grocery stores in favor of small convenience markets. They violate the equal protection clause of the U.S. Constitution, he contended.

Large stores cannot be operated effectively with three or fewer employees, as required on Sundays by the blue laws, Smith said.

The majority opinion found no discrimination in the law, but in a dissenting opinion Associate Justice Julius B. Ness said, "The law blatantly discriminates against large grocery stores in favor of small ones.

"It is obvious the small grocery or convenience store can operate adequately with three or less employees," Ness said.

"It is equally clear," he said, "that a large supermarket cannot

efficiently serve its customers and guard against shoplifting with only three employees. The law, therefore, has the effect of treating persons engaged in the same business differently."

The majority opinion held that the 14th Amendment, which encompasses the due process clause, permits the state a wide scope of discretion in enacting laws which affect some citizens differently from others.

In Charleston, city Police Chief John F. Conroy said blue laws in South Carolina are so complex they are difficult to enforce. "We might want to start over from scratch. . . . With the present blue laws, you can buy *Penthouse Magazine* on Sundays, but a woman can't buy panty hose to go to church."

The four justices noted that the blue laws are a means of limiting commercial activity on Sunday, which is intended as a day of rest.

"By limiting the workers to three, the law ensures that the grocery business will not take in a regular weekday full-scale volume, with accompanying traffic, noise and activity.

"Commercial activity minimized; a day of rest for citizens is maximized," the court said.

Besides limiting the number of persons who can work in a store on Sunday, the blue laws prohibit the sale of a long list of nonessential items.

South Carolinians Comment

The recent state supreme court decision upholding South Carolina's Sunday laws is popular with at least two people in the area. An editorial in *The News and Courier* said:

"A state supreme court opinion upholding blue laws stressed what has always seemed to us to be a legitimate excuse for such laws: People are within their rights in providing a 'day of rest' for themselves. "The rapidly increasing pace of modern life justifies such a concept in much the same way that laws preserving good physical health may be justified—even if they appear to cause inconvenience for some people. Furthermore, the court seems to us to have adopted a reasonable approach in saying that while the health and welfare of the populace might require a curb on business one day a week, health and welfare also require that the curb not be too strict. Permitting the sale of necessities, even some comforts, is in other words a logical exception to a general rule of restraining.

"Blue laws tend to annoy a great many who view them for one reason or another as infringements on freedom. There is no reason, surely, why most communities cannot live comfortably with them if they will relax and enjoy it. That is what happened in most places until fairly recently. If a few people insisted on keeping store on Sunday, many others seized on a good excuse to close. With the laws newly upheld perhaps we can return to that happy state of mind."

And a writer with strange concept of the meaning of the Fourth Commandment wrote to the *Charleston Evening Post*:

"I would like to comment on the many answers received in your poll concerning the blue laws.

"Does not man know that God made the heaven and the earth and the fullness thereof?

"God Himself rested on the seventh day. Is man greater than his Maker? Does not man know that God made us, and not we ourselves? Are people ignorant of this information? With all my heart I wish that people would read Exodus 20:8-11. Perhaps then understanding would become clearer.

"We have six days to shop, to plan, for emergency or to do whatever we want to do. We should be grateful enough to God our Maker for making us, and keep His commandments as He bid us to do.

"Close all buildings where someone is required to work on Sunday in due respect to our Maker, who is God.

"No, everyone is not a Christian, but should be."

Town's Sunday Ban On Parking Hit

A garage is a prized piece of real estate in tiny Methodist-oriented village where all motor vehicles must be off the streets and out of sight on Sundays.

The community was founded 109 years ago as a religious enclave of sorts where a slower pace of life is still respected and many activities are prohibited on Sundays.

Ocean Grove's parking ban was declared unconstitutional last week by a Superior Court judge, but an appellate judge has granted a temporary stay of that ruling pending an appeal.

Never on Sunday

Pressure Building up Against British Sunday Law

When London supermarket owner Vernon Taylor walked into court recently he carried the wing of a light airplane under his arm.

Taylor was charged with selling a packet of soap powder on Sunday. He argued that under Britain's Sunday trading laws, he could sell airplane parts—hence the wing—any day he felt like it. Why couldn't he sell soap powder?

He was fined 25 pounds (\$47) and told not to do it again.

By tradition, almost all shops in Britain close on Sunday, but many Britons feel this is ridiculous and out of date. But more than that is a tradition fraught with some very odd exceptions. Organizations trying to change it are having a hard time doing so.

Under the Shop Act of 1950, shopkeepers can sell:

—Fish OR chips but not fish AND chips.

—Fresh milk but not canned milk.

—Paperback books, magazines, and newspapers but not hardcover books. On Sundays, one can buy *Playboy*, but not the Bible.

—Horse fodder but not canned food.

"Everybody agrees that the laws at the moment are absurd" said Sally Humphries of the Association of Metropolitan Authorities. The AMA represents major British cities and is trying to change the Sunday laws, similar in some respects to old blue laws in some U.S. areas.

"We feel that local authorities should have far greater discretion in the matter than they have now," Miss Humphries said.

The 1950 act consolidated many previous laws limiting Sunday shopping. But the AMA, the Consumer's Association, and others feel it is out of step with the current wishes of most Britons.

A survey taken by the Home Office in 1975 showed that two out of every three households polled want to shop on Sunday.

Another sign is the abundance of Sunday markets which have sprung up in deserted airfields, parking lots and open fields around Britain. One estimate is that as many as 50 to 60 of these markets open their stalls for business every Sunday, including some in London which go back many years.

More than 2,500 customers descended on the design store Habitat in Wallingford, near Oxford, each Sunday until it was forced to close by court action last April.

Many crafty British traders have devised often complex schemes to get around the Shops Act. Others simply break it and accept the consequences.

For example, builder Bill Longworth has announced his intention to sell half-cooked tripe to protect the "archaic" law.

Under the law, it's all right to sell raw tripe, but if you cook it first, you face a fine.

"Tripe is a dish which reveals the stupidity of the law," Longworth said.

Cornish shopping tycoon Mike Robertson had planned a more complicated, but legal, way. Under the act, Jews can open for business on Sunday so long as they close on Saturday, their Sabbath.

Robertson said he was going to build a synagogue and have half his staff convert to Judaism. Non-Jews would run the store on Saturday, the converts on Sunday. An outcry from Jews put an end to Robertson's plan.

Fourteen members of Parliament have put forth bills to change the Shops Act.

Last November, the AMA met with the Home Office, which controls Britain's internal affairs, to suggest making local governments responsible for Sunday trading laws. They are meeting this month with leaders of the shopworkers union to obtain their reaction.

It doesn't look good. Last April the Shop, Distributive and Allied Workers' Union called for a tightening up of the law.

"We are vigorously opposed to Sunday trading and always have been," said a spokesman for the National Federation of Meat Traders. "The present six days is ample time for housewives to do the shopping required."

According to the Home Office, 411 persons in England and Wales had court proceedings taken against them in 1976 for Sunday selling. Of those, 379 were found guilty.

Many shops simply break the law, either staying open when they shouldn't or selling goods which shouldn't be sold. A drug store, for example, can sell medicine on Sunday, but not hairspray. Some sell both and hope an inspector doesn't catch them.

"True Christianity Includes Sabbath Keeping"

Bishop Robert S. Somerville, international coordinator for New Testament Judaism, says, "True Christianity includes Sabbath-keeping because the Sabbath is a part of the ancient system of praise, worship, and service of Yahweh God.

Somerville, an internationally-known lecturer, is spearheading an effort to cause Christians everywhere to awaken to the Jewishness of their faith. He declares that Jesus was a Jew, His religion was Judaism, and that the Bible is Judaism in its purest form.

Conducting seminars in convention halls and motels across the world, Bishop Somerville places a large banner across the platform, which reads "True Christianity is New Testament Judaism."

Those interested in Bishop Somerville's speaking schedule may



Robert S. Somerville

write to New Testament Judaism, Box 1207, Jerusalem Acres, Cleveland, Tennessee 37311.

Looks at Books

Conducted by Kristian Kristiansen

Charles Graffius, "*Ephrata Cloisters and German Seventh Day Baptists.*" 38 pp. 65 cents. Available from the Seventh Day Baptist Publishing House, Box 868, Plainfield, N.J. 07061.

The German Seventh Day Baptists are not to be confused with the original Seventh Day Baptist Church as organized 1672 in Rhode Island. This group was established in 1728 by Conrad Beissel. Both, however, belong to the very grassroots of the American Sabbatarian community. This alone makes them interesting and their history worth looking into.

Charles Graffius has written a tourist's guide (story and photos) that you should consider taking along with you in case you plan to spend your holiday in the vicinity. His personal tour takes you through the cloisters in Lancaster County, the Snow Hill Nunnery in Franklin County near Waynesboro, and the present-day German Seventh Day Baptist Church in Salemville, Pa.,

near New Enterprise in Bedford County. Mr. Graffius was himself an ordained minister in the German Seventh Day Baptist Conference, so one could hardly choose a more qualified guide.

"The inside of the church on Sabbath morning shows you that people and time change many things. We are thankful that, as a minority group, we can still worship God, unmolested, as we each in our own heart see fit," the author remarks on the last page.

Who can but agree with him on this point? Despite occasional difficulties Sabbath keepers, being in the minority in this present society, may experience, let us never take the precious privilege of religious freedom for granted.

Ronald J. Schlegel, "*A Garden and a Promise.*" St. Louis, Missouri: Concordia Publishing House, 1973. 32 pp. 69 cents. Carl F. Kelly, "*It Is Written. The Story of the Exodus.*" 1978. 78 pp. \$3.95 plus postage. Published by the author at Box 247, Arnold, Maryland 21012.

Children are people too, and parents owe it to their little Johnnies and Maries to select worthwhile reading material for them. Reading can and should be an invaluable educational experience that ought not be a neglected part of your child rearing opportunities.

Here are two books that are warmly recommended in just this respect. Both are well suited to help the Bible come alive for your children. Why not let your entire family come in on them one Sabbath?

"*A Garden and a Promise*" (on

Genesis 1-3) is part of a series called Arch Books that the Concordia Publishing House has developed. Each tells a different Bible story in lively prose and with colorful illustrations. Designed for children ages 5-9, they provide *reading for fun with a purpose*, fine blend of education and entertainment. All the volumes of this series that I have been able to look through have been Biblically sound, with useful discussion guides for parents who would like to talk the book over with their children.

Mr. Kelly's book also presents

the story flow of the Bible (here Exodus) in a nonsectarian, straight-forward style that I personally find very refreshing. The paper has been selected especially for coloring and should accommodate most mediums, including water and colored inks. The binder was picked for its ability to lay absolutely flat. The text is in adult level, conversational English that children will understand well enough but just cannot use yet. The action/adventure style will maintain their interest from cover to cover (it did mine). 176 illustrations no less!

Both books are ideal to let your children read on the Sabbath, perhaps even during services.

Send copies of Sabbath-related books for review to Mr. Kristian Kristiansen, Box 705, DK-5230, Odense M, Denmark.

ANNOUNCEMENTS

The coming economic crash will necessitate God's remnant people sharing our resources in order to survive. A communal project is being contemplated by Sabbath keepers. Adequate facilities, including 100 acres more or less, is needed to begin this project. Those who have questions or suggestions, write to Mr. Vernon M. Spurr, Bible Sabbath Association, Fairview, Oklahoma 73737.

WANTED. We need back issues of The Sabbath Sentinel for our library and are in need of the following issues: 1970, Nov.; 1971, Feb., Aug., Oct.; 1977, Sept. We would also be grateful for sets prior to 1970 as well. Please send them to: Beth Zion, Rt. 3, Box 346, Lucasville, OH 45648.

WANTED. believers to help form a Kibbutz in southern Ohio. The work of Yahweh is new in this area, and a body is badly needed to accomplish a work for Him. If you have had a real desire to work for Yahshua, perhaps this could be your opportunity. For information, write to: Beth Zion, Rt. 3, Box 346, Lucasville, OH 45648.

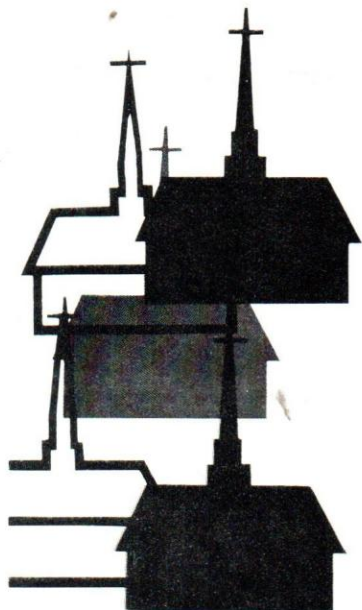
I wish to contact any non-SDA Sabbatarians in my area and to know of Sabbath meetings nearby. Mrs. Barbara B. O. Zement, Star Route 1, Box 294, Rosamond, CA 93560.

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The Lawlessness of Liberty?

"Stand fast therefore in the liberty wherewith Christ hath made us free," or "if the Son . . . shall make you free, ye shall be free indeed" should in no case be construed to mean that Jesus brought in a lawless society. In this great land of America where we sing, "Let freedom ring," it is our government of laws which insures our freedoms. Just as the law of every free nation is democracy, so theocratic government is the order of God's law of liberty. Concerning this royal law, the apostle James said, "So speak ye and so do, as they that shall be judged by the law of liberty" (James 2:12).

Unfortunately, far too many translate the law of liberty as the *lawlessness* of liberty. "I am free," they say. "No one can tell me what to do; I'm walking in the Spirit." But, there is a law of the Spirit. "The law of the spirit of life in Christ hath made me free from the law of sin and death." Make no mistake about it: God's divine laws were and always have been spiritual, for God is a Spirit, and they that worship Him must worship Him in Spirit and in truth. How articulate are the words of the apostle Paul, "Do we then make void the law through faith?

God forbid: yea, we establish the law" (Romans 3:31). This is a good New Testament scripture to support law observance.

When Jesus came to set His people free from the heavy yoke of bondage, He did not leave them without a yoke. He simply stated, "My yoke is easy, and my burden is light." If the law is the yoke to which Paul referred, so is it with Jesus. The truth is, the laws of God remain—all of them—even in the day of liberty. Only the way in which they are performed was reformed. In fact, it is the law of God that ensures our liberty which is in Christ Jesus. Jesus lightened our yoke and our burden, but He did not eliminate it. He brought in an easier way when He took away the burdensome yoke of arduous ritualism that could be maintained only under a close, regimented cultural society of Israel in exchange for an easy yoke and order of the law in faith worship that could easily be maintained under any cultural environment on earth.

Is our liberty in Christ an occasion for lawlessness? No, it is rather a liberty to observe the law of God through faith.


—From *The Vision Speaks*

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The Seventh Day is the Sabbath
Exodus 20:8-11




FIRST MONTH

<p>1979</p> <p>DECEMBER 1979</p> <p>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</p>	<p>JANUARY</p> <p>In the Scriptures the seventh day of the week (Saturday) is the only day of the week ever called "the Sabbath of the Lord" (Exodus 20:10) or Lord's Day (Isaiah 58:13; Mark 2:28; Revelation 1:10)</p>	<p>1979</p> <p>FEBRUARY</p> <p>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28</p>
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Page (Number) name for the Age of the week

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
BIBLICAL DESIGNATIONS FOR THE DAYS OF THE WEEK						
SEVENTH	SIXTH	FIFTH	FOURTH	THIRD	SECOND	FIRST

	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

January corresponds also with the biblical month "Tishri" (the start of the month of Tishri of the Hebrews).
 The date 1979 is used to indicate the year.
 The "SEVENTH" day of the week is the Sabbath.

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