


"Go, set a watchman,
Let him declare what he sees."
ISAIAH 21:8

APRIL, 1980

THE SABBATH SENTINEL



A Note From the Editor . . .

Can It Really Be Twenty Years?



AN ideological dispute split the USSR and China; the Soviets shot down an American U-2 reconnaissance plane; John F. Kennedy won the presidential election;

and my wife was a census taker for the 1960 count. Our two youngest children were not even in the blueprint stage. And—blessed thought!—I was 36 years old until October.

Former SENTINEL editor Harlan Little had died suddenly, and BSA President Albert G. Gearhart asked me to serve as editor.

In the April, 1960, issue I wrote: "I . . . [hope] the responsibility which has been placed on my shoulders shall not have been misplaced. . . ."

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"Being human, I shall no doubt make mistakes. . . . I do need your prayers."

Now, twenty years later, those words still apply.

Eugene Lincoln

THE SABBATH SENTINEL

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

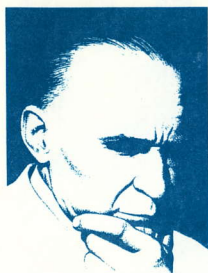
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What Would You Do?

Editor's Note: Following are two hypothetical situations (or are they hypothetical). After each situation is described, choose from the multiple-choice alternatives given how you feel would be the right way to act. If you're planning to look for the "right" answer printed at the bottom of the page in small type, don't. There are no "right" or "wrong" answers. But think of a Biblical reason for the answer you give. Underline your answer, and compare it with others' answers.

Situation 1:

You have just finished dinner after arriving home from the Sabbath worship service. Because it's a pleasant spring day, you are sitting on the front porch, resting. After all, the commandment tells you to rest, doesn't it? You notice your next-door neighbor drive up in a pickup truck with a refrigerator evidently purchased at a store that doesn't deliver. You watch as he tries to get it off the truck and into his house. Even though it is on a dolly, he is obviously having trouble without any help.

So you . . .

1. hurry over to where he is to give him a tract on why one should not work on the Sabbath day.
2. pray silently that someone will come along who will offer to help him.
3. go over to where he is and offer to help him (even though he knows that you're a Sabbath keeper and do not work on the seventh day).
4. pick up your Bible or church paper and begin reading, pretending not to see him.
5. (Other) _____

Situation 2:

You hate to mow the lawn, and you planned to rest in the hammock this Sunday afternoon. But the wife asked you to get the job done before the grass grows any higher. You *did* skip it last week, for you felt it wasn't long enough then. But it has

rained during the week, and now look at it! So you get the power mower and begin the unpleasant job. After all, you can stretch out in the hammock when you have finished.

But in a few moments you see your neighbor Jones hurrying up your front walk. And from the look on his face, you feel that he's not paying you a friendly visit. You stop the mower, and greet him.

He blurts out: "Can't you mow your lawn some other day? This is the Lord's Day, and you should respect my belief. My family likes to have it quiet on Sunday so we can read and meditate."

You . . .

1. ask him why he doesn't respect your belief when he mows his lawn on Saturdays.
2. let him know that he has the mark of the beast for worshipping and resting on Sunday, but that you'll be glad to give him Bible studies that will enlighten him on this truth.
3. apologize for bothering him, shut off the mower, and put off the job until after work tomorrow.
4. ask him in a tactful way if he and you can't agree to mow your lawns on some day other than Saturday or Sunday.
5. forget your religious convictions for a moment (since he was so impolite to you) and tell him to go where the climate is too hot for grass to grow.
6. (Other) _____



MIRACLES
GOD HAS DONE FOR ME

“I could not work on God’s Holy Sabbath Day after I was converted and knew this truth,” said Calvin. Now he tells his story of Sabbathkeeping so that others may know that God’s faithfulness will send His help when it is needed to those who are obedient.

I AM now 93 years old. This may be the very last thing I can do to witness to the goodness of God. I was just a common laborer, working at any honest job I could get until I completed my education, and then I had a profession. But as a day laborer, I always told my employer that I could not work on the Sabbath. I had a large family, five boys and one girl, and there were many anxious moments when I needed work, and times that I found it hard to tell that I couldn’t accept the job if I had to work on the Sabbath day. This is the story of **three miracles** that the Lord sent at one time in my life, in just a few short years.

About 1916 the Lord began to deal with Elder A. H. Stith, my brother-in-law, to go west, for he was to establish the Church of God (7th day) in the western states, but mainly in Boise Valley. He sold his Missouri home, and I sold mine, and I took my family and settled near Spokane, Washington, near a little town called Mead. We both needed work, so we began to cut cord wood to make us a job. We hauled it to Hillyard and sold it for \$6.00 a cord. Now it is selling for many times that, so times have changed!

We worked together for a year. But the Lord had need to move Elder Stith to Boise Valley, where he was to fulfill his calling. He and his family moved away. I couldn’t cut cord wood anymore; it was a two-man job. I still had lots of timber on

my little place, so from cutting cord wood, I switched to cutting stove length firewood. This was making a living, but the day came when I had split the last load of firewood. There was no more timber. What was I to do? It seemed everyone was out of work, or looking for work.

Miracle One: I hadn’t climbed on my wagon to deliver my last load when a stranger, a neighbor from about three miles down the creek, came up and spoke to me. He looked at my timbered off acres and my wagonload of wood, and introduced himself. Then he said, just as if he knew my thoughts, “What are you going to do now?”

I replied, “I don’t really know. I know I have to have work to keep my family this winter. This is the last of my timber and my last load of wood to sell.”

Then the stranger said, “I have had my eye on you for some time. I want someone to clear some timber land I have just purchased. Do you think you would be interested in clearing it?”

“Would I!” I said. “I will work as hard for you as I would on my own land. Try me! I will work every day for you, long hours if you need me, but I do have one request. I want Saturdays off. I can’t work on that day because of religious convictions. That is my Sabbath—my day of worship! If I can have that one privilege, I will be so happy to work for you.”

The man gave a sigh of relief.

"Is that all?" he said. "When can you start?" I worked hard. I enjoyed the work very much. But the day came that changed it all. My neighbor came to me and said, "Calvin, you have done a good job here. I couldn't ask for better. But I have all the land cleared that I need. And I am out of money, anyway. I am sorry."

I could have fallen right through the ground! I thought, "What will I do now?" I didn't know that *Miracle Number 2* was right there waiting for me. My neighbor was reading my thoughts again. "I expect you are wanting another job about now," he said. "I heard of something you might take before I came to speak with you. A new sawmill has gone in near Hillyard. My neighbor on the north is working there. He says the owner isn't satisfied with the carriage man. You can ride in with him and see about the job, and it will be transportation for you if you take it."

I had so many doubts take hold of me, for I had never worked a carriage on a sawmill. I knew when I told him that he would never hire me, but I went. Winter was around the corner. If he is working 35 men, he will never let me off on the Sabbath day, and I can't work on the Sabbath. But I went with the neighbor as there was nothing else I knew to do. This time I was so embarrassed about being so inexperienced, I didn't tell him about my Sabbath keeping. The owner showed me all about the carriage and put me on trial as he watched. I learned quickly, and he said, "The job is yours." The owner was desperate with a lot of orders piled up, and the crew not able to work until a carriage man could work with them. How I did work!

About two days later the owner came to me and said, "Calvin, I hired you at \$3.00 an hour. You are

the best carriage man I have ever had. Tomorrow I am raising your wages to \$6.00 an hour." That was unheard of in those days. Six dollars an hour—and I was going to have to give up my job! Sabbath was just two days away. I guess it showed on my face how despondent I felt for a moment.

The owner said, "What is it, Calvin? I thought you would be pleased, and I just told you that you were doing so well. I don't understand." He couldn't know what a war of faith was going on within me. I needed the job. I needed the \$6.00 an hour.

But I had to tell him. "You don't know how much I do appreciate what you have said and what you have done for me. But I don't think you can keep me. Saturday, Sabbath, is my day of rest and worship. I can't go against my convictions, and I know you can't keep me. You work 35 men here. I couldn't ask you to lay off 35 men in order to keep me. You just can't do that. I wouldn't ask you to do that," I said.

But *Miracle Number 3* was coming up! He smiled as if nothing were serious at all. "Why don't you let me worry about what I can or cannot do? I was afraid you were going to quit, and I need you. Work the two days until Saturday, rest up, and come back Sunday, and stay with me, Calvin. We can work out any problems."

That sawmill owner put the men on other jobs of cleaning up and organizing, just anything there was to do, and I worked for him for many months. In fact, it carried me through a cold and bad winter into spring.

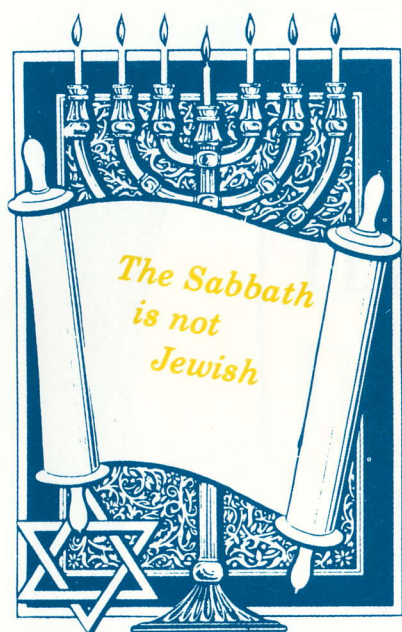
But the day came when the owner came to me and said, "Calvin, we have cut millions of feet of lumber. All of our orders are filled. My work here is done, and I have to let my men go. You are the best man

on the carriage I have ever had, and I hope you find work very soon."

My work in Washington was done also, for it wasn't long until I had a letter from Elder Arvin Stith. He said there was a job waiting for me in Boise. So my family and I moved to Boise Valley. The job was to build a stairway for a big Adventist Church in Boise. We were among the group under Elder A. H. Stith to start in Idaho the first Church of God (Seventh Day) Sabbath School at Orchard Ridge

School. That is a wonderful memory to me, my wife, Ora, and our children.

We weren't given the right to see into the future. That belongs only to God. We are to trust Him, and when you feel the doubts pouring into your soul as you stand up against a world that has forgotten God, especially in Sabbath keeping, I hope you will remember the miracles in the life of Calvin Smith. For the Lord was very good to me and my family when we needed it most.



The Sabbath belongs to *all mankind* who will accept Christ and keep His commandments. God blessed and sanctified the seventh-day (Saturday) Sabbath when He created it in the beginning of the world and it is still holy (Genesis 2:1-3).

So it must stand that the Sabbath was here *before* sin, which is transgression of the law given

later (I John 3:4).

Jesus is Lord of the Sabbath (Mark 2:28; also read Isaiah 58:13).

God used Sabbath observance to test man's obedience to Him (Exodus 16). "It is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exodus 31:13).

Jesus observed the Sabbath (Luke 4:16, 13:10).

Paul and Silas observed the Sabbath (Acts 17:2,4).

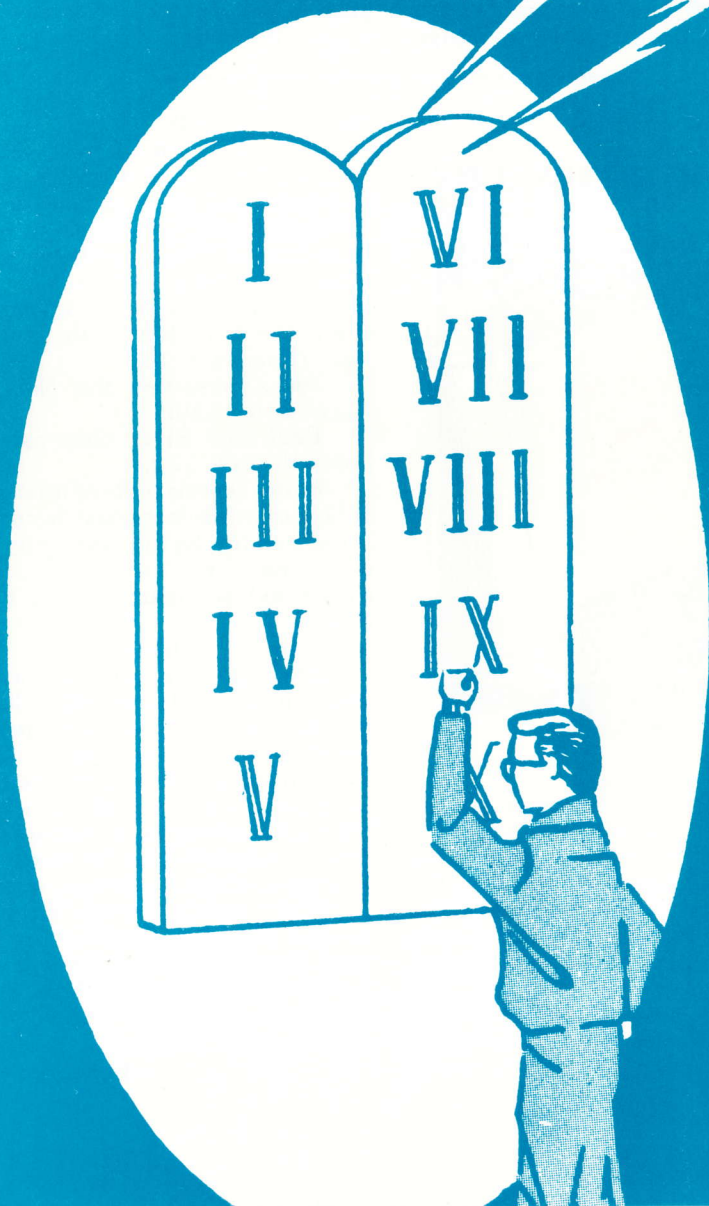
From Genesis to Revelation, the Bible never labels the first day of the week, Sunday, as the Lord's day but does call the *seventh day*, (Saturday) so (Isaiah 58:13, Luke 6:5).

Sunday observance was brought into practice by human decree nearly 300 years after Christ was resurrected, joined to the pagan worship of the sun god as a convenience. No place in the Scriptures do we find a stated reason for a change in our worship from Saturday the Sabbath to Sunday the first day of the week.

God has not removed Sabbath keeping as a test of observing His laws. The Sabbath will be kept also in future time when "all flesh" shall "come to worship" before God (Isaiah 66:23).

—Floyd Soden

Facts on the Sabbath Question



I

II

III

IV

V

VI

VII

VIII

IX



Sanctity, Commandment, Penalty, Blessing

NEARLY all professing Christians observe one day as a Sabbath unto the Lord. Some keep the day which God appointed; but most, doubtless conscientiously, rest on Sunday. It is presumed that all who read this are interested to know which day is the right one, for certainly there cannot be two Sabbaths; and so we present a few facts about the Sabbath (Saturday) and Sunday. Will you look them up carefully? Take your Bibles and examine each Scripture reference diligently, "rightly dividing the word of truth" (II Timothy 2:15).

1. Facts About the Sabbath

God made the Sabbath at creation (Genesis 2:2, 3; Exodus 20:11), and it was observed before the law was given on Mount Sinai (Exodus 16:23-30). The command to observe it is associated with nine moral precepts which are binding upon all men during this time. It is placed in the heart of the unchangeable law of God (Exodus 20:8-11).

The Sabbath is a sign between God and His people (Exodus 31:13, 17; Ezekiel 10:12, 20). Wrath came upon ancient Israel for breaking the Sabbath (Nehemiah 13:15-18). If the Sabbath had been kept, Jerusalem would not have been destroyed (Jeremiah 17:24, 25).

Prophecy foretells a reform concerning the Sabbath (Isaiah 58:12-14).

Christ observed the Sabbath (Mark 1:21). He called Himself Lord of the Sabbath (Mark 2:28). It was His custom to preach on that day (Luke 4:16).

The disciples rested on the Sabbath while Christ was lying in

the grave (Luke 23:56). Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution (Matthew 24:20; 28:1; Mark 16:1; Luke 23:56).

It was Paul's manner to make the Sabbath a preaching day (Acts 17:2). The Gentile believers also observed the Sabbath (Acts 13:42, 44). Paul preached by a riverside, where there was no synagogue, on the Sabbath (Acts 16:13). He reasoned in the synagogue at Corinth every Sabbath (Acts 18:4) and continued there a year and six months (seventy-eight Sabbaths), teaching the Word of God (Acts 18:11).

Finally, we learn the seventh-day Sabbath is the *only* day in the week which can *correctly* be called "the Lord's day." (See Exodus 20:10; Isaiah 58:13, 14; Mark 2:28).

2. Facts About the First Day of the Week, or Sunday

The word *Sunday* does not appear in the New Testament; the first day of the week is mentioned only eight times. Four of these references to the first day are made by the gospel writers in speaking of the empty tomb (Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1). (Note that none of the visitors to the tomb saw the body of Christ.)

The women brought spices to the grave of the Saviour on the first day of the week (Luke 24:1); which they would not do on the Sabbath (Luke 23:56).

Christ, having risen from the tomb, made an appearance on that day (Luke 24:13-15). He appeared also to His disciples, who were

assembled behind closed doors for fear of the Jews, on the first day (John 20:19).

Paul once preached on the evening of the first day (Acts 20:7), corresponding with our Saturday night. But the next morning which would have been Sunday morning, he continued his journey toward Jerusalem. (No hint of Sunday observance here.)

The Corinthians were commanded to lay by a collection for the saints on the first day (I Corinthians 16:2). Note that this was not a *public* donation, but a *private* setting apart.

The above eight texts are the only ones which speak of the first day. Carefully examined, they prove nothing at all in favor of Sunday as a day of worship or rest. In fact, they prove the reverse.

The Bible tells us that "sin is the transgression of the law" (I John 3:4). But what law do we transgress when we work on Sunday? If the reader will find a text which says "Thou shalt do no work on the first day of the week," or "Remember Sunday to keep it holy," or its equivalent, then will his observance of Sunday in place of God's Sabbath stand the test of the judgment; otherwise it will not. Will you consider this point?

The Saviour said: "Blessed are they that do his (i.e., God, the Father's, ten) commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). But where is that commandment that speaks about Sunday? It is not in the Bible, but it is in the Roman Catholic catechisms. Read your Bible through a hundred times with reference to this subject and you will each time become more and more convinced of the truthfulness of the following notable facts:

1. There is no divine command for

Sunday observance.

2. There is not the least hint of a Sunday institution.
3. Christ never changed God's Sabbath to Sunday.
4. He never observed Sunday as the Sabbath.
5. The apostles never kept Sunday for the Sabbath.
6. There is no prophecy that Sunday will ever take the place of the Sabbath.
7. Neither God, Christ, angels, nor inspired men have ever said one word in favor of Sunday as a holy day.

These are the facts in regard to the Sabbath and Sunday, and it is hoped the reader will search the Bible to see whether these things are so (Acts 17:11). Again let us inquire: Which day do you keep, and why?

Bible Reasons for the Seventh Day and the Claims of the First Day Contrasted

God claimed the seventh day as His own in many Scriptures and at many different times; He never claimed the first day, but gave it to man for labor. He blessed and sanctified the seventh day. He commanded that the seventh day be kept holy; He never commanded to keep the first day. There is but one commandment in the Bible for a weekly Sabbath, and that says the seventh day.

God uttered fearful threatenings against those who profane the seventh day; He has spoken nothing against laboring on the first day. He has given great and precious promises to those who keep holy the seventh day; He has not spoken one word of promise or blessing for keeping the first day.

Everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day—is produced in favor of the seventh day. Nothing

of this kind can be produced in favor of the first day—no sanctity, no commandment, no penalty, no blessing.

The writer left the church in which he was brought up after learning the truth about God's Holy Sabbath. May God have mercy on those who teach that the Ten Commandments were abolished at the Cross. James tells us that we shall be judged by the Law, and he quotes enough of the Ten Commandments that we know of what law he was speaking (James 2:10-12). Let us not be disobedient children any longer, but let us keep God's Commandments in this life that we may have a part in that world which is to come.

This article is available in tract form from The Bible Sabbath Association, Fairview, Oklahoma 73737.

Plans Are Made For BSA Meeting In Memphis

Plans are being made for a business meeting of the Bible Sabbath Association at the First Seventh-day Adventist Church in Memphis, Tennessee, the weekend of May 31-June 1. Board members are urged to attend and members are invited to attend this two-day session.

Tentative plans include worship service Sabbath morning, a fellowship dinner at noon, an information session in the afternoon, and a business meeting of board members Sunday morning.

We thank Elder Dudley Nichols, pastor of the church, and the church board for their invitation for us to meet in their church.

More detailed information about this meeting will appear next month.

K.D. Hurley Re-elected SDB Head

The General Council of the Seventh Day Baptist General Conference, USA reappointed Dr. K.D. Hurley as executive secretary for one year, October 1, 1980, to September 30, 1981.

Dr. Hurley has served Seventh Day Baptists as executive secretary since 1975. Earlier, he and Mrs. Hurley had announced their intention to retire from this office in 1980. However, at the request of the General Council and after deliberation and prayer they agreed to serve another year.

Rev. Duane L. Davis, president of the General Conference and chairman of the General Council, said, "The General Council believes that the entire denomination will welcome this decision. We believe that Dr. Hurley's commitment to the Lord and his qualities for executive leadership are greatly needed at this time. We urge continued cooperation of all as we seek to please him in every way in the new decade of discipleship. Therefore, we announce Dr. K. D. Hurley's reappointment and commend him to the General Conference session for confirmation."

Alfred Lindhorst Dies January 23

Alfred Lindhorst, of Collingwood, Ontario, a faithful Bible Sabbath Association member known to many other members, died on January 23, according to word just received from his widow, Edith.

We are sorry to hear this sad news, and we wish Edith the Lord's comfort during the days ahead.

Why I **VETOED** Utah's Sunday Closing Law

This letter from former Utah Governor George Dewey Clyde to the members of the state senate was written several years ago, but the points presented still apply today when again pressure groups try to push Sunday laws through state legislatures.

Honorable Sherman P. Lloyd
President of the Senate and
Members of the Senate

Gentlemen:

I am returning herewith, without my signature or my approval, Senate Bill 24, popularly referred to as the "Sunday Closing Bill."

I am taking this action with reluctance, because of the large majority with which this bill passed both Houses of the Legislature. However, I have given this matter much thought and study, I have sought counsel from many sources, and I have been forced to the conclusion that this legislation is not in the best interest of the State of Utah.

I have endeavored to group my objections to this proposed law into categories connected by logic. The first of these which I shall discuss are the moral issues involved.

Many deeply religious people belonging to many different churches have expressed their support of Senate Bill 24, and I

should like to make it clear that I am personally wholly in sympathy with their basic aim of reverence for and observance of the Sabbath.

This very thing, however, brings a major objection to Senate Bill 24 as passed by the Legislature.

There are religious groups in this State who observe another day than Sunday as their Sabbath. The fact that these groups may be small in number only emphasizes the importance of respecting their rights. The true democratic process rests as much on the principle of respect for the fundamental rights of minorities as on that of majority rule.

Would Force Minority Groups

It has been pointed out to me that Senate Bill 24 would not require these minority religious groups to worship on any day or in any manner not of their choosing. I consider this a specious argument. In practical effect, Senate Bill 24 would force members of the minority religious to adopt one of two choices:

1. To work on their own

Sabbath day—which is precisely what this bill is purporting to prevent; or

2. To refrain from work on both Saturday and Sunday, thereby attempting to compete on the basis of a five-day week as compared to the six days available to their competitors who recognize Sunday as the Sabbath day.

It has been urged on me that Senate Bill 24 would have a salutary moral effect by closing avenues of Sunday employment to young people who are kept by their employment from attending their church duties. I find this argument inconclusive. Because avenues of gainful employment are closed to these young people, it does not necessarily follow that they will devote their Sundays to religious activities.

I am afraid that many of them might, if deprived of their Sunday jobs, spend their time loitering in beer halls or other places which are exempted from the Sunday closing requirements of Senate Bill 24 on the theory that they fall in the area of "recreation."

This in itself offers a strong argument against approval of Senate Bill 24. I do not think we can honestly take the position that the spirit of the Sabbath will be preserved by closing certain retail establishments while approving the Sunday operation of beer taverns.

A Lack of Equity

My second group of objections to Senate Bill 24 may be listed under the heading of "Equity"—or rather lack of equity in the provisions of this proposed law.

Senate Bill 24 discriminates sharply between types of businesses without logical justification.

It is understandable that operations directly affecting public health and welfare—including such things as hospitals, prescription

counters, hotels and restaurants—should be exempted from the Sunday closing requirement. However, I find no such logic behind the intent of the bill's sponsors to exempt such things as mining and manufacturing operations.

I have discussed this matter at length with the owners and operators of many of Utah's mining and manufacturing operations, and I find they agree that if they are exempt from the Sunday closing requirement—and this is a very large and important "if" to which I shall return later in this message—it can only be on the ground of economic necessity.

The actual Sunday output of any of our mines or factories cannot be held essential to public health or welfare.

Now if a mine or factory is allowed to operate on Sunday as a matter of economic necessity, I find it inequitable to require the owner of a small independent grocery store or a roadside fruit stand to close his place of business on Sunday when it may mean economic ruin to the small operator. The difference in the amount of money involved in the large and small operations does not alter the basic principle.

Attempt to Regulate Competition

I have been forced to the conclusion that the major support for Senate Bill 24 comes from a group of retail merchants who are seeking by this means to regulate competition within their own industry.

In fact, some competition, the competition provided by the small independent operator, for example, would very probably be eliminated if this bill became law. I do not think it proper to enact laws to provide an economic advantage to a particular group or industry—most certainly not when such advantage might

work to the disadvantage of a business competitor.

My third area of objection to Senate Bill 24 may be placed under the heading of "Practical Effects."

I referred earlier to the status of mining and manufacturing operations under the provisions of Senate Bill 24, and pointed to certain inequities that would be apparent if these operations are held exempt from the Sunday closing requirements. The supporters of Senate Bill 24 assure me that these operations are exempted from the Sunday closing requirement.

However, I find that lawyers are very much divided in their opinion on this question. In the face of this disagreement among members of the legal profession, I, as a layman, shall make no attempt to resolve the legal question.

Serious Economic Consequences

But I am forced to examine closely the consequences that would follow a determination by the courts that these operations are required by the provisions of this proposed law to close down on Sundays.

If our mines were required to close down on Sundays, I am informed that their production schedules would be seriously affected. They would have to reduce the number of their employees by hundreds, even thousands, depending on the size of individual operations. Production would be reduced substantially, and with it the State's return from the mine occupation tax.

The whole economic pattern of the State would be seriously and adversely affected. Even the warmest proponents of Senate Bill 24 say they do not want this to happen, and that they have for this very reason exempted these operations from the Sunday closing

requirements—and yet the legal counsel of our mining companies are of the opinion that the exemption provided by Senate Bill 24 is extremely doubtful.

Food Industry Jeopardized

By the time the question could be decided by the courts, extensive damage could have resulted to the Utah economy.

The food processing industry is placed in particular jeopardy by the Senate Bill 24. This industry is seasonal in its operation, and officials of the food canning industry tell me that their legal counsel feel that the industry is not exempt from the Sunday closing requirement under the language in Senate Bill 24 that defines businesses "normally in continuous operation."

If a cannery were forced to shut down over Sunday at a critical time in the operational season, it would result in spoilage and loss of quality that could possibly wipe out the entire year's profits for the growers of canning produce, and result in substantial loss to the canner.

The problem now being faced by the canning industry is peculiar and immediate. The 1959 canning season is many months away, but we are now (February) at the time when contracts must be signed between food processors and growers. In the face of the doubt as to the status of the canning industry under the provisions of Senate Bill 24, and particularly in the face of the opinion of legal counsel for the industry, growers are showing an understandable reluctance to sign contracts to grow canning crops.

If Senate Bill 24 became law, and even if the courts later decided that the canning industry is exempt from the Sunday closing requirement, irreparable damage might have been done.

I feel it would be most unwise to jeopardize the future of an industry that is of large and growing importance to the Utah economy.

Effective Enforcement Impossible

One of the largest practical problems that would be posed by signing Senate Bill 24 into law would be that of enforcement. I am convinced that effective enforcement would be impossible, and that we should virtually force many honest citizens to become law-breakers.

This may best be illustrated by a practical example. A drugstore is allowed to remain open on Sundays for the sale of medicines and other items essential to public health and welfare. Yet other items in the same store could not legally be sold.

A druggist would have a most difficult choice between breaking the law and alienating customers who asked to purchase items that were not exempt under the provisions of Senate Bill 24.

Widespread Violation

I am sure there would be widespread violations of the law and that this would tend to breed general disrespect for the law throughout our communities.

I have discussed the question with a number of law enforcement officers. When I asked: "How would this law be enforced?" I invariably received the answer: "It wouldn't!" This may be deplorable, but it is a fact we must face.

We should have to depend for enforcement on the law enforcement agencies of our counties, cities and towns. When these local government units have refused to exercise their statutory power they now possess to order Sunday closing in their own jurisdictions, it would be unrealistic to expect them to vigorously enforce a State law to the

same effect.

Police Every Store

Even if strenuous efforts toward enforcement were made, they could hardly be effective short of placing a policeman in each and every establishment that is allowed to remain open on Sundays. I am sure none of us want to return to the practice prevalent in the prohibition era of sending undercover agents to places of business in an effort to entrap merchants in violations of the law.

The question of the constitutionality of Senate Bill 24 has been raised by a number of lawyers, but I do not consider this a factor in my present decision.

As I have noted, legal minds are not in agreement on this point and many lawyers are confident that the bill would be held constitutional.

If the question of constitutionality were the only one at issue, I should be inclined to sign the bill and let the courts decide. However, the many other issues I have outlined, including the serious damage that might be done if the court decision were along certain lines, compel me to take another course of action.

For the reasons I have discussed, I feel compelled to veto Senate Bill 24.

ANNOUNCEMENTS

Sabbath Calendars and tracts free. Postage please. Floyd Soden, 5535 NW. 4th Ct., Des Moines, Iowa 50313. Phone 515/289-2290. Member The Bible Sabbath Association.

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I HAVE A SABBATH PROBLEM

What Should I Do?

1. Remember, a *consistent Christian example* is the most powerful argument in your behalf. Others will look for inconsistencies in your life. They know what Sabbath keepers believe and how they profess to live. Every inconsistency they find weakens your case. "Your life is a book, known and read of all men."

2. Save all written notices, letters, receipts and written communication you send or receive. Send them directly to the Bible Sabbath Association as soon as it comes to your attention. Your basic file will be kept there. We would like to keep *originals* of your file in the office. In the future it may be necessary to make more copies. Originals are always best for making copies. It may be necessary to file such copies as exhibits at hearings or in court.

3. Your request for consideration or accommodation for your religious convictions should always be made to your employer or union in writing. Because certain things are essential to include in such

letters, we suggest that you consult with the Conference Religious Liberty Association, 6840 Eastern Ave., N.W., Washington, D.C. 20012.

4. Insist on *written memos* concerning any and all disciplinary matters, especially where termination of work may result.

5. Make notations as to the names of individuals with whom you talk or to whom you may go. Write down the date and in general what was said. This makes future recollections much easier and is most helpful for those who review the case. In the event of litigation, written records become extremely valuable.

6. If important conferences are called with company or union officials, try to have a witness with you—preferably someone from the Religious Liberty Association or your pastor.

7. Do not quit or resign, even though the company may pressure you to do so. This will weaken your case and may relieve them of any responsibility in the matter. Do not

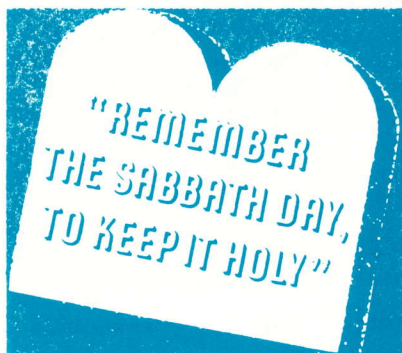
say that you will quit rather than work on Sabbath. Rather, say you would risk losing your job rather than to do those things which would violate your religious convictions and your relationship with God. If you quit, you will not be eligible for unemployment compensation, and your case may well end at that point.

8. If you are dismissed verbally, without written notice, report for work again the next working day (other than Sabbath). Try to go to work until you have been given a dismissal notice in writing or you have been refused permission to work for three or four days. Each time you report, ask for the notice in writing. *Be sure to keep notes on all you do and say.*

9. Do not file a grievance with the labor union in Sabbath cases without first checking with the

Religious Liberty Association. In most cases, such a complaint would go to an arbitrator or umpire, and they usually decide against the Sabbath keeper.

10. Pray without ceasing. Remember, "The effectual fervent prayer of a righteous man availeth much" (James 5:16).



Take Your Light Out of the Bushel

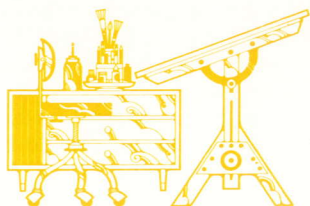
DO YOU HAVE A talent that's going to waste? Do you want to use it to help spread the Sabbath truth to others? Would you like to be a part of the great work of the Bible Sabbath Association?

You would? Then read on. You're the one whom we're looking for. If you enjoy doing, and are at least fairly good at, any of the things listed below, we need you to help make THE SABBATH SENTINEL a more attractive, effective magazine. Our limited budget does not permit us to pay you (except for expenses), but the fringe benefits are something else!

These are the talents we need:

PHOTOGRAPHER, preferably black-and-white, to provide cover and inside pictures for the magazine.

ARTIST to illustrate articles with either line drawings or other types

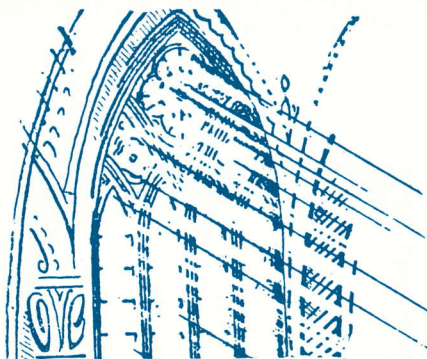


of art that will reproduce well in the magazine.

LAYOUT PERSON to help design a magazine that will catch the reader's eyes.

If you have any of these talents, write to us now: Eugene Lincoln, editor, THE SABBATH SENTINEL, 109 Hiller Drive, Old Hickory, Tennessee 37138. Then run—don't walk—to your mailbox in order to get your letter to us as soon as possible.

What God Says About His Sabbath



Which day is the Sabbath of the Lord?

“The seventh day is the sabbath of the Lord thy God” (Exodus 20:10). **Did the Lord ever abolish the law containing the Sabbath commandment?**

“Do not suppose that I have come to do away with the law or the prophets, I have not come to do away with them, but to enforce them” (Matthew 5:17, Goodspeed).

Was one commandment, the fourth, changed so that Christ's followers today can keep another day as holy?

“I tell you, as long as heaven and earth endure, not one dotting of an ‘i’ or the crossing of a ‘t’ will be dropped from the law until it is all observed” (Matthew 5:18, Goodspeed).

Did Paul, after the resurrection of Christ, keep the Sabbath?

“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures” (Acts 17:2).

“And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks” (Acts 18:4).

Does it make any difference which day you keep?

“Know ye not that to whom ye

yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness” (Romans 6:16).

What does the Lord think of Sunday-keeping?

“Thus have ye made the commandment of god of none effect by your tradition . . . but in vain they do worship me, teaching for doctrine the commandments of men” (Matthew 15:6,9).

Can the millions of people who keep Sunday be wrong?

“Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it” (Matthew 7:13,14).

Is it sufficient to love the Lord and live by a law of love?

“If ye love me, keep my commandments” (John 14:15).

Does that mean all ten of them?

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10).

Is it absolutely necessary to keep the commandments to have eternal life?

“If thou wilt enter into life, keep the commandments” (Matthew 19:17).

Will profession gain me an entrance into heaven?

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven” (Matthew 7:21).

For further information write: Rt. 1, Box 157, Mission, Texas 78572.



Looks at Books

CONDUCTED BY KRISTIAN KRISTIANSEN

Klaus Wust, "*The Saint-Adventurers of the Virginia Frontier.*" Edinburg, Va.: Shenandoah History, 1977. 128 pp. \$9.00.

This documented and well-illustrated study of the unique monastic colonies of Protestant sectarians ("rivaling religious zealotry," p. 56) along the early U.S. frontier provides new insights into the religious and intellectual conditions among German colonial settlers.

A fascinating, tragic story, it traces from contemporary sources the activities of the Eckerlin brothers, leaders of the Ephrata Cloister in Pennsylvania and their associates from the German pietistic underground, to New River, Cheat River, and the banks of the Shenandoah, and Indian captivity as well as internment by the French in Quebec.

Their contacts and correspondence with such notables as John Buchanan, William Byrd, Robert Dinwiddie, Benjamin Franklin, Thomas Walker, George Washington, James Wood, and French colonial officials are detailed and quoted extensively.

This book is interesting in more than one way. It will be of *local interest* to many living in Virginia, West Virginia, and Pennsylvania,

and it will also be of considerable *genealogical* interest at least as far as these areas go.

But the main interest—to us—is a religious one. "Although the presence of Ephrata Sabbatarians in the 18th century Virginia has been noted in isolated references in local histories, no attempt was made by Virginia authors to consult either the *Chronicon Ephratense*, even after it became available in English translation in 1889, or writings on Ephrata published in Pennsylvania. This holds also true for authors of books dealing specifically with the German element in Virginia" (p. 104).

This book fills that need. It is an authoritative work, and Mr. Wust is to be commended indeed for the painstaking research he has evidently put into it.

"The term *Dunkers* has been used throughout the text, following historic precedent After Conrad Beissel and the Eckerlin brothers broke with the mother church . . . the Ephrata group became known as *Seventh Day Dunkers*, *Seven Dayers* (Sieben-täger) or *Sabbatarians*" (p. 102).

Beautifully bound, it has 25 illustrations and 2 maps in it. It is available directly from the publisher at P.O. Box 98, Edinburg, VA 22824.

Kenneth A. Strand, *"How Sunday Became the Popular Day of Worship"*. 1979. 18 pp. 25 cents. Published by and available from Southern Publishing Association, Dept. SS, Box 59, Nashville, TN 37202.

Kenneth A. Strand, professor of church history in the Theological Seminary at Andrews University, has written to a considerable extent on this question before. The present booklet is a reprint of a series of three articles that originally appeared in *These Times* magazine.

"A reconstruction of church history sees the earliest Christian Sunday as an annual Easter one rather than as a weekly observance. The habit of keeping the annual Jewish firstfruits festival day could be easily transferred into an annual resurrection celebration in honor of Christ, the Firstfruits. It is probable that the weekly Christian Sunday developed later as an extension of the annual one," he writes (page 10).

It is surprising how much material has been put together in a small booklet like this. Not even an abundance of useful references have been left out. A box on page 16 provides the reader with a handful of significant quotes about God's Sabbath.

D.L. Moody on the Ten Commandments. Chicago, IL: Moody Press, 1977. 127 pp. 95 cents.

To quote from the publisher's own introduction on the back cover, "Fresh and candid, *D.L. Moody on the Ten Commandments* is a classic which dates from 1896, when Mr.

Mr. Moody saw the need for inexpensive Christian literature. His thoughts are still relevant today. He covers each commandment in a separate chapter and ties the commandments together in the concluding chapter.

"Jesus said that He came not to destroy the law but to fulfill it. D.L. Moody has given his own thoughts as to how the commandments should be followed today."

It could equally as well be described as a book about **practical apologetics** and a cry against compromise and for sincere dedication and wholeheartedness in our Christian experience.

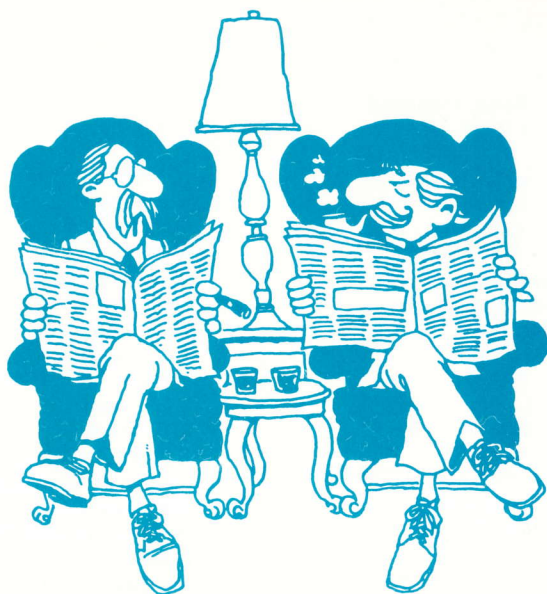
Many of the theological arguments in this little book are of general interest and use to us, though they are presented within a Protestant frame of reference that many of us find it difficult, if not impossible, to go along with, e.g., the traditional concept of heaven as the reward of the saved.

Incidentally, although Mr. Moody regards Sunday as the Christian Sabbath of this present dispensation, he nevertheless uses the word **Sabbath** and takes such a firm stand for it that the publisher felt it necessary to add an explanatory note at the end of the chapter in question, stating, "The author of this book was not an advocate of the tenets of Seventh-day Adventism." Amazing, wouldn't you say, that such a note had to be added?

This is really a book that you would like to quote a good deal from. But buy it yourself—and read it.

Also, you may wish to consult the excellent article by Dr. Fred W. Cox in the April, 1978, issue of *The Sabbath Sentinel*, entitled "What Would Moody Do Today?"

Please send copies of books for review in this column to Kristian Kristiansen, Box 705, DK-5230, Odense M, Denmark.



DON'T READ THIS . . .

Unless you are concerned about:

- * The trend of our national Sunday civil legislation
- * The adoption of a calendar that would disrupt the seven-day cycle
- * The widespread disrespect for the Ten Commandments, especially the fourth.

NOW THAT YOU HAVE READ THIS . . .

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Truth Never Dies

Truth never dies. The ages come and
go,
The mountains wear away, the seas
retire;
Destruction lays earth's mighty
cities low,
And empires, states and dynasties
expire;
But caught and handed onward by
the wise,
Truth never dies

Though unreceived and scoffed at
through the years
Though made the butt of ridicule
and jest,
Though held aloft for mockery
and jeers,
Denied by those of transient power
possessed,
Truth never dies.

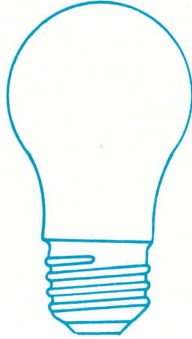
It answers not, it does not take
offense;
But with a mighty silence bides its
time,
As some great cliff that braves the
elements
And lifts through all the storms its
head sublime
And never dies.

As rests the sphinx amid Egyptian
sands,
As loom on high the snowy peak and
crest,
As firm and patient as Gibraltar
stands,
So truth, unwearied, waits the era
blest
When men shall turn to it with great
surprise.
Truth never dies.

—Author Unknown

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