

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

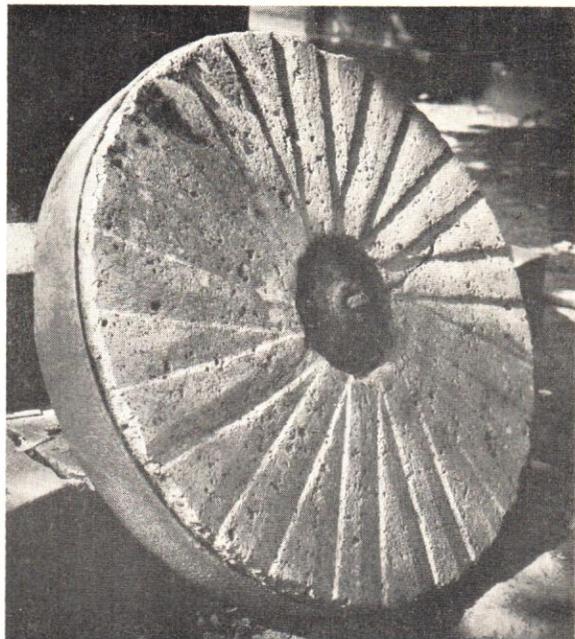
—ISAIAH 21:6—

The Sabbath *Sentinel*

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*"...they made
their hearts as
an adamant
stone, lest
they should
hear the law..."*

—ZECH. 7:12



"I am the way, the truth, and the life."

—JOHN 14:6—



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

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Our World Is Doomed Unless--

By Ben H. Palmer

THE lights are going out all over the world," wrote Merlin L. Neff in a striking and startling magazine article some time ago. Today the darkness of hopeless perplexity is settling upon us even more densely and dismally than when those portentous words were penned by Mr. Neff. But why?

The answer is not too hard to find. The Word of God is replete with very definite clues to the situation. Solomon's statement of old, for instance, still stands: "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34). History has richly corroborated this proverb in unnumbered instances. It hangs like the sword of Damocles over the head of every nation on earth today!

Paul pointed out that as history moved on toward our own day that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). That is, humanity would become more and more contemptuous of God's holy moral law, the Ten Commandments, and correspondingly more disobedient to it. Jesus declared that eventually the world's moral condition would become fully as vile as it had been in the days of Noah or Lot, humanity having pursued its evil course right on to the very brink of universal destruction (Luke 17:26-30).

Today we have reached the generation in which, according to Matt. 24:33-35, that moral condition and that fatal brink are to be arrived at. Isn't it high time, then, for us to do some serious thinking about the matter?

The people of every country desire that their particular nation should be blessed and exalted. The practice of righteousness in the keeping of God's law would attain that end. On the other hand, no nation desires to be under God's reproach, and, finally, to go down into disaster and oblivion as did the great empires of Babylon, Medo-Persia, Greece, and Rome. The forsaking of their sins would likewise

avert that calamity now, just as it would have done for those empires of yore.

Now, the scope of this brief article does not permit of a discussion of *all* the different forms of sin that would need to be corrected in order that our vile world might reverse its moral status and be blessed and prospered of God. So we shall here deal only with one of the most widespread and outstanding of them, the desecration of God's holy Sabbath day, Saturday. The principle that applies here will apply to all other sins as well.

Many of the desecrators of God's sacred seventh-day Sabbath, and therefore violators of the holy Fourth Commandment which enjoins the faithful observance of it (Ex. 20:8-11), have tried to make it appear that the Sabbath of the Lord was something intended only for the Jews (meaning Hebrews). Nothing could be further from the truth; for Jesus plainly declared that "the Sabbath was made for *man*," and that He himself is the Lord of it (Mark 2:27, 28). It couldn't be otherwise, for the Sabbath was made, blessed, and sanctified at the time of the world's creation, centuries before there ever was a Jew. It was made for Adam and for his forthcoming posterity, *whoever* they might be (Gen. 2:2, 3). That includes every responsible human being in all the world today.

The Sabbath, the Lord declares in Exodus 31:13, "is a sign between me and you *throughout your generations; that ye may know that I am the Lord that doth sanctify you.*" (Also Eze. 20:12, 20.)

There are to be no generations, then, beyond the time during which the Sabbath is supposed to be kept. "To a thousand generations," says the Lord in Deuteronomy 7:9, which means forever; for that period will take us far beyond the time-span of this world and right on through into eternity. And Isaiah plainly declares that it *will* be regularly observed and celebrated in the New Earth (Isa. 66:23).

It is obvious, then, is it not, that if a nation or a world is to be permanently exalted and blessed by the Almighty, this commandment, which declares that "the seventh day is the sabbath of the Lord thy God" (Ex. 20:10), *must* be obeyed along with the other requirements of His holy law. Sabbath-breaking is a sin, for sin is "the transgression of the law" (1 John 3:4); and, as already noted in Prov. 14:34, it is obedience, not sin, that exalted a nation.

"Trust and obey,
For there's no other way
To be happy in Jesus
But to trust and obey!"

"Blessed," says the Lord, "is the man that . . . keepeth the sabbath from polluting it, and keepeth his hand from doing any evil" (Isa. 56:2).

Note that all evil (sin) is to be forsaken by those who would really be blessed of God. But note, above all, that in the above text (and many others) it is Sabbath desecration that is mentioned first and foremost as the sin that is to be *especially* shunned. The Sabbath commandment is placed right in the very heart of the Dec-

alogue and is the crowning precept of the moral law. It is the only one containing the sacred seal of the Almighty as our Creator and Ruler. Without it there would be nothing to show who enjoined that law upon us, or by what authority He did so, or over what territory His authority extends.

There can be no question, then, that our vile and rebellious world *must* get back to a faithful observance of the true Sabbath (Saturday) if any worldwide exaltation of nations is to be experienced and if universal disaster and death are to be averted.

The world today (largely speaking) is suffering from hunger and malnutrition, and is threatened with an eventual deadly shortage of crops for food. Evidently this condition could be corrected, and the food requirements of the world be assured, through a whole-hearted return to the observance of God's commandments, including the one enjoining the seventh-day Sabbath (2 Chr. 7:14).

The human race is presently afflicted by almost every imaginable type of disease, malignant and otherwise. Apparently this lamentable condition could be remedied through the forsaking of our sins, including, again, the violation of God's holy Sabbath (Ex. 15:26; Psa. 103:3).

Nearly the entire human race of this generation faces the prospect of complete destruction, as did those who lived in Noah's day (Matt. 24:37-39, Jer. 25:32, 33). And why? God Himself replies: "Because they have transgressed the laws [of God], changed the ordinance [so as to observe a coun-

terfeit sabbath, such as Sunday or some other working day], broken the everlasting covenant" (Isa. 24:5). Today's world is doomed unless we return to the Sabbath of the Lord our God. (And, after all, if it is good enough for God himself, why shouldn't it be good enough for us?)

Eventually our earth itself and everything on it will have to be completely renovated by unquenchable fire, devoured by the raging flames of God's terrible wrath! (2 Pet. 3:7-10). Why? Because it has been so deeply "defiled under the inhabitants thereof" who have openly defied God's immutable laws and ordinances in countless ways, but always including a nearly universal desecration of the sacred Sabbath of the Almighty (Isa. 24:1, 5, 6). Very few of its inhabitants will escape this horrible holocaust, says Isaiah (v. 6), and John the Revelator agrees (Rev. 20:5; also vv. 7-15).

And here let us note that none of those who knowingly and wilfully worship the "beast" power of Rev. 13 will find themselves among the comparatively few who will be spared the fatal flames of this eternal perdition. This power, according to Dan. 7:25, was to think himself able to change the holy times and laws of the Most High; and history reveals that he did *ostensibly* do so in establishing today's false counterfeit sabbath (Sunday) in place of God's own holy Sabbath (Saturday). Those who *wilfully* adhere to this impious change are said to bring upon themselves the "mark" of the "beast" power and are eternally

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Stones of the Sabbath Mountain

By Thelma Tarbox

CARLSTADT, a Sabbathkeeping friend of Martin Luther, reasoned that Sunday observance should be rejected because it was not warranted by the Bible. Luther could not be persuaded, arguing that since the Bible did not forbid Sundaykeeping, it was all right to observe it. On such spurious reasoning the Reformers lost the victory that lay within reach. The Council of Trent, called by the Roman Catholic Church to deal with problems of the Reformation, condemned the Protestants because of their inconsistency in observing Sunday, while at the same time claiming that they stood upon the Bible alone. The Archbishop of Reggio stated the following: "The Written Word explicitly enjoins the observance of the seventh day as the Sabbath . . . they not only reject the observance of the Sabbath . . . they have adopted and do practice, the observance of Sunday, for which they have only the tradition of the Church. . . ."

Christians should be grateful that Sabbathkeeping was not swept into the 16th Century in one mighty wave composed of a few leaders followed blindly by uneducated and unthinking masses. Instead, the Mountain of the Sabbath is being built stone by stone upon the sure foundation of individual Bible study and personal sacrifice conducted under the guidance of the Holy Spirit.

Among these Sabbathkeeping

"stones" are the Traskes. It was Bible reading that led Mr. Traske of London, England, to cast aside, in 1618, the forms of the English Church service and accept the Sabbath; his congregation followed him. For his heresy, Mr. Traske was pilloried, whipped, branded in the forehead and imprisoned. Mrs. Traske, who conducted a private school, refused to teach on Saturday and she would not honor Sunday. She spent over sixteen years in prison until death.

Only a few more died for their Sabbath convictions; among them Rev. Francis Bamfield, graduate of Oxford, who was taken from his pulpit at Pinner's Hall Seventh Day Baptist church in 1662 and died in prison two years later; there was the vicious hanging in 1661 of John James, whose entrails were drawn, and whose head was cut off and placed first on London Bridge and then on a pole opposite the church where he had preached.

The blood of Christian martyrs seeds the church. The brutality of the John James case undoubtedly focused attention upon Sabbath-

keeping and may have helped bring the remarkable Stennett family to the Sabbath. The father, Edward, turned to the practice of medicine when dismissed from the Established Church in 1669. He became pastor of the Pinner's Hall Seventh Day Baptist church in London. His many children and grandchildren numbered among them several outstanding linguists, translators of Hebrew, Greek and modern languages. Son Joseph published a book of hymns. Grandson Samuel composed the song "Majestic sweetness sits enthroned upon the Saviour's brow." Samuel was a personal friend of the king, and his influence helped the passage of the law in 1779 which safeguarded Baptists as dissenters.

A year after the hanging of James, the Bull Lane Seventh Day Baptist church was organized and from this church, in 1664, Stephen Mumford migrated to Newport, R. I. He joined the Newport First Baptist Church and the brethren soon began inquiring about his Sabbath beliefs. A few were convinced and the Sabbatarians organized a church of their own in 1671 amidst a stormy debate between the first and seventh day Baptists. Mr. Hubbard, a charter member, wrote to friends in London on October 3, 1672, saying: "Dear brethren, pray for us, a poor, weak band in a wilderness, beset round with oppositions from the common adversary, and from Quakers, generals, and profane persons, and most of all from such as have been our familiar acquaintances: but our battles are only in words, praised be God."

Beyond the protecting boundar-

ies of Rhode Island, however, opposition to Sabbathkeeping was not limited to words. A prosperous Connecticut family, the Rogers, accepted the Sabbath after learning about it in the course of trade at Newport. For the next fifty years, "Rogerenes" were fined, imprisoned, put in the stocks, and whipped. In 1685, New London Sabbathkeepers, including a pregnant woman, were lashed fifteen times on their naked bodies because they walked from one town to another on Sunday.

Sabbathkeeping spread rapidly through Rhode Island and Connecticut. Within sixteen years after the Newport church was organized, there were Sabbathkeepers in New York, and a dozen years later the Piscataway, N. J., Seventh Day Baptist church was founded. Germans organized a Seventh Day Baptist church in Pennsylvania in 1728 and to these Sabbatarians, under the leadership of Ludwig Hocker, must be given credit for establishing the first Sabbath schools (Sunday schools were organized in 1780 in Gloucester, England).

The Revolutionary War disrupted many a Sabbatarian community from New York to Georgia. Battles raged across northern New Jersey near Shrewsbury, and in 1781 the Shrewsbury Seventh Day Baptist Church, all seventy souls, left New Jersey and settled the valley of Ten Mile Creek, now called Salem, W. Va. Homes, a church, and a blockhouse for defense against the Indians soon nestled between the hills.

The quest for complete religious freedom carried Sabbatarians

westward. By 1844 enough had settled in southern Wisconsin to open a school at Prairie du Lac. There were still pockets of frontier life as late as 1884 when a dozen Seventh Day Baptists organized a church at Texarkana. Job opportunities for Sabbathkeepers were limited and the pastor, J. T. Shaw, decided that a colony should be established in nearby Arkansas, where land was cheap. He fired enthusiasm for the venture by publishing *The Sabbath Outpost*. The colony which was to give complete freedom to Sabbatarians "to educate their children mentally, morally, and manually, as well as in the all-important work of religious training" did come to birth at Fouke, Ark., in 1890. Soon a church, school, saw mill, cotton gin and grist mill appeared in the new Sabbatarian town.

The Sabbatarian Baptists carried the Sabbath truth to other groups, the most prominent being the Adventists. Rachel Oakes, while visiting in Washington, N. H., in 1845, distributed Seventh Day Baptist tracts to some Adventists and the Seventh-day Adventist church was founded.

Sabbathkeeping in America has been spread by colonization, by personal and organized evangelism. It has also gained strength in another most significant manner—through independent Bible reading! Edward Dunham of New Market, N.J., in the early 1700's found the Sabbath truth by his own Bible study and he won many converts. Carlton W. Wilson accepted the Sabbath during World War I, and for thirty years he and his wife

and their daughter kept the Sabbath alone. At one time, neighbors drew up a petition in an attempt to eject the "queer" family from the community. In 1948 the Wilsons learned of the Shiloh, N. J., Seventh Day Baptist church and became members. Sabbatarians such as the 17th Century Traskes, the 18th Century Dunhams, and the 20th Century Wilsons can say with the Apostle Paul, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:12).

The Sabbatarians of England and the colonies stressed the importance of education and subsequently their character, skills, and intellectual achievements won the respect and gratitude of their fellow citizens. It was a member of the Newport Seventh Day Baptist church, Benedict Arnold (not the one notorious in history), who succeeded Roger Williams as president of the colony and who, upon the adoption of the new charter, became Rhode Island's first governor. The Wards, Richard and Samuel, were also governors of Rhode Island. It was Governor Samuel and other leaders of the Newport Seventh Day Baptist Church who led the movement to establish what is now Brown University. Nathanael Bailey published in 1721 (in England) the first complete dictionary in the English language. Peter Miller, a Seventh Day Baptist pastor, conducted the diplomatic correspondence of the Continental Congress, and translated the Declaration into the principal European languages.

For a brief period after the

Revolution, Seventh Day Baptists openly denounced higher education as unnecessary. But the difficulties they encountered in defending the Sabbath position with opponents learned in the Bible languages caused a renewed respect for college training. One of the "stones" responsible for this change of heart was Alexander Campbell, son of Scotch Presbyterian immigrants. At twenty, Alexander had never seen a Jew and when he heard that one was to speak, he attended the farmhouse service. The "Jew" was a Christian from Rhode Island "who kept Saturday for the Sabbath" and whose preaching revealed such keenness of mind and such sincerity that Campbell became curious about the Sabbath. There followed an all-night discussion of the subject with his Presbyterian pastor who told the penniless but promising youth that if he stayed with the Presbyterians he would be given an education at no cost to himself. But if he cast his lot with the Sabbatarian Baptists they could offer him neither education nor any prospect of service.

Campbell vowed that he would "remove this reproach from that people." He succeeded in gaining theological training and became pastor of the DeRyter Seventh Day Baptist church in New York. In 1834, Rev. Campbell made the first of many trips throughout the denomination stirring enthusiasm for schools and a seminary. His zeal was augmented by others, especially the Maxson brothers who, in 1830 began publishing the *Protestant Sentinel* at DeRyter. The pros and cons for education were

heatedly debated and an 1838 issue carried these words: "... education is destructive to piety and tends to skepticism." The Maxsons answered: "We believe that this impression is the result of the abuse of education in certain instances; for true it is, and melancholy to remember, that some learned men have denied the truth of the Bible... but it is only from the want of sufficient scientific knowledge if any are induced to believe them; nor need any Christian fear that Nature can be tortured to contradict her Maker."

Within a decade schools flourished throughout the denomination—what is now Alfred University at Alfred, N. Y., was established in 1836; an academy was opened at DeRyter in 1837; Milton College, Wisc., was organized in 1844. Schools mushroomed in every Seventh Day Baptist community of any size. Although these schools were managed and primarily supported by the Sabbatarians, they were open schools and served students of all religious persuasions. It was said specifically of the Big Foot Academy at Walworth, Wis., but applied equally to all these schools, that "They exerted a wholesome influence over all (their locality) and gave... the society of the Seventh Day Baptists an enviable reputation as promoters of education, sobriety, and good citizenship."

What began as a tiny one-room school at Alfred, N. Y., experienced spectacular growth. Like its sister schools, one of its objectives was to train teachers. In 1843, it was incorporated as Al-

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Why I Observe Saturday As the Sabbath Day

By The Editor

A. Natural Question

PERHAPS the question most often asked concerning my religious belief is "Why do you keep Saturday for Sunday?" And though, strictly speaking, it is not accurate to say that I "keep Saturday for Sunday," this question is natural and deserves a more detailed answer than is possible to give orally amid the hustle of life.

I happen to be a member of the Seventh-day Adventist Church, which is the largest, but by no means the only, Sabbath-observing denomination. Seventh-day Baptists preceded it by many years, and other denominations numbering several thousand members concur in this point of belief.

Now, just why is it that the members of these denominations elect to be "peculiar" when the rest of the Christian world observes Sunday? Is it possible that we are right and untold millions of other equally sincere persons wrong? To settle this point, one must take neither my word nor that of any other individual except as it can be based on the inspired words of our Lord as found in the Bible.

Sabbath Dates from Creation

The first mention of the seventh day as a day of rest is found in Genesis 2:1-3:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made;

and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.

It was not that the Lord needed to rest, for "the Creator of the ends of the earth fainteth not, neither is weary" (Isa. 40:28). But mortal man does need a weekly day of rest from ordinary labors; however, the Sabbath was to have a far deeper meaning than simply to be a day of relaxation. It was to be an everlasting reminder to the believer that the omnipotent Lord whom he worshiped was the sole Creator of all things:

Remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is. . . . (Ex. 20:8-11).

The Sabbath was declared also to be a "sign" distinguishing worship of Jehovah, the One Who could sanctify the believer as well as He could a day, from the blind and useless faith in the many heathen gods. Ezekiel makes this plain (20:12):

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

Law Before Sinai

As slaves of the Egyptians, most of God's chosen people had forgotten Him and His law, as is indicated in Exodus 3:13, 14. To some, who might believe that there was no law of God before the Ten



God's law existed long before He wrote it on the tables of stone which He gave to Moses.

Commandments were given at Sinai, the testimony concerning Abraham, who lived more than 500 years before the writing of the Commandments on stone tablets, may be surprising:

... Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws (Gen. 26:5).

Speaking particularly of the Sabbath law, the Bible says, in Exodus 16, that the giving of manna, which began before Sinai, was to prove whether the people "will

walk in my law or no" (verse 4). Some of these people almost 3,500 years ago evidently asked, like so many today, "What difference does it make which day I keep, as long as I'm sincere in my belief?" The result of this attitude is found in verses 22 to 30—simply it was this: they found no manna on the Sabbath Day, and, moreover, they were reprimanded by the Lord.

"From Even Unto Even"

God's Sabbath does not begin at midnight, but in the evening (sunset—see Deut. 16:6 and Mark 1:32) of the sixth day, now called by the pagan name Friday. It ends at sunset on Saturday.

From even unto even shall ye celebrate your sabbath (Lev. 23:32).

An Everlasting Memorial

In Exodus 31:16, 17, the Sabbath is called a "perpetual covenant" which was to last "forever." Isaiah states that it will be kept throughout eternity by the redeemed (Isa. 66:22, 23).

A Blessing And A Curse

The Prophet Jeremiah warned the people (17:21-27) that the fate of Jerusalem depended on their observance of the Sabbath. His pleas were ignored, and at least partly because of Sabbath desecration, their city was totally destroyed by Nebuchadnezzar. During the rebuilding of Jerusalem Nehemiah instituted Sabbath reform (Neh. 13:15-19). After that, the Jews were much more careful how they observed the Sabbath. In fact, some of them

became so radical on this point of doctrine that the carrying of a handkerchief (which was considered a "burden") on the Sabbath was forbidden!

What Is the New Testament Sabbath?

"But," some may say, "those are all Old Testament passages. Isn't Sunday the New Testament Sabbath?"

However, look as one will, he will find not a single text in the New Testament which authorizes a change in the day of worship. On the contrary, Christ stated (Matt. 5:17-19) that he had not come to destroy the law, but that

... till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. (Revised Standard Version)

Truly there was a law that passed with the crucifixion of our Saviour—the ceremonial law which required sacrifices of animals, ceremonial cleansings, etc.—but it was not *the* law of the Ten Commandments, which were written originally by the very hand of the Almighty (Deut. 4:13).

It was Jesus' custom to observe the Sabbath by attending a synagogue (Luke 4:16). He expected His followers to be observing the Sabbath when Jerusalem was destroyed by Titus over 35 years after His death and resurrection:

But pray ye that your flight be not in the winter, neither on the sabbath day (Matt. 24:20).

The Apostle Paul also kept the Sabbath many years after the resurrection of Christ (Acts 17:1, 2). Not only Jewish Christians but

also Gentile believers kept the Sabbath (Acts 13:14 and 42-44).

Sunday—Verse By Verse

If there was a Biblical change in the day of worship from the seventh to the first day of the week, it must be found in at least one of nine texts—for Sunday (called "the first day of the week" in the Bible) is mentioned only that many times in the Sacred Scriptures!

1. The first is found in Genesis 1:5. Here the first day of the week is mentioned as a work day for God, on which He made light. There is no other Old Testament reference to the first day.

2-6. Five New Testament texts (Matt. 28:1; Mark 16:1, 2, and 9; Luke 24:1; and John 20:1) all tell of the same occasion: the fact that the women arriving at Jesus' tomb on the morning of the first day of the week found that He had risen.

7. John 20:19 says that the disciples were assembled—but not for a worship service to commemorate Christ's resurrection; they were living in that room (Acts 1:13), and they were there "for fear of the Jews."

8. A hurried look at Acts 20:7 seems to indicate a religious ceremony on the first day of the week, for it mentions that "the disciples came together to break bread," with Paul preaching to them until midnight. But in those days long before the advent of sliced bread, the phrase "breaking bread" often meant simply eating (Acts 27:33-35), since bread, the main element of the meal, was usually

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The Seventh-Day Sabbath of God

By Miss Rachel Schaub

THIS testimony is not given in complaint or to solicit sympathy, but is a simple relating of facts as to how I came to learn about the true Sabbath of God, and the happenings in my life that prepared me to accept it when it was presented to me.

When the family was all together and we children were growing up, the folks were seasonal laborers, which necessitated our moving about quite a lot. Because of this our church attendance was irregular. In spite of this, all we children, four boys and four girls, were confirmed in the Lutheran faith.

On the great day of its accomplishment, confirmation seemed a light thing to the rest of my class; to me it was a very serious matter. I trembled at the gravity of it. Sixteen was my confirmation age. Nowadays children usually are younger.

In pre-confirmation classes during the study of the Ten Commandments, the comment was made: "The Ten Commandments say the seventh day is to be remembered and kept holy. How come we keep the first day?" Our instructor gave us an explanation; he was our teacher, was older than we, and should know. Little did I realize that the day would come when I would be embroiled in a raging conflict in which this point of the Sabbath would be a part, a vital part. In this conflict there is only a remnant warring for God's

truth: those contending for the Sabbath are in the minority; prevailing theology has the superior number.

My "chastening" began at an early age: when I was about four years old there was a mishap at our house in which I was burned so badly I had to learn to walk all over again. Today I still have scars from that burn.

Because of the misfortune that had befallen me, mother sheltered me. Her extra consideration of me was an incentive for others of the children to tease and taunt me. If not of a sensitive nature due to this I became sensitive; if of a sensitive nature I became more sensitive.

Near the age of twelve an affliction appeared on my face. It became the butt of more abuse. I became even more sensitive.

Since the affliction brought abuse, the instinct was to remove it. I sought means to do so, unknown to anyone else. Advertising for products that promised to remove my affliction came into my hands. Rosy claims were made for them. I ordered them and used

them. It wasn't long before I found they did not accomplish what was claimed for them. Instead of my affliction being helped, it became worse. With physical reverses mental reaction set in.

As time went on I turned to different products. I couldn't turn back; I had to go on. None of the products gave lasting relief.

When attending classes preparing for confirmation, I was already in this difficulty. The situation was distressing: a young girl in the formative years of life when protection and understanding are so necessary, I had to be haunted by this awful spectre.

In ensuing years my misery increased. I prayed for death continually. My state of mind was pathetic. To ease the pain I took on more and more duties; we were no longer seasonal laborers now. The folks had bought a farm. With stock and crops on a farm there is always plenty to do. I worked at anything my hands came to, outside farmwork as well as housework.

The time came when I felt I had to confide in someone and seek outside help. I went to a beauty operator. No help there. I needed help so badly and no one could give me any. Could one's being at a loss be more complete? I was miserable, hopeless, helpless.

In this state, at home alone one winter evening—the folks had gone visiting; they had asked me to accompany them but I had declined: I was ashamed of my appearance and didn't want people to see me—the awfulness of my situation swept over me. I could not go on this way; I had to have

help. I knew of the existence of God: I had been praying to Him, it seemed, for years to take me in death to deliver me from my misery.

Unable to deliver myself out of my dilemma or get help from man, I now cast myself on God's mercy and cried to Him for aid. I don't remember how I prayed, but I do remember I covenanted with Him that if He would help me in my awful misery now, I would strive to live obedient to Him henceforth. Tears flowed freely.

That night was the turning point of my life. When the petition for aid was over with, my affliction was still with me but the awful hopeless, helpless misery that had been burdening me for so long was gone. In place of the turmoil, strife and despair in heart there was quiet peace—and hope.

In time aid for my affliction was found, thousands of miles from home. My healing was not instantaneous: it took a number of years. These years served to establish me more firmly in my heavenly Father.

Upon being delivered from my misery there came a hunger for the Word of God. I read the Bible through completely and listened to all the preaching on the radio that I could.

Though I read the Bible through, there was much that I couldn't understand. I wanted to understand. In radio preaching I heard about a Bible correspondence course being offered, and enrolled. The first lessons were easy for me, because they dealt with things that had happened in my own life.

While I worked and studied, my

affliction improved steadily. The time came when I could go out to be among people without shame. I was grateful to the Father for my deliverance, so the place I went when I could be out was to church: I wanted to be among His people.

Treatments to clear up my affliction were expensive; I had to work and couldn't come and go at will, but when I was able to be out, church was my destination.

The Bible course was well on when the subject of the Sabbath came up. In instruction at home we had been taught that Sunday was the Lord's day and was the day to be kept holy. The course said the seventh day, Saturday, was the Sabbath and was the day that should be kept. This made conflict.

I made inquiries. Explanations concerning the true Sabbath were furnished. The Bible bore them out.

My folks were Sundaykeepers. While I earned money to pay for my treatments I worked seven days a week and thought nothing of it; there was no special sacredness in my heart for Sunday. There were times at home, too, in the press of labor that the folks would work some on Sunday. The time came, though, when my attitude toward Sunday changed. My affliction was being helped. Out of my gratitude to God I began rearranging my life to regard Sunday as a holy day—this was before the lesson on the Sabbath was reached. Our catechism said, "Remember the Lord's day, and keep it holy." We were taught that Sunday was the Lord's day. Out of love, spring-

ing from gratitude, as well as keeping the covenant I had made. I wanted to be obedient to the Father, so I adjusted my life to bring it in accordance with what I thought was His will.

When I was shown that the seventh day, Saturday, is the Sabbath, God's holy day, and is the day to keep, I transferred my regard from the first day, Sunday, to the seventh day, Saturday. No longer is Saturday a scrub and cleaning day of the week, but is a holy day kept in reverence to the Mighty Creator. The Sabbath is a sign that God is the Creator (Ex. 31:17). It is also a sign that it is God that sanctifies us (Ex. 31:13; Ezek. 20:12).

There has been much strife because of my accepting and keeping the Sabbath—I told all my family about the Sabbath; not one accepted it. They did not accept any of the other Bible truths I presented to them either; along with the Sabbath I learned other Bible truths. The hand of the heavenly Father must have been in this; in my affliction I was forced away from home and family; while away I learned these truths; when they were learned I was forced back among my people again.

Though none of my people, or others, accepted any of the truths I presented, my duty was done when I made them known; the rest now remains with Them who dwell on high.

Today, after some years of keeping the Sabbath, conflict still rises about it. In keeping it I am alone here, seemingly accomplishing nothing—there are times when I work so hard—and I may not keep the Sabbath perfectly, but I do

put aside common labor, feed on the Word, and endeavor to think Godly thoughts; while "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:13, 14).

OUR WORLD IS DOOMED UNLESS—

(Continued from page 5)

doomed (Rev. 13:16, 17; ch. 19:19, 20; ch. 20:14, 15).

Wouldn't it be a wonderful thing, then, if the world as a whole would lovingly and dutifully return to "the commandments of God, and the faith of Jesus" (Rev. 14:12), as did sinful Nineveh (Jonah 3:5-10), before it is forever too late! Shouldn't we move in that direction *now* while there is perhaps still time to save both the nation and the individual soul? While a return to God's true Sabbath would, of course, not be the *only* reform involved in this program, it probably would be a significant and outstanding one.

"It is a fearful thing to fall into the hands of the living God," Paul warns (Heb. 10:31). Oh, let us maintain a close and submissive fellowship with Him through the cordial observance of His holy seventh-day Sabbath, which He so long ago blessed and sanctified for our use. Let us happily proclaim, along with the Psalmist (118:24): "This is the day which the Lord hath made; we will rejoice and be glad in it"!

STONES OF THE SABBATH MOUNTAIN

(Continued from page 9)

fred Academy and Teachers' Seminary. Only one year later the Academy was credited with sending out 150 teachers annually (including women)—a number larger than any other institution in New York state. In 1857 the school became Alfred University, a tribute to its outstanding leaders.

Johnathan Allen, a president of Alfred, championed inspiring ideals and ideas. He thought of the universe as "the living temple of God, everywhere and perpetually filled, organized, and controlled by His presence and power, a universe in which beauty outweighs tragedy." He placed his faith in the future in liberty, learning, and religion and he sent out his students to evangelize for these "triple guards of the individual, the triple foundations of the state. . . ." "No state is secure," he said, to the graduating class of 1857, "without knowledge and religion to uphold its liberties. The church is not safe without the largest liberty of conscience."

In his enthusiasm for God's world, President Allen collected and identified some 7,000 separate specimens of stone which he built into a castle to show his men and girls what sort of an earth they lived on. The "Steinheim," he called his geology castle, and it is today the second oldest science museum in the United States.

This Sabbatarian Christian and educator met death with the same reverent enthusiasm that characterized his living. While drawing

his last painful breaths, Johnathan Allen gently chided his weeping wife with these words; "Why are you sad when I am so happy?"

WHY I OBSERVE SATURDAY AS THE SABBATH DAY

(Continued from page 12)

broken rather than sliced with a knife. Whether this was a religious ceremony or not, we know that it took place, not only on Sunday, but every day of the week (Acts 2:46). Another interesting fact is this: that was not a Sunday night meeting, but a Saturday night meeting, since civil days in those times were reckoned from sunset to sunset.

9. The last mention of the first day of the week in the Bible is in 1 Corinthians 16:2, telling the brethren in Corinth to "put something aside and store it up" (R. S. V.) so that they would have an offering for the poor at Jerusalem ready to give Paul when he came through on his way to that city.

John And "The Lord's Day"

Some may ask, "But what about John, in Revelation 1:10, saying that he "was in the spirit on the Lord's day"?"

There are two possible meanings here: (1) he could have meant the Sabbath day, for Christ had said that He was Lord of the Sabbath (Matt. 12:8 and Mark 2:28). (2) Or perhaps he meant exactly what is said in the original Greek—that he was "in the spirit *in* (not *on*) the Lord's Day," or in other words, "the day of the Lord," as it is called in other parts of the Bible.

Neither interpretation conveys the meaning of Sunday.

When And How?

Then how did observance of Sunday as a sacred day originate? The answer must be found in early church history; it is not in the Bible. H. G. Wells in his *Outline of History* (1940-41 ed., p. 543) explains it as follows:

During this indefinite time a considerable amount of a sort of theocrasia seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult, and the cult of Serapis-Isis-Horus. From the former it would seem the Christians adopted Sun-day as their chief day of worship instead of the Jewish Sabbath. . . .

The earliest record we have of Sunday observance was written by Justin Martyr in his *First Apology*, over 100 years after the resurrection.

On the day which is called Sunday there is an assembly . . . and the records of the Apostles or the writings of the prophets are read as long as we have time.

The change from Sabbath to Sunday observance was not sudden; it covered a period of several hundred years, Funk and Wagnalls *New Standard Bible Dictionary*, under "Sabbath" (p. 792), says:

For a time, the two days were observed together, but for very distinct and different reasons. They were not rival or antagonistic to each other. . . . And yet it was inevitable, as Christianity became more and more clearly differentiated from Judaism, that two days so nearly alike in purpose should be

unified and assimilated. This took place in the early years of the 4th cent. of the Christian era when the ideal Sabbath of Jesus was identified with the Lord's Day, and the Jewish Sabbath fell into disuse, and the conviction grew that it had been abrogated.

Under "Sabbath" heading, the *Encyclopaedia Britannica* (Vol. 19, pp. 787, 788) states that

In the early Christian church Jewish Christians continued to keep the Sabbath. . . . Eusebius records that the Ebionites observed both the Sabbath and the Lord's Day, the weekly celebration of the resurrection.

Sunday observance was enforced by civil statute when, in A.D. 321, Emperor Constantine (who, according to Gibbon in *The Decline and Fall of the Roman Empire*, liked to be associated with the symbol of the sun) enacted the first Sunday "blue law."

This "falling away" from Bible doctrine was foretold by the Apostle Paul in 2 Thess. 2:3, 4, and Daniel 7:25 speaks of an apostate power that should "think to change time and the law." (R.S.V.)

Despite persecution by the established churches, there has always been a small number of Sabbath-observing Christians.

Do We Know Which Is The Sabbath?

There has been only one calendar change since the time of Christ—from the Julian to the Gregorian. This change had no effect on the days of the week. Never in recorded history has there been a break in the weekly cycle of seven days.

In Conclusion . . .

Yes, in short, those are my primary reasons for observing Saturday, the seventh day, as the Sabbath. I have been called "legalistic"; I do not agree, for I realize that "by the deeds of the law shall no flesh be justified in His sight" (Rom. 3:20). But being free from the condemnation of the law through the Atonement of Christ does not, as I see it, give me freedom to break the law again after I have accepted Him as my Saviour. I strive, through His power, to do His will—not merely to gain the reward promised, but because I love Him and want my life to be like His.

Wrong Funeral

Did you ever hear of a funeral being held for a man believed dead, only to have the man show up later, quite alive? It has happened.

Some preachers have been "having a funeral" for God's Law, saying it is dead, but they are mistaken as to the identity of the corpse!

Romans 7:4, Romans 6:2 and other kindred passages teach that God's solution to the problem of man's breaking His law is by having the sinner die (with Christ through faith in His atoning death) and then living again (with the risen Lord) to a new life of victory over sin. The Law says we must die for our sins. Either the Law dies or we die. God says we die to the law (Rom. 7:4). The Law does not die (Rom. 4:31). But since we are counted to have died

already, by faith in Christ's death, the death demand of the law is powerless, for to the law we are dead.—*Selected*

God is for us—that is good;
 God is with us—that is better;
 God is in us—that is best!

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This Month's Cover Picture

The Lord has promised in these latter days to write His law upon our hearts. But for Him to do this, they must first be softened by the Holy Spirit.

In the words of the hymn writer, “Thy power, and Thine alone, can change the leper’s spots, and melt the heart of stone.”

The picture was taken by Estel Huffaker.