

NATIONAL SUNDAY LAW

CRISIS



The astounding facts in this book
are carefully documented.

The Source Index lists
70 documents.

Harvestime Books

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National Sunday Law Crisis

by the Editor of Harvestime Books

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About the cover—On the front cover is a photograph of the Capitol Building in Washington, D.C., where Congress meets to enact legislation that will govern the most powerful nation in the world: the United States of America. On one side of this immense building is the House of Representatives; and on the other is the Senate.

Every thing that Congress does is important; and, as you will learn in this book, it is close to making some important decisions that most of us are little aware of.

On the back cover is a restoration of an early American church building. Small churches such as this one were to be found throughout the American Colonies three hundred years ago. These little churches were originally founded by settlers from Europe who fled to America for peace from religious persecution. It is only as we study the past that we can find protection in the future. This book will explain a crisis we are about to enter which can affect the well-being of your entire family.

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Table of CONTENTS

1		
The Coming CRISIS	6	
2		
Journey into the PAST	10	
3		
The Man Who Changed HISTORY	17	
4		
UNITING Church and State	21	
5		
Bringing Back the PAST	30	
6		
LEGISLATING Christianity	36	

7		
ENFORCEMENT		
through Police Power		41
8		
The Enlightened		
TWENTIETH	44	
9		
The LANDMARK Cases		47
10		
The CHANGE Agents		51
11		
CHOOSING		
the One We Will Obey		57
12		
How Long Is ETERNITY?		65
13		
The GENOCIDE Treaty		72
14		
The TWELVE Pillars		81
SOURCE Index		110

There is a crisis coming on this earth. Thinking men everywhere recognize it. Few understand its exact nature. Laws are being made that will bring that crisis.

And life in our land will never again be the same when it arrives.

Here is the story of what has happened in the past and how it will be repeated in the future. Clear facts and details will be presented.

And you will learn what will happen after it begins.

Laws are being made that will signal the end.

The book you now have in hand should be read and shared with others.

The Coming CRISIS

Cotton Mather was stunned. He had just learned the news—that a shipload of heretics was headed toward the American Colonies! They had not registered with the established church as members, so something would have to be done—and quickly. There was no doubt about it; a letter with the news had just arrived on a British ship, that “100 or more of the heretics and malignants—called Quakers, with Penn who is the chief scamp of them all—were headed their way.” Sounded dangerous.

After meeting with the general court of Boston, a plan of action was unanimously agreed upon. In a letter to John Higginson, Mather told of their decision: The brig, Porpoise, would be sent out at once to waylay William Penn’s ship, the *Welcome*, on the high seas off Cape Cod. Then having taken them all as prisoners, the plan was to sell—

“the whole lot to Barbados, where slaves fetch good prices in rum and sugar, and [we] shall not only do the Lord great good by punishing the wicked, but we shall make great good for His minister and people” (*quoted in Frank L. Yost, Let Freedom Ring, 6*).

Ironically, the reason that William Penn was bringing a shipload of Christians to the New World was in the hope of finding religious freedom.

On the bow of the good ship, *Welcome*, Penn watched the waves splash up and flow past. They were making good headway. His thoughts returned to earlier events in England they left far behind.

The date was August 14, 1670, and summer was nearing its end in London. William Penn arrived at the Quaker

meeting hall on Gracechurch Street, just in time to find the entrance barred by government soldiers. Not a man to be stopped by the problems, Penn preached to the waiting congregation right there in the street in front of the church. But before he was finished, he was arrested and soon haled into court for “disturbing the peace.”

The indictment, issued on September 1, claimed that Penn was “in contempt of the said Lord the King and His law.” He was said to be a terror, a disturber of the people, and “against the peace of the said Lord the King, his Crown, and Dignity.”

It was business as usual, persecuting “heretics” in England in the seventeenth century. Official British court records of that time fill in the details for us:

When the trial convened in a few days, Penn, with his codefendant, William Meade, demanded to know what law had been violated. Unable to produce anything definite, they told him that the indictment was based on “the common law.”

“Where is that ‘common law’; what does it say?” Penn asked.

The recorder answered, “We have so many cases in the common law, I do not have to answer your curiosity.”

“If it be common, it should not be hard to produce, said Penn.

At this, the Lord Mayor, Sir Samuel Starling, cried out, “You ought to have your tongue cut out!”

But refusing to be shaken, Penn and Meade continued to stand their ground and soon the jury of common men of the city returned a verdict of “not guilty.”

Astounded that the jury would vote in favor of justice, the officials became desperate. The official court record tells what happened next: “Members of the court threatened the jury with fines and hinted at torture if they did not bring in a verdict to the judge’s taste—but they would not yield, nor would they ever do it!” Their foreman shouted in answer to Penn’s impassioned appeal to them to “give not away your right!”

Again and again the jury was sent out for a new verdict. Repeatedly it came back into the courtroom with the same one, despite a threat by the Lord Mayor to keep the jury “lock’d up without meat, drink, fire, and tobacco” until they rendered the vote that the judge wanted.

When the defiant jury returned the fifth time with the same verdict, Penn stood up and said, “What hope is there of ever having justice done when juries are threatened and their verdicts rejected?”

At this, the judge, the Lord Mayor, went into a rage. “Stop his mouth”; the court reporter wrote his words as he spoke. “Jaylor, bring fetters and stake him to the ground!”

Penn replied, “Do your pleasure, I matter not your fetters.” At this, the court reporter, aghast at Penn’s refusal to yield his religious beliefs to an official of the government, added his own comment to the court report, “Till now, I never understood the reason of the policy and prudence of the Spaniards, in suffering the Inquisition among them. And certainly it will never be well with us, till something like unto the Spanish Inquisition be in England!”

What was the outcome of that farce of the trial? Penn, Meade, and all the jurors were imprisoned until each of them had paid a fine of forty marks.

So it was that William Penn determined to sail to a new land where he could find religious freedom. On behalf of several dozen humble Christians, he arranged for the sailing ship, *Welcome*, to carry them to America.

As the ship carrying Penn and other persecuted Christians neared the Western Continent, somehow they managed to elude Cotton Mather’s brig full of soldiers sent to capture and sell them as slaves in Barbados. But other Christians, such as Mary Dyer, were not so fortunate. By court order, she was killed in Boston by hanging—because she refused to change her Christian beliefs to those of the government church. Exasperated with their stubbornness, legislators enacted a State law, that the “cursed sect of the Quakers” be “sentenced to banishment upon pain of death.”

Then there was Mr. Painter, a Baptist who was whipped

for refusing to let his child be sprinkled instead of being baptized by immersion. And Obadiah Holmes, an “unregistered pastor” who had baptized a fellow believer and was beaten unmercifully by court order. Other churches besides the Quakers and Baptists suffered also. The general court of Massachusetts ruled that Episcopal worship “will disturb our peace in our present enjoyments.” Men and women were beaten, thrown into prison, and hanged.

You are reading about life in America 300 years ago! What had gone wrong? And, more important, could it happen again? In this book, we are going to show you that it can happen again—and that movements are on foot so that it will happen again in this, our own land of freedom. Already legislative decisions and judicial actions are taking us in that direction.

In recent decades, legislation and Supreme Court decisions have already laid the foundation for what is ahead. And when the change comes, it will bring with it coercive religious laws—that will force you to violate your own personal beliefs about religion.

But, in order to understand this better, we need to go back still further in time.

“When a religion is good, I conceive that it will support itself; and, when it cannot support itself and God does not take care to support it, so that its professors are oblig’d to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one!”—*Benjamin Franklin, Vol. 8, 154.*

Journey into the PAST

Seven Christians were brought into the judgment hall of Cyrilla, bishop of Carthage. These men loved God, studied the Bible carefully, and tried to faithfully obey it. But now the crisis had come. Unless they changed their faith to that of the official State church, they would receive the death sentence.

It was the year 456. Cyrilla was the Christian bishop of Carthage. He was the spiritual leader of thousands of Christians. But, like many other Christian leaders of his time, he was determined to eliminate all who would not yield their beliefs to those dictated by the State church officials.

At first, Cyrilla attempted to win them over by flattery and the offer of rewards. But their refusal was firm. “We acknowledge but one Lord and one faith—that given in the Bible. You may therefore do whatever you please with our bodies, for it is better that we suffer a few temporary pains than to die in hell.”

Angered and humiliated that they would place the Bible above his own authority, Cyrilla arranged for the civil authorities to have them thrown into a dungeon and put in irons. But recognizing their quiet godliness, the keeper of the prison permitted their friends to visit them and bring them food.

Upon learning of this, Cyrilla and the government leaders backing him became so angry that they ordered the seven

men to be put on board an old vessel which was then towed out of the harbor of Carthage and set on fire. The seven men that died that day were Rusticus, Liberatus, Severus, Rogatus, Servs, Boniface, and Septimus.

We have journeyed back into history 1,500 years—and again we have found the same thing: “Christians” killing Christians. Such murderous terrorism existed for centuries. But already part of the mystery is being solved. The problem begins when, by government legislation or decree, the creed of one of the churches is made the official State religion. Then persecution of the other Christians soon follows.

Yet what is it that starts a church organization down the path toward official government sponsorship? That is what we want to learn next. In this chapter, we will learn about the church apostasy that led to it.

When the last page in the Bible was written many centuries ago, an amazing story began. It is a story of faithfulness amid apostasy and persecution. While many of God’s people stood true to Bible principles, there were others who lived like the world and soon were hardly distinguishable from the rest. But persecution by the non-Christian world kept many close to Christ and to what He had taught them in Scripture.

Yet apostasy was a serious one. Pagan ideas and teachings were rapidly coming into the church. By A.D. 250, worldliness was sweeping into the early church in an ever-increasing flood. Here are some of the apostate errors that were introduced.

Because the pagan priests cut a circular bald spot on their heads in honor of the solar disk (the sun god), Christian leaders in Alexandria, Egypt, and at Rome soon copied this hair style, called the tonsure (Leviticus 21:5; Deuteronomy 14:1). Certain monastic orders still use it today.

From India, came ascetics, monastic hermits, and rosary beads. Persia, through Mithraism, gave the burning of candles to the Christians. (The light in the candle was con-

sidered to be a small “sun.”)

The worship of the Queen of Heaven came from Egypt and, with it, much of the liturgy—the worship service pattern—used by the church for centuries. Isis was the Egyptian Queen of Heaven. She had an infant son called Horus. Here is a description of how the Egyptians worshiped Isis and Horus. This church liturgy is the ancestor of the worship service of one of the oldest and largest churches of Christendom.

“The daily ritual of Isis, which seems to have been as regular and complicated as that of the Catholic Church, produced an immense effect on the Roman mind. Every day there were two solemn offices, at which white-robed, tonsured priests, with acolytes and assistants of every degree, officiated. The morning litany and sacrifice was an impressive service. The crowd of worshipers thronged the space before the chapel at the early dawn. The priest ascending by a hidden stairs, drew apart the veil of the sanctuary, and offered the holy image to their adoration. He then made the round of altars, reciting the litany [mystic words in an unknown tongue], and sprinkling the holy water from the secret spring.”—*Samuel Dill, Roman Society from Nero to Marcus Aurelius, 577-578 (2 Timothy 2:15-16; Exodus 20:3-5).*

The “Queen of Heaven, the Mother of God” concept came directly into the Christian church from the “Mother and Child cult” in Egypt, which was the worship of Isis and Horus.

Although the date of Christ’s birth is not known, Scripture study indicates that it occurred in the fall of the year. But back in those early centuries, December 25 was a great pagan festival to the yearly rebirth of Mithra, the sun god. Following the winter solstice, on December 21, the sun was, by the 25th, already beginning to rise higher in the sky. So the sun worshipers celebrated that date as the yearly rebirth of the sun god. This festival had continued for centuries among the Mithraites; but, within two hundred years after the Bible was completed, it had been adopted by the more

worldly Christian churches as the day on which they celebrated the birth of Christ. Here is the way Epiphany and Christmas (celebration of the birth of Christ) began, according to Williston Walker, a leading church historian of our time:

“About the same time, in the early fourth century, there developed, in the West, a distinctive nativity festival on December 25. The date was partly determined by the idea that the birth of the world occurred on the vernal equinox of the sun (March 25) and correspondingly its new birth in the Saviour would be nine months later, December 25. But, perhaps even more, the date was influenced by the fact that December 25 was a great pagan festival, that of *Sol Invictus* [“the unconquerable sun god”], which celebrated the victory of light over darkness and the lengthening of the sun’s rays at the winter solstice. The assimilation [transformation] of Christ into the sun god, as Sun of Righteousness, was widespread in the fourth century and furthered by Constantine’s legislation on Sunday, which is not unrelated to the fact that the sun god was the titular divinity of his family.”—*Williston Walker, A History of the Christian Church, 54, cf. 155.*

Epiphany later became the day which was celebrated when the Magi first learned about the birth of Christ. But, back in the beginning, it was but another sun-worship day. On the same page as the above quotation, Walker also explains how the other part of the Christmas celebration began.”

“The gift giving we associate with Christmas has its origin partly in the similar custom at the Roman Saturnalia (December 17-24) and partly in observances which were associated with the feast of St. Nicholas of Myra (the prototype of Santa Claus) on December 6.”—*Williston Walker, A History of the Christian Church, 155.*

Then there was that greatest of all, the heathen spring fertility rites in the Roman Empire. Called Easter, this festival was held in honor of Ishtar, the moon goddess, and

her husband, Mithra, the sun god. Thought to be the date on which Mithra had been resurrected from the dead, it became a special day of licentiousness throughout the empire. Emperor Claudius made it an official holiday during his reign. So Easter celebration began when Christians started keeping a pagan holiday sacred to a licentious pagan goddess ("Easter," in Acts 12:4, is a mistranslation; the original Greek is "Pascha": "Passover").

"Attis [Mithra awoke from his sleep of death, and the joy created by his resurrection burst out in wild merry-making, wanton masquerades, and luxurious banquets."—*Franz Cumont, Oriental Religions in Roman Paganism, 56-57.*

Gradually, the Christian church identified with this pagan festival of the resurrection of spring, by keeping it in honor of the resurrection of Christ. But Christ was actually resurrected at the time of the Biblical Passover, not at the heathen Easter, which varied from it by several weeks. Thinking that the adoption of pagan customs would "help convert the world," Anticetus, the bishop of Rome, decreed that a Sunday festival be held yearly by Christians at the time of the Ishtar fertility rites. But, of course, the more the church leaned toward pagan ways and ideas, the more worldly it became.

Another non-Biblical carryover from paganism was the use of so-called holy water for baptism. But eventually the inconvenience of obeying this teaching of Christ degenerated into sprinkling, which is but the placing of a few drops of water on the forehead. About the year A.D. 300, prayers for the dead began. Soon this heathen custom was being practiced while kneeling before images and wax candles.

Another pagan custom—one that was to become extremely influential in the church—was the worship of the Virgin.

"From ancient Babylon came the cult of the Virgin Mother goddess, who was worshiped as the highest of gods."—*S. H. Langdon, Semitic Mythology.*

With the passing years, more and more inventions of paganism were gradually brought into the church.

“The belief in miracle-working objects, talismans, amulets, and formulas was dear to . . . Christianity, and they were received from pagan antiquity . . . The vestments of the clergy and the papal title of Pontifex Maximus were legacies from pagan Romanism. The church found that the rural converts still revered certain springs, wells, trees, and stones; she thought it wiser to bless these to Christian use than to break too sharply with the customs of sentiment . . . Pagan festivals, dear to the people, reappeared as Christian feasts, and pagan rites were transformed into Christian liturgy . . . The Christian calendar of saints replaced the Roman *fasti*; ancient divinities, dear to the people, were allowed to revive under the names of ‘Christian saints’ . . . gradually the tenderest features of Astarte, Cybele, Artemis, Diana, and Isis were gathered together in the worship of Mary.”—*Will Durant, The Age of Faith, 745-746.*

Laing mentions several other corruptions by which the Mother goddess had been worshiped by heathens—and then adopted into the Christian church by worldly leaders—and continued down even to our own day: votive offerings; elevation of sacred objects [lifting of the host]; priestly bells; decking of images with beautiful clothing, jewelry, and crowns; processions; festivals; prayers for the dead; holy water; and the worship of relics and statues of saints (see *Gordon J. Laing, Survivals of Roman Religion, 92-95, 123-131, 238-241*).

Cardinal Newman, a well-known Catholic writer of the mid-nineteenth century, listed many examples of things of “pagan origin” which the papacy brought to the heathen.

“The use of temples, and these dedicated to particular saints and ornamented on occasions with branches of trees; incense, lamps, and candles; holy water; asylums [hermitages, monasteries, and convents]; [pagan] holy-days; processions; sacerdotal vestments; the tonsure; the ring in marriage; turning to the East; images . . . and the

Kyrie Eleison.”—*John H. Newman, An Essay on the Development of Christian Doctrine*, 73 [Roman Catholic].

Summarizing the massive apostasy that was gradually enveloping much of the church, Alexander Flick, a church historian said:

“The mighty Catholic Church was little more than the Roman Empire baptized.”—*A. C. Flick, The Rise of the Medieval Church*, 148.

The crucial fact here is that, all through those early centuries, in spite of the mounting apostasy—it was only the heathen who were persecuting the Christians! The growing worldliness and apostasy in the church was similar to what we are experiencing today, *but there was another step to be taken* that would bring in the deadly persecuting power of a State church upon the early Christians in every part of the land.

What we want to know now is what is that *first step* in starting a government-sponsored church.

“Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.”—*John Wesley, “Advice to the People Called Methodists,” Works of John Wesley, Vol. 8, 357.*

The Man Who Changed HISTORY

Rome was rapidly reaching its climax. The year was A.D. 312. Four emperors now ruled in various parts of the Roman Empire, each bent on ultimately destroying the others. Taking the initiative, one of the four, Constantine, made a sudden march from Gaul, France, across the Alps and into northern Italy. Surprising an army at Turin, he defeated it—and then moved rapidly southward toward the city of Rome.

On October 27, 312, he met the forces of Maxentius at Saxa Rubra (Red Rocks), near a sleepy town just nine miles north of Rome. By superior military strategy, he compelled Maxentius to fight with his back to the River Tiber, with no retreat possible except over the Mulvian Bridge. On the afternoon before the battle, he decided to place an “X” on the shields of his men, symbolic of “Christ.” He had already given his soldiers sun symbols of Mithra, the sun god, to carry before them.

“To the worshiper of Mithras [Mithra] in Constantine’s forces, the cross could give no offense, for they had long fought under a standard bearing a Mithraic cross of light.”—*Will Durant, Caesar and Christ, 54.*

The Battle of Mulvian Bridge was one of the crucial battles of Western history, and it was won by Constantine. Maxentius perished in the Tiber along with thousands of his troops. Constantine entered the gates of Rome as the

undisputed master of the western half of the Roman Empire.

The next year, he conquered the emperor of the eastern half of the empire, Licinius, and took from him all his territory except Thrace. For practical purposes, Constantine already had the Roman Empire in his hands; although nine years later, in 323, he again met Licinius in battle—and wiped out his forces.

By the time Constantine ascended the throne, the Roman Empire was seriously decaying. Politically, financially, morally—there was deep trouble ahead. Overextension of credit, abortion, loose morals, riots—it all sounds like something from our own time. And the parallels are striking. Our nation today is decaying just as ancient Rome did.

But Constantine recognized something that the other politicians of his day had not yet grasped. It was clear to him that the only hope of the empire, in resisting its enemies from within and the Gothic hordes from without, was to unite the empire into a single religion.

At first, he tried an edict of toleration, which, when issued in 312 (the Edict of Milan), helped bring more peace into the nation. But it was not the solution needed in such a time of national crisis.

What was needed was a way to unify the religious worship pattern of the empire. Once that was achieved, a uniting of the churches into a single monolithic State church could be achieved. And it worked exactly as Constantine planned.

Constantine the Great (272-337) was one of the most influential of the Roman emperors. Indeed, he was one of the most influential men of the first thousand years after Christ. But it was what he did to Christianity that gave him that influence. For the effects of his actions reach down to our own time.

Yet historians are generally agreed that he was more of a politician than a Christian. His goal was not so much the helping of Christianity as it was the salvage of the Roman Empire. With so many problems to be reckoned with,

Constantine wisely concluded that what was needed was a unifying of the nation through a combining of religion; but, for over two centuries, few paid any attention to it. Meanwhile, other religions from the East had arisen and were claiming the devotion of the people. Among them all, two especially stood out—Mithraism, the worship of Mithra (Mithras), the sun god, and Christianity, the worship of the true God, the Creator God, as revealed in the Old and the New Testament Scriptures.

Sun worship was one of the most ancient of religions. Fausset tells us that “Sun worship was the earliest idolatry (*Fausset Bible Dictionary*, 666). The Arabians appear to have worshiped it directly without the aid of statues (Job 31:26-27). Abraham was called out of all this when he went to the promised land. Ra was the sun god in Egypt, and On (Heliopolis, the City of the Sun) was the center of sun worship there (see the Hebrew of Jeremiah 43:13). Entering Canaan under Joshua, the Hebrews again encountered sun worship. Baal, of the Phoenicians; Molech or Milcom, of the Ammonites, Shemesh, in the Middle East, and Aton, the Egyptian god of the sun disc. The temple at Baalbek, in Syria, was dedicated to sun worship. You can find sun worship symbols in the worship monuments and relics of ancient England, Europe, Asia, Africa, and America.

But a few centuries before the time of Christ, all Eastern and Roman sun worship centered in the worship of the Persian sun god, Mithra. Mithraism was an astonishing counterfeit of Christianity. It provided a highly personalized worship, and included baptism (in bull blood), a special weekly holy day of worship, and a saviour god who, each year, died and rose from the dead. It also had a mass in which the worshipers would partake of their god in a sacred meal.

What Constantine attempted to do was to unite the two most powerful religions of the Roman Empire into one! And he sought to do this by combining the worship of Christ on the sacred worship day of Mithra. And Constantine succeeded exactly as planned. The results were disastrous for

faithful Christians all over the East and Europe.

We are laying the groundwork for a repeat performance. The next chapter tells what Constantine did in order to lay this ground work.

“The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words and stripped of rhetorical disguise, is simply this:

“ ‘I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate the truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error.’ ”—*Lord Macaulay, Essay on “Sir James Mackintosh,” in Critical and Historical Essays (1865 ed.), Vol. 1, 333-334.*

UNITING Church and State

The beginning of the end came March 7, 321 A.D., when Emperor Constantine issued the first National Sunday Law in history. This was the first “blue law” to be issued by a federal government. Here is the text of Constantine’s Sunday law decree:

“Let all judges and townspeople and occupations of all trades rest on the venerable of the sun [Sunday]; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields because it frequently happens that no other day may be so fitting for plowing grains or trenching vineyards, lest at the time the advantage of the moment granted by the provision of heaven be lost. Given on the Nones (seventh) of March, Crispus and Constantine, being consuls each of them, for the second time.”—*The Code of Justinian, Book III, title 12, law 3.*

Five additional Sunday laws were to be issued, within a very few years, to buttress this, his basic one.

It is of interest that, at the very time that Constantine was issuing these Sunday laws, he was embellishing the Temple of the Sun in Rome: and, in the same year that he proclaimed his first Sunday law, he made several decrees maintaining pagan practices. Pagan priests decided the most superstitious practices. The day after enacting his first Sunday law, quoted above, Constantine decreed that priestly

examination of the entrails of freshly killed chickens should help determine government decisions.

It is also significant that a close examination of this first Sunday law, of Constantine, does not mention Christianity but does use the Mithraic expression, “venerable day of the sun” (*venerabili die solis*), which was one of the hollowed Mithraic titles for their sacred day, Sunday, the first day of the week. It was one of the mystical names for the day of the sun god. Both the heathen and the Christians well-knew this.

Constantine was a compromiser, determined to bring the religions together while, at the same time, maintaining close ties with all of them. The objective was ecumenism—unite the various religious beliefs in the most acceptable way. And, in Sundaykeeping, he hoped to unite the nation in an enduring religious unity. The first step was to require—by a national decree—one day in the week when worship would be offered to the various gods. Although this first Sunday law spoke of a weekly rest day from employment and did not mention religion or worship, yet the purpose was clearly there and the objective was fully met.

In another of his six Sunday laws, Constantine commanded that all the troops be marched out each Sunday morning for a sunrise service. As the sun was coming up in the east, they were to face it and recite a prayer composed by the emperor. This government prayer was worded in such a way that it could be addressed to any god. Stricter requirements for weekly worship services on Sunday were to follow.

Although Sunday morning sunrise services are still held in our own day, it is well to know that the practice is not Biblical but is another gift from Mithraic worship. Carefully read Ezekiel 8:5:6, 14-18 if you would know what Heaven thinks of this sun-worship custom. We mentioned earlier that sun worship was the earliest idolatry. It was also one of the most widespread religions of heathenism.

“He [Constantine] sent to the legions, to be recited upon that day [Sunday], a form of prayer which could

have been employed by a worshiper of Mithra, of Serapis, or Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun.”—*Victor Duruy, History of Rome, Vol. 7, 489.*

Constantine’s Sunday law decree was seen as a great victory by the leaders of the Christian church in the large cities of the Western empire. And so it proved to be. The world flocked into the church. The way to the top—politically, socially, and otherwise—was now through the church. Hundreds and thousands quickly joined the church. Although beliefs and standards decayed rapidly, the church leaders were pleased with the apparent increase in prestige and power that they now enjoyed as a result of the Sunday legislation. They now had power to influence those making the laws of the land. And terrible persecution would be the result.

It was several decades before the faithful believers fully realized what had taken place. But, by then, it was too late. Constantine had won, the faithful had lost, and the church was taken over by the world.

And what was the next step? Persecution of believers on a scale never before imagined possible. Beginning slowly at first, it gradually swelled with the passing years, and continued for centuries. In fact, by the time of Martin Luther, nearly everyone in Europe was Catholic. For more than a thousand years, the leaders of the established church had worked intently to crush anyone who had differing views. And they very nearly succeeded.

But we are still looking for the key to the puzzle. How could a “National Sunday Law” have such an effect on an entire nation? Here is the answer: What Constantine and the church leaders at Rome had actually done was to unite *church and state*. In the act of getting the federal government to require Sunday worship, the church and the state had united! It is as simple as that.

But notice how easily it all began, almost casually. A single national law required a weekly day of rest from em-

ployment. Legislators talked about the health of the people and the need for fewer working hours per week. No mention was made, at first, of required worship on that day. But soon afterward, additional laws were passed requiring such worship.

What that first National Sunday Law led to was a single unified church system—one of the most intense, continual persecution of dissenters in the history of mankind. No one knows how to catch and kill genuine Christians as effectively as apostate Christians. This persecution was to continue over a thousand years. The church could now enforce its demands through the State, and the territory controlled by the State was vast. It included a large part of Europe and the East. The church had inherited the empire, and the result was moral collapse of church leadership and zealous persecution of all who refused to bow to its mandates. Political power always corrupts church leaders. Always.

Historians are well-aware of the fact that there was no real “papacy” until Constantine’s nationwide Sunday law was passed, uniting church and state. This is due to the fact that the papacy is itself a union of church and state. It began with Constantine and has continued down as such to our own time. Even today, it continues to be a combination of a secular state and a worldly church. For centuries, in the different countries in the world, whenever the Vatican has been able to get a civil government to do its bidding, most terrible persecution of faithful Christians have followed.

“The Church of Rome is one monarchy over all the kingdoms of the earth and is among temporal bodies as the mind or soul of the body of men or as God in the world. Therefore, the Church of Rome must not only have spiritual power but also the supreme temporal power.”—*Encyclical of Pope Leo XXIII, 1879.*

The uniting of church and state gave the church the power to enforce its dogmas. But, as we see from the above *ex cathedra* (and therefore, “infallible”) quotation by a pope of Rome, it also gave it the idea that it had the obligation to

enforce those decrees.

“That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind will be questioned by no Protestant who has competent knowledge of history . . . It is impossible to form a complete conception of the magnitude of her victims; it is quite certain that no powers of imagination can adequately realize their sufferings.”—*W. E. H. Lecky, History of the Rise and influence of the Spirit of Rationalism in Europe, Vol. 2, 32 (an excellent, though lengthy, article explaining, in detail, the right of the Roman Catholic Church to persecute heretics will be found in The Catholic Encyclopedia, Vol. 12, 266).*

“For professing faith contrary to the teachings of the Church of Rome, history records the martyrdom of more than one hundred million people. A million Waldenses and Albigenses [French and Swiss Protestants] perished during a crusade proclaimed by Pope Innocent III in 1208. Beginning from the establishment of the Jesuits in 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. Within the space of thirty-eight years, after the Edict of Charles V against the Protestants, fifty thousand persons were hanged, beheaded, or burned alive for heresy. Eighteen thousand perished during the administration of the Duke of Alva in five and a half years.”—*Brief Bible Readings, 6.*

When Constantine began passing his National Sunday Laws, and for decades thereafter, there were Christians in the empire who attempted to placate the authorities by keeping both the holy day of Mithra, the Sunday on the first day of the week, and the Bible Sabbath which God commanded long ages before (in Scripture), on the seventh day of the week. But soon papal decrees were issued, condemning efforts to keep the Bible Sabbath.

“Christians shall not Judaize [‘Bible-ize,’ they really meant] and be idle on Saturday [in the original Latin of this decree, *Sabbato* is used: ‘shall not be idle on the

Sabbath’], but shall work on that day; but the Lord’s day they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out [anathema, or excommunicated] from Christ.”—*Council of Laodicea, Canon 29, quoted in C. J. Hefele, A History of the Councils of the Church, Vol. 2, 316.*

From what we have already learned, it should come as little surprise that the above church council decree was issued in A.D. 336—only 15 years after Constantine’s first State Sunday Law decree. This Council of Laodicea was the second church council to be held during Constantine’s lifetime (the first was the Council of Nicea in 325)—and yet, in the short space of but 15 years, this new church-state union had journeyed all the way from a mild “For the sake of health and rest, let’s take Sunday as a holiday from regular employment” to “If you do not keep Sunday or if you attempt to keep the Bible Sabbath on Saturday—you will be excommunicated!”

But the matter did not end merely with church disfellowshipping. The Council of Laodicea marked the beginning of a new era. Persecution, imprisonment, and violent death were soon to follow.

What you are reading here is the story of men and women of earlier centuries who were losing something precious, something they loved. Rather, it was taken from them by force, on pain of death. It was the precious Bible Sabbath—the only weekly rest day that God ever hallowed in Scripture. They valued it; they needed it.

They had to sit in silent grief and watch as the years passed and their children grew up, never having had it.

But there were others who resisted the deepening apostasy. And they paid the highest price for it. And there were still others who fled and sought to go into hiding in distant places, taking with them their beloved families, their Bibles, and the truths that meant so much to them.

Historians now know that Sylvester I, bishop (pope) of Rome (314-335), and Eusebius, bishop of Caesarea (260-

340), were two of the principle church leaders who worked closely with Constantine and influenced him to enact Sunday laws “in order to save the nation.” Later, in one of his writings, Eusebius mentioned, with pride, the change in Bible teaching he had a part in carrying out:

“All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord’s day.”—*Eusebius Pamphili, Commentary on the Psalms, in Migne, Patrologia Graeca, Vol. 23, col. 1171.*

After working closely with Constantine on six National Sunday Laws, the official church edict on the subject was then issued at the Council of Laodicea in A.D. 336.

“Tertullian was probably the first to mention a cessation of affairs on the sun day; the Council of Laodicea issued the first conciliar legislation for that day; Constantine I issued the first civil legislation.”—*Priest Vincent J. Kelly, Forbidden Sunday and Feast Day Occupations, 203 [Roman Catholic].*

Who was this Tertullian? He was one of the few Christians, before A.D. 300, who advocated Sundaykeeping. Writing between 196-220, he supplies careful instructions for keeping Sunday holy, and then adds to it another new idea of his: the sign of the cross, which, along with Sunday sacredness, he copied from Mithraite worship. Here, according to Tertullian, is the proper way to keep Sunday and every other day:

“At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at the table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life—we trace upon the forehead the sign of the cross.”—*Collected Writings of Tertullian.*

In the Bible, Jesus warned His followers to beware of “tradition” (Matthew 15:3-9). Tradition is man-made inventions that have no warrant in Scripture. It is only as we stay by the teachings of the Bible that we are safe. By the beginning of the third century, tradition was already reshaping—and misshaping—apostolic Christianity. Tradition

could indeed produce “unity,” but not the right kind. By the year 400—sixty years after Constantine’s death—Christianity had so conformed to worldliness that Faustus, a non-Christian, was able to accuse the Christians of being little better than worldlings:

“You [Christians] appease the shades of the departed with wine and food. You keep the same holy days as the Gentiles. In your way of living you have made no change. Plainly you are a mere schism [an offshoot of us worldlings]; for the only difference from the original is that you meet separately.”—*Faustus, quoted by Augustine, in Reply to Faustus the Manichaeon, Book 20, para. 4.*

In every instance that the present writer can locate, the few Christians advocating Sundaykeeping, prior to A.D. 400, were the very ones who were introducing pagan heresies to the brethren in the Christian church! They got them all from the same sources: the heathen religions of Egypt, Persia, and Asia Minor.

For us today, there is help only in one line: Determine by the grace of God to live right yourself. Study the Bible, and obey it by the grace of Christ, your Lord and Saviour—at whatever cost. Only He can strengthen you to obey His written Word. Back in the Dark Ages, men and women were willing to die for what the Bible said. Are you willing to suffer today for the same truths? Will you stand for the faith of your fathers—the faith given you by the God of heaven in the Holy Bible.

In 337, Constantine died, and the new era that he had helped begin continued on for long centuries. Because of him, the church was henceforth able to get the State to enact religious legislation. Gradually, with the passing of time, additional Sunday law decrees were passed, restricting what could be done on Sunday and forbidding religious activities on the Bible Sabbath. Included here were *governmental decrees* in the years 365, 386, 389, 458, 468, 554, 589, 681, 768, 789, and onward. Also included were *church council decrees* in 343, 538, 578, 581, 690, and onward.

Each law became stricter; each penalty was more se-

vere. But we can understand this when we recall that the Bible Sabbath was first given at the Creation of this world by the God of heaven (Genesis 2:1-3). It was part of His will for mankind, and Satan was determined to destroy it.

We are now seeing the pattern of church-state takeover more clearly. This same pattern has been repeated several times in history. And it will be repeated again. Now, amid deepening corruption and apostasy in our nation, we are rapidly moving in that direction ourselves! Let me explain.

“There is reason to believe, accordingly, that the old issue of church and state, or of church against state, will soon be upon us in a fury unknown for a thousand years. Are we ready to face that storm? Do we comprehend from how many quarters it is likely to blow?”—
Paul Hutchinson, The New Leviathan, 19.

Bringing Back the PAST

“We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity to ordain and establish this Constitution for the United States of America.”—*Preamble to the United States Constitution.*

It was done! That grandest of all human documents. But then our founders realized that something was missing! Thomas Jefferson, writing from France, declared that the Constitution was incomplete. A “bill of personal rights” must be added, guaranteeing to each citizen certain inalienable rights that the government could never be allowed to take from him! Other leaders agreed. They knew past history well. Indeed, they had only but recently come out of intense personal and religious persecution of the American Colonies. They were the children not only of the persecuted but also of those who had persecuted them.

The first Congress, meeting at its first session (in New York City on September 25, 1789), wrote and submitted to the states several amendments to the U.S. Constitution. Among the most important of these was the first amendment, written, along with the others, by James Madison:

“Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof

or abridging the freedom of speech or of the press or the right of the people peaceably to assemble and to petition the government for a redress of grievances.”

On November 3, 1791, at Philadelphia, the first ten amendments to the United States Constitution became part of the supreme law of the land.

“I contemplate with sovereign reverence that act of the whole American people which declares that their legislature should ‘make no law respecting an establishment of religion or prohibiting the free exercise thereof,’ thus building a wall of separation between church and state.”—*Thomas Jefferson, quoted in Reynolds vs. United States, 98 U.S. 145 (1878).*

At last, religious freedom could rule in America! Only two years earlier George Washington had been forbidden to continue his journey by horseback to New York City, to take the oath as the first president of the United States. He had been stopped by a Connecticut highway official because he was traveling on Sunday. Fortunately he had left Mount Vernon early enough to make it in time. A few days later, on April 30, 1789, at Federal Hall, New York City, he was sworn in as the first president of the United States.

Yes, there were Sunday laws back in the colonies. And, because all must obey them, a State church was the result.

The Virginia Sunday law of 1610 mandated that attendance at “diuine seruice was required of all citizens, religious or irreligious, every Sunday morning, and again in the afternoon to diuine seruice, and catechising, vpon paine for the first fault to lose their pronision, and allowance for the whole weeke following, for the second to lose the said allowance, and also to be whipt, and for the third to suffer death.”—*Peter Force, Tracts Relating to the Colonies in North America, Vol. 3, No. 2, 10-11.*

In contrast with this effort to fill church pews with the irreligious and irreverent, Roger Williams is recognized by historians as the first man in modern history to fully recognize that the only way to safeguard the individual conscience—and the church as well—is to separate both from

State coercion or control.

“At a time when Germany was the battlefield for all Europe in the implacable wars of religion; when even Holland was bleeding with the anger of vengeful factions; when France was still to go through the fearful struggle with bigotry; when England was grasping under the despotism of intolerance; almost half a century before William Penn became an American . . . Roger Williams asserted the great doctrine of intellectual liberty. It became his glory to found a state [Rhode Island] upon that principle . . . He was the first person in modern Christendom to assert, in its plenitude, the doctrine of liberty of conscience, the equality of opinions before the law. Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law and orthodoxy unprotected by terrors of penal statutes.”—*George Bancroft, History of the United States of America, Vol. 1, 254-255.*

Later, in 1830, when a Federal Sunday Law was urged, the matter was carefully studied by a special committee of the House. The decision of that bipartisan committee deserves our careful thought today:

“Banishment, tortures, and death were inflicted in vain to stop its [the Christian religion’s] progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict, on other religions and dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured.”—*Special House Report, U.S. House of Representatives, March 4-5, 1830.*

Think about that statement a minute—a long minute. And this one also:

“The ten persecutions of Pagan [Roman] emperors were exceeded in atrocity by the massacres and murders perpetrated by Christian hands; and, in vain, we examine the records of imperial tyranny for an engine of cruelty equal to the holy Inquisition. Every religious sect,

however meek its origin, commenced the work of persecution as soon as it acquired political power.

“What did the Protestants, of Germany, or the Huguenots, of France, ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their [Protestant] oppressors? Toleration. Do not all men in this country [America] enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?”—*Special House Report, March 4-5, 1830.*

But in 1848, eighteen years after that Congressional report repudiating efforts to introduce Sunday legislation, the Sunday law issue came up again. This time it was the well-known William Lloyd Garrison that was fighting it. On the state level, “conscientious and upright persons have been thrust into prison for an act no more intrinsically heinous than that of gathering in a crop of hay or selling moral or philanthropic publications.” In this, the Garrison-Burleigh document, Garrison also mentioned a new interchurch organization that had just arisen, the American and Foreign Sabbath Union, founded expressly for the purpose of legislating and enforcing a National Sunday Law on all America.

Recalling the eventual results of Sunday laws in earlier times, Garrison, in a later speech, commented on what would result if such attempts succeeded:

“If you do not obey me, I will put my hands into your pocket and take out as much as I please in the shape of a fine; or if I find nothing there, I will put you in prison; or if you resist enough to require it, I will shoot you dead.” He also added, “if it [Sunday observance] be of God, it does not need legislation to uphold it.”—*William Lloyd Garrison, Speech Upon the Foregoing Resolutions, quoted in American State Papers, 212-214.*

In violation of the first amendment to the Constitution, a number of states continued to enact local and statewide Sunday laws. The objective was religious, and frequently it

was stated to be such:

“Our Puritan ancestors intended that the day should be not merely a day of rest from labor, but also a day devoted to public and private worship and to religious meditation and repose, undisturbed by secular cares or amusements. They saw fit to enforce the observance of the day by penal legislation [imprisonment].”—*Massachusetts Supreme Court Decision, 1880, in Davis vs. Somerville, 128 Massachusetts 594 (1880)*.

An increasing number of arrests, fines, and imprisonments began accruing from the passage of these State Sunday laws. Mr. Judefind, of Rock Hall, Maryland, was arrested on November 20, 1892, for husking corn in his field. The sheriff, who patiently hid in the brush near the road till Judefind began working, later admitted in court that he himself regularly did the same kind of work on Sunday. Judefind was imprisoned for 30 days; and the sheriff, safe from prosecution, set out to find more violators.

Sunday laws were also used to persecute whomever the local authorities wished to put the finger on, since most of the citizenry frequently violated the local Sunday laws. In 1889, Day Conklin, of Bigcreek, Georgia, was arrested and found guilty of chopping wood on Sunday. The family had just finished moving to a different house and a cloudburst had soaked much of their possessions. Then the weather turned bitter cold, and Conklin chopped wood that morning to provide some heat for his suffering family. The fine and court costs amounted to \$83. Yet, as soon as the trial was over, some of those testifying and voting against him went home and, immune to arrest by friends, chopped wood for themselves the following Sunday morning.

In Tennessee, in the early 1890s, men were fined and put into chain gangs for Sunday violations. W. B. Capps, of Dresden, served ninety-seven days for doing ordinary farm work at home on Sunday.

If you were living in Arkansas in the 1880s, this could have happened to you:

“[Mr. Swearingen and several others] interfered with

the rights of no one. But they were observed and reported to the grand jury—indicted, arrested, tried, convicted, fined; and having no money to pay the fine, these citizens of Arkansas were dragged to the county jail and imprisoned like felons for twenty-five days . . . Was this the end of the story? Alas, no sir! They were turned out; and the old man's only horse, his sole reliance to make bread for his children, was levied on to pay the fine and costs, amounting to thirty-eight dollars. The horse sold at auction for twenty-seven dollars. A few days afterward the sheriff came again, and demanded thirty-six dollars—eleven dollars balance due on the fine and costs and twenty-five dollars balance due for board for himself and son while [caring for the old man] in jail. And when the poor man—a Christian, mind you—told him with tears that he had no money, he promptly levied on his only cow!”—*Arkansas State Senator R. W. Crockett (grandson of Davy Crockett), in an appeal to repeal the State Sunday Law, printed in Weekly Arkansas Gasette, February 10, 1887, 8.*

But all through those tragic years, and in the years since then, the Sunday laws that have been enacted have all been on the local or state level. The key legislation had not been passed. *That legislation would be a clear-cut National Sunday Law.*

But such Congressional legislation is on its way. Recent events make that clear. And, when the United States of America, the most influential nation in the world, mandates a common day for rest and worship, the beginning of the end will be upon us.

“Every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.”—*Writings of George Washington, Vol. 30, 321.*

LEGISLATING Christianity

Benjamin Franklin had been through a lot. He grew up in the American Colonies, was a leading statesman in the founding of the United States government; and, during his service as a special ambassador to France, had extensive opportunity to view the political quagmires of Europe. The writings of few men in his time carried the weight of wisdom to be found in his. Here is what he said about the usefulness of a State church:

“When a religion is good, I conceive that it will support itself; and, when it cannot support itself and God does not take care to support it, so that its professors are oblig’d to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one!”—*Benjamin Franklin, Vol. 8, 154.*

By the mid-nineteenth century, a number of highly placed church leaders were becoming very dissatisfied with the situation.

It was true that the Constitutional framework guaranteed religious freedom for them—but, at the same time, its restrictions kept them from imposing their views on others. Something obviously needed to be done to “help” America become more religious more quickly. So far, individual denominational leaders had been unable to push Congress into passing such religious laws; so the lobbying power of a joint church organization would have to be added.

In 1863, representatives of eleven Protestant denominations met together and established an interchurch organization, the National Reform Movement. After careful discussion, it was recognized that a series of religious laws would be needed in order to get the scoffers, atheists, and discontents to attend church. After still further study, it was clearly seen that first Congressional law would have to be one which both the religionists and nonreligionists could agree on: a weekly Sunday holiday. So the National Reform Movement set, as its express objective, the enactment of a mandatory National Sunday Law for all America.

A classic example of these “blue laws” (as local and statewide Sunday laws came to be called), occurred in 1882, when the ministers of San Francisco demanded that the police crack down on violators of a California State Sunday Law. Police Chief Crowley promised the arrest of persons who may violate this law next Sunday. Fearful of the heavy political pressure being brought to bear upon him by the church pastors, he set to work—and, in less than a month’s time, nearly 1,600 lawbreakers had been arrested and the municipal court dockets were filled to overflowing with cases!

The ministers were obviously happy, for all kinds of people were now coming to church—secular activists, grumbling dissidents, the criminal minded, and lots more, all eager to have a part in running the local churches. But the city officials were not as happy about the situation. They had so many “one-day-in-the-week criminals” on their hands that they did not know what to do with them all.

A few months earlier in California, meetings by various denominations laid the groundwork for subsequent criminal arrests. At one of these meetings (of the Methodist Conference of California in its 1882 San Francisco convention), a resolution was passed declaring that the Methodist Church should throw its entire weight behind the enactment of a civil Sabbath in local and state-level balloting. Part of the official resolution explains why a “civil Sabbath” was considered so important:

“That any attempt to abolish or change the day is an attempt to destroy the national life; that the civil Sabbath in the state depends upon the ballots of the citizens; that it is the duty of the Christian citizens to cast his free ballot where it will best promote the highest interests of the Christian Sabbath.”—*News article, Methodist Conference, in San Francisco Morning Call, September 27, 1882.*

But now, let us go to the national level. Delegates to the 1888 Convention of the National Reform Association expressed their thankfulness that, by the laws which they intended to coerce Congress into enacting, they would be instrumental in bringing “a quicker religion” to the people of America. Before that august assembly of church representatives from all over the continent, David McAllister, their leading spokesman, proclaimed the objectives of all gathered there:

“Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences or seek some more congenial clime.”—*Dr. David McAllister’s speech before the National Reform Movement, Lakeside, Ohio, August 1887.*

As can be seen from the above paragraph, the ultimate objective was not merely a Congressional law but a rock-solid Constitutional amendment! Talk among the association delegates was that, once the amendment was enacted, it could be followed by Congressional legislation of specific religious doctrines. What would those doctrines be? It was understood that they would very likely be those of the most politically active of the various denominations.

Yet the delegates, as they assembled at these yearly association conventions, recognized that they would have to carry on their program one step at a time. It is a solemn responsibility for church leaders to be able to help direct the work of a denomination; but some would consider it a better fulfillment of their calling to link the church with the

state—and help direct the affairs of the nation!

In 1888, at the urging of lobbyists for the National Reform Movement, the Blair Bill was introduced into Congress. It would have brought the desired federal Sunday edict to the United States. One of those who opposed it, Alonzo T. Jones, a Michigan history professor, testified against the bill in December of that year. Amid all the talk of a “weekly holiday” for the people, Jones clearly saw what was behind all the contention to enact a nationalized Sunday rest.

“It is the religious observance of the day that its promoters, from one end of the land to the other, have in view. In the convention, now in session in this city working in behalf of this bill, only yesterday Dr. Crafts said: ‘Taking the religion out of the day takes the rest out.’

In the *‘Boston Monday Lectures,’* 1887, Joseph Cook, lecturing on the subject of Sunday laws, said:

“‘The experience of centuries shows, however, that you will in vain endeavor to preserve it as a day of worship. Unless Sabbath observance be founded upon religious reasons, you will not long maintain it at a high standard on the basis of economic and physiological and political reasons only.’ In the Illinois State Sunday Convention, held in Elgin, November 8, 1887, Dr. W. W. Everts declared Sunday to be ‘the test of all religion.’” —*Alonzo T. Jones, The National Sunday Law, in The American Sentinel, 1892, 117.*

The Blair Bill died in committee. But Senator Blair, at the urging of his backers, determined that he would yet get it passed; later, he stripped it of its religious wording and resubmitted it in December 1889, as a new bill. But, once again, those who recognized the inherent dangers in mandatory Sunday legislation were able to successfully defeat it.

In 1892, another Sunday enactment was presented to Congress. This one was designed to legislate only the rest day of a single national fair (the forthcoming Columbian

Exposition in Chicago) instead of the entire nation. Senator Hiscock, of New York, urged the importance of closing the fair on Sundays. Here is his reason:

“If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands.”—*Transcript of Senator Hiscock’s speech, in Congressional Record, July 13, 1892, 675.*

But, once again, the National Reform Movement and the church leaders, anxious to “Christianize America overnight,” met with a setback. The Columbian Exposition rider was defeated.

In our own time, there is a growing awareness that the secret to introducing radically different legal precedents to America is to do it through the Supreme Court. And, since the 1950s, this has repeatedly occurred.

An outstanding example was the impact of the 1973 *Roe vs. Wade* and *Doe vs. Bolton* decisions by that court. Legalized abortion, something that Congress feared to directly enact itself came from two rapid-fire Supreme Court decisions. It is true that a mandated National Sunday Law would be beyond the scope of the Supreme Court, but the official rulings on its part (that such a law if enacted by the Congress would be legal and not in violation of the Constitution) could pave the way for that law. Such a high-court ruling would make it much easier for Congressional enactment of a National Sunday Law.

Near the end of the nineteenth century came the first of two precedent-shattering Supreme Court decisions. The second one came in the mid-twentieth century.

“Neither be ye called masters; for one is your Master, even Christ.”—*Matthew 23:10.*

ENFORCEMENT through Police Power

We earlier mentioned the controversy over a Congressional rider on a bill that would require the posting of government troops at the 1892 Chicago Columbian Fair, to help enforce a proposed federal closing of that fair. At the time that the Congressional battle was at its very height, the first of three significant Supreme Court decisions was handed down.

Justice David J. Brewer wrote the ruling in a case that originally had nothing to do with Sunday. A federal law banning contract with alien laborers had been enacted, and the Supreme Court now declared that this law did not apply to churches that wished to hire pastors from foreign countries. The importance of this ruling was to be found in certain statements that were added to it by the high court. One was that the United States was a “Christian nation.”

Now, I would want you to understand that the writer of the book which you are now reading has an intense devotion to the Bible, Christ, and Christianity; although I myself and many others may have a deep concern that everyone in America might choose Christianity, we can know, from a study of history, that we dare not seek to legislate it! Brewer wrote into the ruling, as part of the proof that the American government defended the beliefs of the Christian churches, that this included “the laws respecting the observance of the Sabbath” and “the general cessation of

all secular business on that day” (*Church of the Holy Trinity vs. United States*, 143 U.S. 457 [1892]). The decision of the court in regard to this ruling was unanimous. The Supreme Court was sending a message to Congress: “We stand ready to back you—when you are ready to pass a National Sunday Law!”

Four years later, in 1896, a direct ruling favoring Sunday laws was handed down by the Supreme Court. Justice M. Harlan, speaking for the court, upheld a Georgia blue law (Sunday-closing law) as acceptable under the Constitution because it, the Sunday law, was nothing more than “an ordinary police regulation established by the state under its general power to protect the health and morals and to promote the welfare of its people.” This was the *Hennington Case* (*Hennington vs. Georgia*, 163 U.S. 299 [1896]), and was a landmark Supreme Court decision.

Interestingly enough, the high court had reversed its reasoning. In 1892, it ruled that Sunday laws would be Constitutional because they were Christian laws and America was a Christian nation. In 1896, recognizing that a secular approach was stronger, it ruled that Sunday laws were Constitutional because they were only civil “police power” laws.

Four years later, in 1900, a Minnesota Sunday-closing law against barbers was upheld by the same court (*Petite vs. Minnesota*, 177 U.S. 164).

The Supreme Court decisions in 1896 and 1900 said that State and local Sunday laws were merely “exercises of police power” and not in any way religious.

But the suggestion of “police power in America in support of religious beliefs is dynamite! What its advocates do not realize is that it can work both ways: If police power can be used to enforce a religious institution, such as Sunday sacredness, then it can also be used to enforce a religious dogma. And, in contrast, it can just as easily be used to forbid religious beliefs. For, indeed, is not that how church-state union always works? The religious beliefs of the official church are protected and required of the

people—and all other beliefs are forbidden.

The Supreme Court had ruled that Sunday laws were entirely civil, both in nature and purpose. This ruling is obviously incorrect. But, that you might see the issues more clearly, here are a few questions:

If Sunday was intended to be a civil holiday for “public benefit and welfare,” then why the criminal penalties for violating it? Fourth of July and Labor Day observance carry no penalties for nonobservance. And, if the Sunday law is needed in order to “protect labor,” then why fine or imprison the man who chooses to work on that day? It is said that Sunday legislation is needed to give equal rest to all. But then why are some businesses arbitrarily closed on that day while others (such as liquor and tobacco stores) are kept open? If “blue laws” are needed to “promote health,” then what is inherently more healthful about Sunday than some other day in the week?

It has been suggested by a number of careful thinkers that it would be far wiser—and safer—to simply urge one day of rest and then let each person and family choose their own day!

But, back to this “police power” reasoning as the Constitutional basis for Sunday laws: Such nineteenth-century thinking is both dangerous and ominous; for, if accepted by the Supreme Court in the twentieth century as the justification of such laws,—it could spell deep trouble for everyone.

But, “Oh,” someone might say, “This could never happen! Times have changed. We are more enlightened now. The court would not pave the way for such a religious police state in our own time!”

But the Supreme Court did pave the way—and in our day!

“So then every one of us shall give account of himself to God.”—*Romans 14:12*.

The Enlightened TWENTIETH

Enter the twentieth century. Would it bring reprieve from the religious intolerance of the Dark Ages? Or, before it is done, will a Pandora's Box of persecution be opened upon Christian and non-Christians alike?

News Item, Philadelphia, 1931: A policeman arrested a boy for kicking a football on Sunday. When the father protested, the policeman shot and killed the father.

News Item, New Jersey, 1924: A New Jersey court invoked a 1798 blue law and found it illegal to play a phonograph or listen to the radio on Sunday because this was "music for the sake of merriment."

News Item, Georgia, 1930: The police of Clayton County protected and helped a traveling circus to land in town and put on a show; they also cooperated with airplanes which took people for rides and made much money; yet they arrested a Bible colporteur for delivering a book explaining the Bible, on Sunday, since the person who ordered the book requested that the book be delivered then because it was the only day he was home.

News Item, Alabama, 1940: In Alabama in the 1940s, it was a misdemeanor to play baseball "in any public place,"—though there was an exemption for cities with more than 15,000 population.

News Item, Virginia, 1932: A deputy sheriff, of Washington County, arrested two Seventh-day Adventists for

Sunday work, one—a crippled mother who walks on crutches—for washing clothes on her own premises and the other a man who donated and hauled a load of wood to a church to heat it for religious services.

In all the above cases—and more like them,—it was state and local Sunday laws that brought the trouble. But the prosecution could only be sporadic—because only state and local laws were involved. It could be only a major commitment by the federal government in this area—that a State church could arise out of legislated Sunday enforcement. This would involve the setting aside—or ignoring—our amendment freedoms.

The end of the Civil War, in 1865, brought with it a weakening of state's rights and a strengthening of federal or individual rights. On July 28, 1868, the fourteenth amendment to the Constitution was enacted. It had the effect of strengthening the first amendment:

“No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.”

In 1875, a still further strengthening of the first amendment narrowly missed enactment by Congress. James G. Blaine urged the passage of an amendment that would have removed the favor or control of religion by state governments, just as certainly as the first amendment had created a wall of separation between church and state for the federal government. If it had cleared Congress and been adopted by the states, it is conceivable that state Sunday laws could have been eliminated within a decade. Here is the wording of that proposed amendment:

“No state shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no money raised by taxation in any state, for the support of public schools, or derived from any public fund therefore, nor any public lands devoted

thereto, shall ever be under the control of any religious sect; nor shall any money so raised, or lands so devoted, be divided between religious sects or denominations.”—*The proposed Blaine amendment to the U.S. Constitution.*

In 1925, the Supreme Court decreed that first amendment guarantees were applicable to state and local governments through the provisions of the fourteenth amendment (*Gitlow vs. New York*, 268 U.S. 652 [1925]). And, in 1943, the high court confirmed that the freedom of religion guarantees of the first amendment applied to the states through the fourteenth amendment (*Thornhill vs. Alabama*, 310 U.S. 88 [1940]; *Cantwell vs. Connecticut*, 310 U.S. 296 [1940]; *Douglas vs. Jeannette*, 319 U.S. 157 [1943]; *Murdock vs. Pennsylvania*, 319 U.S. 105 [1943]).

But, in spite of whatever progress might have been made in the decades since the Supreme Court cases of 1892, 1896, and 1900 (the *Soon Hing*, *Hennington*, and *Petit* cases),—a COMPLETE RETURN to the 1890s “police powers” thinking of Justices Brewer, Field, and Harlan took place in four cases brought before the United States Supreme Court in 1961!

The First Sunday Law in force in America (Virginia, 1610):

“Every man and woman shall repair in the morning to the divine service, and sermons preached upon the Sabbath day, and in the afternoon to divine service, and catechizing; upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second to lose the said allowance and also be whipped; and for the third to suffer death.”—*“For the Colony in Virginea Britannia, Lavves, Morall and Martiall, & c,” in Peter Force, Tracts Relating to the Colonies in North America, 1844, Vol. 3, No. 2, 10.*

The LANDMARK Cases

Dave Terry found the other reason why Sunday laws violated personal liberties in America. David S. Terry, a California State Supreme Court justice back in the late 1850s, heard a case of a Jewish merchant who was selling goods on Sunday. Arrested, the man was sentenced to prison for 35 days. When the case finally reached the State Supreme Court, Justice Terry led out in a ruling that Sunday laws were illegal because they favored religion. And he also ruled that they were unconstitutional for another reason.

Judge Terry recognized that time itself is one of man's most valuable assets. It is an opportunity to do business and acquire property. Since this right was inalienable by Constitutional declaration, no legislature had a right to tamper with it by enacting a Sunday law.

But another hundred years would bring an ominous change.

In the 1950s, the Crown Kasher Supermarket was a Jewish owned corporation in Massachusetts. Specializing in kosher foods, the market catered primarily to Orthodox Jews who kept the Bible Sabbath (Saturday). So the market was closed from sunset Friday to sunset Saturday, and open on the other days of the week—including Sunday. Protestants, Catholics, and secularists had little or nothing to do with the store; only Jews patronized it. There could be no issue of unfair competition, for it only competed with other Jewish stores; also it was open on Sunday and closed

on Saturday. After the manager of Crown Kosher was arrested for Sunday law violation, the case gradually wound through the courts and ended up in a Massachusetts federal district court. The ruling, handed down in 1959, was a clear one: Reviewing the Massachusetts Sunday laws, which go back hundreds of years to colonial times, and noting their hodgepodge—always religious—nature, the court decreed that Sunday laws were Constitutionally illegal. In conclusion, the ruling also mentioned that the landmark 1896 Supreme Court Hennington ruling was obsolete because its decision was given “before the modern development of limitations upon the powers of the states implicit in the fourteen amendment.”

If that had been the end of the matter, all faithful Christians in America could have breathed easier, safe from the intolerance that religious laws always bring in their wake. But the case then went to the Supreme Court.

The year 1961 became a landmark in Sunday-law history. For, on May 29, four different cases were decided in favor of Sunday laws! And the reason given for them was the “police power” and “criminal law” sanctions thinking of the Supreme Court in the 1890s in regard to such laws! In 1961, the highest court resurrected the “police power” and the “civil regulation” concepts that Justice Stephen Field had pioneered and refined in 1896.

These four Sunday law cases were: *McGowan vs. Maryland*, 366 U.S. 420 (1961); *Gallagher vs. Crown Kosher Supermarket*, 366 U.S. 617 (1961); *Braunfeld vs. Brown*, 366 U.S. 599 (1961); *Two Guys from Harrison vs. McGinley*, 366 U.S. 582 (1961).

When the present writer was a boy growing up in California, Earl Warren, a Roman Catholic, was elected governor of the state. Later, he was appointed Supreme Court chief justice. Under his leadership, a number of unusual decisions were made by the high court. But these May 1961 decisions were among the most unusual of them all.

Potter Stewart, newest and youngest member of the court, wrote a brief dissent in the Braunfield case, which

also involved a Jewish merchant who sold goods on Sunday while his competitors sold theirs on Saturday. Justice Stewart said this:

“Pennsylvania has passed the law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice which I think no state can Constitutionally demand. For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness. I think the impact of this law upon these appellants grossly violates their Constitutional right to the free exercise of their religion.”—*Steward Dissent, Braunfeld vs. Brown, 366 U.S. 616 (1961)*.

Justice William O. Douglas voted against the majority decision in every one of the four 1961 Sunday-law cases. In a lengthy dissenting opinion, he showed the religious nature of Sunday-law legislation and enforcement. He believed that the blue laws before the court were in violation of both the “establishment clause” and the “free-exercise clause” of the first amendment.

Most of Justice Douglas’ powerful dissent is available from this publisher in a tract entitled, *The Case Against Sunday Laws [BS-16]*. Here are a few of his statements:

“I do not see how a state can make protesting citizens refrain from doing innocent acts on Sunday because the doing of those acts offends sentiments of their Christian neighbors . . . The ‘establishment’ clause [of the first amendment] protects citizens also against any law which selects any religious custom, practice, or ritual, or otherwise penalizes a person for not observing it . . . Every Sunday school student knows the fourth commandment: [Douglas then quotes Exodus 20:8-11.] This religious mandate for observance of the seventh day became, under Emperor Constantine, a mandate for observance of the first day . . . The fact that the Christian voluntarily keeps the first day of the week does not authorize the legislature to make that observance compulsory. The legislature cannot compel the citizen to do that which the

Constitution leaves him free to do or omit.”—*William O. Douglas, United States Supreme Court, in McGowan vs. Maryland, U.S. Supreme Court, October Term, 1960 (May 29, 1961), 366 U.S. 420, 561-581.*

Forget not, for a moment, that it is the first amendment that is one of your best guarantees of freedom in our land. For a moment, read it again for yourself:

“Congress shall make *no law* respecting an *establishment of religion* or prohibiting the *free exercise thereof* or abridging the *freedom of speech* or of the *press* or the right of the people *peacefully to assemble* and to *petition* the government for a redress of grievances.”—*First Amendment, U.S. Constitution.*

It is clear that some of our—yours and mine—most basic civil and religious freedoms are to be found within the first amendment to the United States Constitution. And it is equally clear that the enactment and enforcement of Sunday laws are antagonistic to those freedoms.

“The ‘establishment of religion’ clause of the first amendment means at least this: Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another . . . No person can be punished for entertaining or professing religious beliefs or disbeliefs . . . Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a ‘wall of separation between church and state.’”—*United States Supreme Court, Everson vs. Board of Education, 330, US. 1, 15-16 (February 10, 1947).*

In spite of legislative and judicial advances in many lines in the mid-twentieth century, there were forces at work to introduce religious laws and court decisions. The 1961 Supreme Court decisions represented a high point in their successes. Others have followed. What are these organizations and what are their stated objectives?

The CHANGE Agents

In the twentieth century, there are two groups especially leading out in the urging of a National Sunday Law. Both are church organizations. The first of these is a Protestant interfaith association.

The National Reform Movement, so active in the nineteenth-century politics, disintegrated in the twentieth. The Lord's Day Alliance, founded in 1888, was the organization that took its place. This vigorous interchurch religious group, working closely with representatives of many leading Protestant denominations, has, as its primary objective, the enactment of an ironclad, heavily enforced, National Sunday Law here in America. The other major organization is one which, as we shall see, has a special claim on Sunday: the Roman Catholic Church.

About four months before the four Supreme Court Sunday-law rulings were made, an unusual statement of boasting was made. Hinting at an important advance that was soon to be made, strong assurance was given of the power of the Roman Catholic Church to accomplish its objectives on a national level in America. Apparently, the Catholic hierarchy in our country felt confident that it had access to someone important in Washington, D.C. Here is part of the statement by the "new champion" of Sunday laws in America:

"For three centuries, Protestantism was the sole guard-

ian in America of the Christian Sabbath. To police enforcement of Sunday statutes and to resist efforts to liberalize the laws, the Lord's Day Alliance was founded . . . In recent years, however, organized Protestantism seems to have yielded primary responsibility for guarding the Christian Sabbath to the Roman Catholic Church . . . The Lord's Day Alliance has become something of a stepchild of American Protestantism. The Catholic Church has become the new champion of the Sabbath [Sunday]!"—*Richard Cohen, "Blue Sunday," in The Christian Century, January 4, 1961, 11.*

A brief four months later, the decision on four major Sunday law cases was written by Earl Warren, a faithful Roman Catholic and the chief justice of the Supreme Court. In order to avoid more unfavorable public reaction than necessary to those four decisions, they were all handed down—publicly on the same day: May 29, 1961, rather than being spread out over a period of time. Nevertheless, they hit like a bombshell.

Of course, Cohen's statement, that only the Roman Catholic was still active in Sunday legislation, was not accurate. The Lord's Day alliance and other Protestant groups were still very much involved, especially on state and local levels. But Cohen's message, published in a major interfaith religious journal just prior to the four May Sunday law decisions—appeared to be a signal that something important was forthcoming, and that it would be Catholic influence that brought it about.

At that time, Paul Blanshard was one of the leading Protestant investigators into the inner workings of the Roman Catholic Church in America. He added his testimony to the fact that it is the ambassadors of Rome that are among the most urgent of the Sunday-law promoters in the United States:

"One of the oddities of the situation is that the Catholic Church . . . has now become one of the chief defenders of Sunday laws in the commercial sphere . . . Today, while the Protestant-dominated Lord's Day Alliance has

declined in power, Catholicism has begun to place new emphasis on a non-commercial Sunday.”—*Paul Blanshard, God and Man in Washington, 1960, 71.*

Blanshard, the author of the well-known book, *American Freedom and Catholic Power*, then went on to mention the strong opposition that the Catholic hierarchy mounted, when the Massachusetts Federal district court earlier ruled in favor of Crown Kasher Supermarket. That adverse ruling was destined to set powerful church machinery in motion, and it did not stop until it had effectively reached judicial ears in Washington, D.C.

“Both Cardinal Spellman and Cardinal Stritch issued special statements in the 1956 championing Sunday laws. Cardinal Cushing, in 1959, severely criticized a three-judge federal court in Massachusetts for declaring the Sunday law of that state unconstitutional in a kosher market case. He said: ‘Let us ourselves eliminate from Sunday the unrestrained commercialism which the courts, deference to what they interpret to be our own wishes, are attempting to legalize.’—*Ibid.*

We said that the four May 29, 1961, rulings hit like a bombshell. And they did.

Two days after the landmark Supreme Court decision was handed down, the *Detroit Free Press* expressed utter amazement at the court’s statement that “the laws against doing business on Sunday have nothing to do with religion.” And the editorial added:

“The machinations of great minds are frequently fascinating, and not easily understood by those who rely on common sense instead of technicalities . . . How, when the words are written into the law, the justice can pretend they aren’t [religious rulings] is beyond our comprehension . . . The clear wording and all past experiences indicate that blue laws are intended to enforce religious concepts. Even when providing exceptions such as Michigan’s, they can interfere with the right of a minority to a different belief. As of this week, they may be considered Constitutional, but that does not mean they

are reasonable! The court has ruled for the majority and totally ignored the religious rights of minorities.”—*Detroit Free Press, June 1, 1961.*

Time Magazine condemned it even more sharply:

“Seldom has an issue of liberty been argued on flabbier grounds . . . U.S. blue laws are riddled with erratic contradictions. In Pennsylvania, it is legal to sell a bicycle on Sunday but not a tricycle; in Massachusetts, it is against the law to dredge for oysters but not to dig for clams; in Connecticut, genuine antiques may lawfully be sold but not reproductions. The New York blue law code is particularly messy. Bars may open at 1 p.m., but baseball games may not begin until 2 p.m. It is legal to sell fruits but not vegetables, an automobile tire but not a tire jack, tobacco but not a pipe. It is unlawful to sell butter or cooked meat after 10 a.m. except that delicatessens may sell these foods between 4 p.m. and 7:30 p.m.”—*Time Magazine, October 25, 1963, page 56.*

The Washington Post, recognizing that additional efforts by state and local governments to strengthen Sunday laws might follow soon, commented: “If, as we fear, the decision spawns a spate of such blue laws, the religious motivation will become so clear that the court will no longer be able to ignore it (*Washington Post, June 18, 1961*). The religious journal, *Christian Century*, predicted the same zealous results (*Christian Century, July 19, 1961, 867-868*). And this is exactly what happened. For example, the following Tuesday, in Michigan, the Detroit Council of Churches declared war on Sunday commerce, and tried hard to get rid of it all. Similar efforts occurred in many other places in America.

Throughout the months of behind-the-scenes work to legalize Sunday closing in Massachusetts, Northeastern dioceses worked closely with the Lord’s Day League of New England in achieving their objectives. The Lord’s Day League of New England later revealed the secret lobbying, by many northeastern church groups, to gain the victory in the Massachusetts Crown Kosher Supermarket case.

“After many months of cooperative effort between the office of the Massachusetts attorney general and other concerned groups, the Sunday laws have been held Constitutional.

“This decision, announced by the U.S. Supreme Court on May 29, culminated much dedicated work of numerous legislators, church groups of many beliefs, and the Lord’s Day League. The preservation of Sunday as a day of rest and relaxation from secular business is a welcome assurance to the entire community.”—*Lord’s Day League, quoted in “Love Blue Laws,” in Springfield, Massachusetts, Free Press, June 3, 1963.*

“Much dedicated work . . . by church groups,” to preserve Sunday ‘from secular business,’ had paid off. As was expected, soon afterward another case was sent up to the Supreme Court with even more religious overtones. But they wisely refused to hear it. The damage had been done. The precedent had been set. They could now afford to wait for the local, state, and Congressional legislation that would strengthen the foundation they had firmly laid on May 29, 1961.

Protestant and Catholic leaders all over America responded with praise for the May decision. But the most impressive approval came from the pope himself in September.

Appearing before delegates at a union convention, the pontiff pleaded “for the proper observance everywhere of Sunday as a day of rest . . . This presupposes a change of mind in society and intervention of the powers of the state. Sunday will really be the ‘day of God’ when this comes about. It will be recognized as a social right to be enjoyed by all classes of society for the exercise of their religious duties and the practicing of works of charity. The church will be happy when this takes place.”—*Pope John XXIII, quoted by Religious News Service, September 21, 1961.*

It has been obvious, throughout this chapter, that the hierarchy of the Roman Catholic Church has an especially

strong concern to see enactment and enforcement of Sunday laws. But why is this?

The truth of the matter, as we shall learn in the next chapter,—is that Sunday is actually their day! They are the ones that brought Sunday sacredness into the church!

“Government is never the gainer in the execution of a law that is manifestly unjust . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its spheres that it comes in conflict with the consciences of men.”—*James H. Fairchild, Moral Philosophy, 184-186.*

CHOOSING the One We Will Obey

Throughout this entire controversy, the big question is Why is Rome so anxious to see Sunday exalted as the great national day of rest? The answer may come as a surprise. Here it is:

“Strange as it may seem, the state, in passing laws for the due sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carry out more or less faithfully its prescriptions.”—*John G. Shea, “The Observance of Sunday and Civil Laws for Its Enforcement,” in American Catholic Quarterly Review, January 1883, 139.*

John Shea, a high-ranking Catholic priest, then goes on to explain what he means in more detail:

“The Sunday, as a day of the week set apart for the obligatory worship of Almighty God, to be sanctified by a suspension of all servile labor, trade, and worldly avocations and by exercises of devotion,—is purely a creation of the Catholic Church.

“It is not the Jewish Sabbath; it is, in fact, entirely distinct from it, and not governed by the enactments of the Mosaic law. It is part and parcel of the system of the Catholic Church as absolutely as is any other of her sacraments, her festivals and fasts, her days of joy and mourning, her indulgences, and jubilees.

“The Catholic Church created the Sunday and made

the very regulations which have come down on the statute books, and she still constantly, from her pulpits, her catechists' chairs, and the confessional, calls on her faithful to obey them, to sanctify the day, and refrain from all that desecrates it.

“Protestantism, in discarding the authority of the [Catholic] Church, has no good reason for its Sunday theory, and ought, logically, to keep Saturday as the Sabbath . . . For their present practice, Protestants, in general, have no authority but that of a church which they disown, and there cannot be a greater inconsistency than theirs in asking the state to enforce the Sunday laws.”—*John G. Shea, “The Observance of Sunday and Civil Laws for Its Enforcement,” in American Catholic Quarterly Review, January 1883, 139, 149, 152.*

Now I believe you can understand why Rome claims Sunday as her own. Remember: It all started nearly 1,700 years ago, when Pope Sylvester I and Emperor Constantine worked together to bring Sunday sacredness into the Christian church. Sylvester's objective was to bring millions of the unconverted into the church. Constantine's objective was to strengthen the empire by uniting nearly everyone into one vast megachurch. History has proven that, at that time and down through the centuries that followed, both objectives were fulfilled by the enactment of National Sunday Laws.

But, before A.D. 321, the majority of the Christians kept the Bible Sabbath—the seventh-day Sabbath. And the reason for this was simple enough: It was the only weekly Sabbath day ever commanded by God in the Holy Scriptures! This simple fact can be tested yourself: Just open the Bible and look for the first day sacredness; It is not there—anywhere. Then see what God says about the seventh day of the week.

Back, when all things began, the sacredness of the seventh day was one of the first things given by God to mankind.

“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.”—*Genesis 2:1-3*.

This was no meaningless requirement; the Bible Sabbath was given as the memorial of the creation of this world in six days by the Lord God, the Maker of heaven and earth. It is by keeping that day holy unto Him that we acknowledge Him as the Creator and our God! That is the teaching of Scripture.

“It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.”—*Exodus 31:17*.

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.”—*Ezekiel 20:20*.

That is the reason that the seventh-day Sabbath is in the heart of the most important set of commandments ever given by God to Mankind: the Ten Commandments. Here is the fourth commandment:

“Remember the Sabbath day to keep it holy. Six days shall thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, not thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—*Exodus 20:8-11*.

In keeping that day as a special day of rest and worship, we not only honor God as our Creator; but He also, in turn, blesses us with a deeper and closer walk with Him. He said in Scripture, “Them that honour Me I will honour” (*1 Samuel 2:30*).

“Verily My Sabbaths ye shall keep: for 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*.

“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.”—*Ezekiel 20:12*.

And this promise is for us today, for the Sabbath, set aside for centuries because of repressive persecutions by the church of the Dark Ages, is in these last days to be restored. The people of God are again to repair the breach (hole) in the law of God and rebuild Sabbathkeeping in their lives and in the lives of their children. And with the prediction is the promise of God’s favor and blessing as they seek to do it.

“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

“If thou turn away thy foot from [stepping on] the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father. For the mouth of the Lord hath spoken it.”—*Isaiah 58:11-14*.

Now that is quite a promise, isn’t it? It is a promise that I want to claim for myself. It is a promise I am sure you want a share in also. But what about all those who do not know the precious truth about the Bible Sabbath? God understands the sincerity of their hearts and is leading them. And then when they suddenly learn this glorious truth about

the Bible Sabbath, the beauty and simplicity of this weekly day-by-day walk with God thrills their hearts and they want it for themselves. For in every command of God is enfolded a promise. As we, by faith in the enabling merits of Christ our Lord and Saviour, seek to obey the command, the blessings of the promise begin to be fulfilled in our lives.

But what about Jesus? What did He think of the Sabbath? Well, we know from Scripture that God the Father and God the Son—Jesus—together created the world.

“For by Him [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.”—*Colossians 1:16*.

“For we are His workmanship, created in Christ Jesus.”—*Ephesians 2:10*.

“God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.”—*Hebrews 1:1-2*.

It was Jesus who, in the beginning, made our world and gave us the seventh-day Sabbath. It was He who gave us the Ten Commandments, and it was He who died on Calvary to forgive us our sins and enable us by His grace to do all that He asks of us in Scripture. God’s plan is a wonderful plan, and it is a simple plan. And it is clearly given to us in Scripture.

While here on earth, Jesus not only kept the moral law of the Ten Commandments, but He urged us to keep it also.

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”—*Matthew 5:17-19*.

The word for “fulfill,” in these verses, is the same Greek word as in used in “that your joy may be full (fulfilled)” in 1 John 1:4 (compare John 15:11; 16:24; 2 John 12, etc.). The meaning is “to make more full.” It does not mean “to destroy.” Elsewhere, Jesus spoke about those who seek, by their traditions, to substitute man’s laws:

“But in vain they do worship Me, teaching for doctrines the commandments of Men.”—*Matthew 15:9*.

“And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”—*Mark 7:9*.

It is a solemn fact that Jesus honored His Father’s law—and He is our Exemplar; He lived to give us an example of how we, through faith in His enabling merits, should live now.

“It is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.”—*Psalms 40:7-8*.

“For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.”—*John 6:38*.

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.”—*1 Peter 2:21*.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.”—*1 John 2:6*.

Just before His death, Jesus predicted the destruction of Jerusalem 39 years later, in A.D. 70, and the end of the world (Matthew 24); and He cautioned His followers to continue to carefully observe the Sabbath, even when those terrible events should come to pass years and even centuries later.

“But pray ye that your flight be not in the winter, neither on the Sabbath day.”—*Matthew 24:20*.

He carefully instructed His disciples to keep His day holy, for He wanted them to “remember the Sabbath day” (Exodus 20:8-11) long after He returned to heaven. His followers faithfully kept it after His death (Luke 23:56) and later in their missionary work (Acts 13:14-16, 40-46; 16:12-

15; 17:1-4). When brought before their enemies, they boldly declared that Christians should obey God rather than men (Acts 5:29); and the Apostle Paul could sincerely say of himself and his fellow believers: “Do we then make void the law (Romans 3:31)! The Word of God was being fulfilled, that the day would come when Gentiles would faithfully keep the Sabbath that the Jews were desecrating (Isaiah 56:3-7).

We said something about the “Lord’s day.” What day is that in Scripture? We are told, in Revelation 1:10, that John the Revelator saw Christ in vision on the “Lord’s day.” Many people claim that text proves that we should keep Sunday today. But the passages say nothing about Sunday. What day, in the Bible, is the “Lord’s day”?

“The Lord’s day” is just another way of saying “day of the Lord. What day in the Bible is the “day of the Lord”? The Sabbath is “the day unto the Lord” (Exodus 16:23, 25; 31:15; 35:2), “the day of the Lord” (Exodus 20:10; Leviticus 23:3; Deuteronomy 5:14), and “His own day” (Isaiah 58:13).

We have already learned that Jesus is the Creator; He it was who gave us the seventh-day Sabbath in the beginning of this world’s history (Ephesians 3:9; John 1:3; Colossians 1:16; Hebrews 1:2; Genesis 2:1-2), and John heard Him call Himself “the *Lord of the Sabbath Day*” while teaching the people (Matthew 12:8; Mark 2:28). John well-knew which day was the “Lord’s day.” It was the seventh-day Sabbath. The Bible teaching on this matter is simple, clear, and positive. There are few teachings in Scripture that are more simple and clear than the great truth about the seventh-day Sabbath as the day on which we are to turn from our daily work and worship God.

But what about Sunday sacredness? Is it not in the Bible? The astounding fact is that Sunday—the first day of the week—is nowhere called sacred in the Bible, and at no time was it ever regarded as sacred. It was never called “the Lord’s day.” Sunday is only mentioned eight times in the Bible. The first instance is in Genesis 1:5, where the first day of creation week is mentioned. The next five times

refer to the appearances of Jesus, on Sunday, to His disciples after His rest in the tomb on the Sabbath (Matthew 28:1; Mark 16:1, 2, 9; Luke 24:1; John 20:1, 19). They were hiding “for fear of the Jews,” and Jesus came and told them that He was alive. Nothing here about Sunday sacredness.

The seventh time is in Acts 20:7-8, where Paul speaks to the Ephesian leaders. A few verses later (Acts 20:15-38), he speaks to another group in the middle of the week, but that doesn't make that day any more sacred than the Sunday mentioned a few verses earlier. For only a direct command by God, in Scripture, can make any weekday holy—and He gave that command only in regard to the seventh day. The book of Acts is just as silent on Sunday sacredness as is Matthew, Mark, Luke, and John.

The eighth and last Sunday text in the Bible is found in 1 Corinthians 16:1-2, where Paul instructs the believers to do their bookkeeping at home on Sunday mornings. The Sabbath is past, a new week has begun—and it is a good time to do the preceding week's financial accounting since they were so busy preparing for the Sabbath on the preceding Friday (called, in Scripture, the “preparation day”; see Luke 23:54; John 19:42; etc.). And Paul tells them to do it at home (a point which is more clearly stated in some of the newer versions). This one verse is the only mention of the first day in all of Paul's writings.

The Bible Sabbath is the memorial day of the Creator (Genesis 2:1-3; Exodus 31:17) and the memorial day of our redemption (Ezekiel 20:12, 20). It is the Lord's day—a day that God wants to share with you. He plans to keep it with you through all eternity to come.

“In this way, the church received help from the state for the furtherance of her ends.”—*Augustus Neander, General History of the Christian Religion and Church, Vol. 2, 301.*

How Long Is ETERNITY?

Several years ago the present writer wrote a tract, thousands of copies of which were distributed, in which he offered \$100,000 for one Bible text. Many people looked for that text of Scripture in order to claim the reward, but no one was ever able to find it. This offer still stands. Here is that offer:

Part of God's plan for our lives is a return to the day He appointed for His worship—the Biblical seventh-day Sabbath—in order that we may have that closer experience so much needed for the trials and duties of each oncoming week.

“For this reason, I hereby offer \$100,000 to anyone who will give me one text from the Bible that proves that we should keep Sunday, the first day of the week, instead of Saturday, the seventh day. In order to change the day of worship from that which God commanded in Scripture to another day, we would need a definite Biblical command of God before attempting such a thing.

“You may look for this text in any Bible in any language, but the text itself must be readily located and clearly evident in all standard Bibles, such as the King James Version. For this purpose, added notes by commentators could not be accepted.

“It is our intention to continue this offer until it is claimed, that there may be no question as to the teaching

of the Bible in regard to this important matter. We honor God when we obey Him. And His will for our lives is given in the Bible.

“As long as this offer remains unclaimed, it will be a standing witness to the fact that the seventh-day Sabbath, given at the creation of this world, continues to be the only true Sabbath for all of its inhabitants.”—*Vance Ferrell, Beersheba Springs, TN 37305 USA.*

Actually, the study of God’s Word—and obedience to it—is worth far more than any amount of money! You and I want to know what the Bible says about everything that might effect our lives. We surely would not want to make any mistakes, and the only way to avoid making them is to do what the Bible tells us to do. Jesus once said, “In vain they do worship Me, teaching for doctrines the commandments of men” (Matthew 15:9). How important it is, in God’s sight, that we worship Him the way He told us. We dare not accept later teachings—after the Bible was finished—that would alter what God commanded us in Scripture!

One of the czars of Russia, walking in his park, came upon a sentry standing guard over a little patch of weeds. “What are you doing here?” he asked.

The sentry replied, “I don’t know. All I know is that the captain of the guard ordered me to stand over this spot.”

The czar sent for the captain. “Captain, what is that man guarding?”

The captain answered, “All I know is that the regulations call for a sentry to be posted here.”

The czar then ordered an investigation, but no one in the government of Russia could discover why that spot needed guarding. They opened the royal archives, and the mystery was solved. The records showed that, a hundred years earlier, in the late eighteenth century, Catherine the Great had planted a rose bush on that plot of ground and ordered a sentry posted there to keep people from trampling on it. Eventually the rosebush died, but nobody thought to cancel the order. For a hundred years men stood

guard over a spot where a rosebush once had grown and didn't know what they were guarding.

Year after year. None of the guards knew how long. Guarding something that wasn't there.

It is only as we open the archives of God's Word that we can understand God's will for our lives today.

After the time of Christ and the apostles, a great apostasy began. It continued and deepened for over a thousand years. When the great Reformation began, in the sixteenth century, men such as Martin Luther, Ulrich Zwingli, and John Knox tried to restore all of the Bible teachings. An important beginning was made, but the work they began was not completed at that time. Important Bible truths were yet to be discovered.

It is not men's traditions that are needed today, but lifegiving Bible truth. God has a beautiful plan for your life, and that plan is to found in the Bible. It requires cheerful obedience; but, by the empowered grace of Christ, all that He asks we can do.

Part of God's plan for your life is the Bible Sabbath. He says, "Abide in Me, and I in you" (John 15:4). Our greatest need is to be linked with Christ. And that is what we so much want! He tells us, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5).

That first Sabbath must have been a beautiful experience. The first sunset Adam saw began on a Sabbath. On this first seventh day, the Creator rested; and Adam, in union with His Creator, kept this first Sabbath also.

The Bible Sabbath is something special that has come down to us all the way from the Garden of Eden. It is not "Jewish," for it was given to all mankind at the foundation of this world. It is a great blessing from our heavenly Father to us. It is worth finding; it is worth keeping.

Ever since Eden, God has planned for the Sabbath day to be a holy meeting time between Himself and man. You see, the Sabbath is a cord of love that binds people with their Creator. It does this by providing a closer fellowship

with the Lord than they could obtain on the six working days.

Of course, some might think that this can be done by selecting our own day as the special holy day. But obedience to the Word of God is part of that worship and its blessings. How can we say we are worshiping God when we refuse to obey Him? For us, today, the day is the test—just as in Eden the tree was the test.

In the Garden of Eden, God appointed the fruit of certain trees for Adam and Eve to eat of—and specifically told them that the fruit of one was not to be eaten. That tree was probably no different than all the others in most every way. It was probably just as pretty, with fruit that tasted just as good. But, regarding that one tree, God said No.

“Of every tree of the garden thou mayest freely eat.

But of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day that thou eatest thereof thou shalt surely die.”—*Genesis 2:16-17*.

It was a simple test, but death came to the human race because it was disobeyed. There were lots of trees, but a special command of God specified which one. Simple as that. So simple that Eve thought it surely could not be that important. So she partook of that tree that looked so much like all the others.

There are a certain number of days in the week, but a specific command of God says we are to worship Him on the seventh day of each weekly cycle. Simple as that. So simple that many people imagine that it surely cannot be that important. So some select Sunday. Others select Friday while others excuse themselves saying that they “keep every day holy.” Yet it is a command that God considered so important that He placed it in the middle of the Ten Commandments (Exodus 20:8-11).

God appointed man one special day on which to rest and worship Him. All the other days looked just like it. But, regarding that one day, God said Yes as the special weekly day of divine worship. To the other days, He said No as the day of special rest and worship. The other six

days He declared to be common working days.

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day, and hallowed it.”—*Exodus 20:8-11*.

God intended that the Sabbath would be kept continually by His people through all time to come.

This beautiful Sabbath walk of God with man was to continue forever. That is why He called the Sabbath a “perpetual covenant” (*Exodus 31:16-17*). His holy seventh-day Sabbath will even be kept and honored by His faithful children in the New Earth.

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship Me, saith the Lord.”—*Isaiah 66:22-23*.

It should be quite obvious that the matter is settled: God has spoken, we must obey. He gave us the Ten Commandments, and He has never abolished them. And, of course, we know that to be true. If God abolished the Ten Commandments as the moral code of mankind, then we could with all impunity lie, steal, murder, commit adultery, worship heathen images—and still go to heaven and do it there too!

The only question remaining would be whether or not the weekly cycle has changed. And we will find a full and complete answer to that in the next chapter of this book. If we can today know which day is the seventh day of the week, then we are required to worship God on that day. That point will be explained in the next chapter; but, even

without reading it, we can know that if God considered the Bible Sabbath to be so important—He would carefully guard the weekly cycle down through the centuries, so that there can be no doubt as to which day is the seventh-day Sabbath. The Bible Sabbath is a special test of obedience to God in these last days; and the weekly cycle has been preserved so that we can clearly decide where we shall stand in the matter.

How long is eternity? It can only be experienced to be realized. And God's Sabbath will be part of that experience. When one understands that the Sabbath is a token of God's love, as shown both in creation and redemption, it becomes very precious to him. So precious that he will happily, gratefully honor and worship God for the great salvation provided through Jesus Christ to all those that will be loyal to their God. And part of that worship will involve an obedient hallowing of His Sabbath.

Obedience is the key word here. We are not really loyal to God if we will not obey Him. On the other hand, those that genuinely love Him will gladly, cheerfully obey His every command.

That is Bible religion, and it is not complicated. It does not require educated people to spend long years in universities in order to tell the rest of us what the Bible means. Instead of waiting for the learned to "interpret" the Bible for you,—through earnest prayer and humble, reverent study of His written Word go directly to God for yourself and obey what you read! Contrary to what many people say, the Bible is always safe.

The Sabbath is a twofold sign of our relationship to God. It is a sign that He is our Creator (Exodus 31:17) and Redeemer (Ezekiel 20:12, 20). Every soul who accepts the Sabbath as this twofold sign is united in love and obedience, with Christ, in that walk that leads to heaven.

True Sabbathkeeping is a great blessing in many ways. Whenever we do what God asks of us, we are always blessed. One of those blessings is that, by faithfully keeping it, we are far less likely to ever leave God. In fact, slip-

ping in our Sabbath observance will be one of the first indications that we are getting ourselves into trouble.

And now, for the first time in history,—a uniform world-wide law has been placed on the books of nearly every civilized nation on earth! And it is worded in such a way that it can be used to bring devastating enforcement on an international level—to the National Sunday Law when it is enacted.

“Obedience is to be rendered to all human governments, in subordination to the will of God. These governments are a recognized necessity, in the nature of the case, and their existence is manifestly in accordance with the divine will. Hence the presumption is always in favor of the authority of civil law; and any refusal to obey must be based on the moral proof that obedience will be sin . . . It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that ‘we ought to obey God rather than men,’ in any case of conflict between human law and the divine.”—*James H. Fairchild, Moral Philosophy, 178-181.*

The GENOCIDE Treaty

Only a *national government* has the power to produce “genocide,” which is the killing of an entire race of people. And only a government, when its troops invade other nations, can attempt to destroy an entire race outside of its borders. Neither an individual nor a group of individuals can commit genocide. And, if they try, they would quickly be jailed under already well-established criminal statutes. Thus we see that only nations can commit genocide, never individuals. Only a nation can blot out a race; an individual can only kill individuals.

But now we have a new international law governing nearly every civilized nation on earth,—that is able to charge innocent citizens with “genocide” for having done something that a national government considers harmful to other religions!

On December 11, 1946, the United Nations General Assembly voted unanimously to declare genocide as a crime under international law. Nearly a year later, on December 9, 1947, the same assembly unanimously adopted what is known as the “Genocide Treaty.”

Because of obvious omissions and inherent dangers in that treaty, the United States did not ratify that treaty for decades afterward. Finally, 40 years later, under immense political pressure from various sources, the United States approved it on February 19, 1988.

Nearly eight months later, on October 14, 1988, the Senate gave final approval to the treaty as they enacted certain legislation which would impose extremely heavy penalties to those found guilty of violating that treaty. The Genocide Treaty (also called the “Genocide Convention”) was signed by President Reagan on November 11.

On December 9, 1988, the treaty was ratified by the United States of America—and became an important law of the land—when it was formally filed by a representative of the United States president at the United Nations headquarters in Lake Success, New York. In an official ceremony, before all the delegates in the General Assembly Hall, the document was handed to the secretary general of the United Nations.

And, because it is now on the statute books of 96 different nations of earth,—the Genocide Treaty has become the first worldwide man-made law in the history of mankind!

Why was the United States hesitant for so many years to adopt the provisions of that treaty as a law governing people of the United States? Why is it considered so dangerous?

First: Under this recently enacted treaty, one man can be held as a genocidist for killing just one other man. Yet we all know that the killing of one man by another is in no way genocidal!

“Genocide: the deliberate and methodical annihilation of a national or racial group” (*Macmillan Dictionary*), “the systematic killing of a whole group of people or a nation” (*Webster’s new World Dictionary*).

“Genocide means the physical dismemberment and liquidation of people on large scales: an attempt by those who rule to achieve the total elimination of a subject people.”—*I. Horowitz, Taking Lives: Genocide and State Power, chapter 85.*

Second: A man can be tried and found guilty of committing “genocide,” which is the destruction of an entire

race of people—without having killed anyone at all!

“But the treaty definition differs substantially from that of the dictionaries. It includes such items as ‘mental harm to members of the group,’ or moving them from one place to another, or even birth control. It would not be difficult to imagine a situation at a later time in which a special class of people were hailed into court on the charge of genocide. Their crime? having brought ‘mental harm’ to members of a certain religious organization, by their words, actions, or distribution of proscribed literature.”—*The Genocide Treaty, October 1968, 5.*

Third: If a man is accused of “genocide,” he can be hailed into a U.S. court or be sent to a foreign court to stand trial under non-U.S. laws as a Genocide Treaty violator.

“[Senator Jesse] Helms had blocked action in the past, complaining that the treaty could threaten the Constitution and subject the United States to spurious lawsuits by other countries [that sought to have U.S. citizens arrested and turned over to them for trial].”—*Congressional Quarterly Weekly Report, February 22, 1986, 458.*

Fourth: The Genocide Treaty Itself has such vague wording that leading American jurists and attorneys have declared it to be dangerous! They tell us that all kinds of people can be accused of having violated the Genocide Treaty.

“The Genocide Convention [Genocide Treaty]” is such a vague and dangerous treaty that to cure its imperfections would require changes so substantial that they would have to be regarded as amendments requiring renegotiation of the convention by the United Nations itself.”—*Charles Rice, Professor of Law, quoted in Congressional Record, February 13, 1986, S-1288.*

Many of its terms are shrouded in uncertainty.”—*Senator Strom Thurmond, of South Carolina, Senate debate, October 10, 1984, in Congressional Record, December 1984.*

[Speaking of the Genocide Treaty] A statute which forbids or requires the doing of an act in terms so vague that

man of common intelligence must necessarily guess at its meaning and differ as to its application, violates the first essential of due process of law.”—*Orie L. Phillips, “The Genocide convention: Its Effect on Our Legal System, “American Bar Journal, 1949.*

Fifth: That which makes a man’s actions to be in violation of the treaty—is the motive that *others assign* to those actions! “Motives” means the reason why he did it. Almost any kind of criminal action can be classified as “genocidal,” according to this treaty.

“The description of the ‘crime’ of genocide provided by the restricted Genocide Convention is so expansive and all-inclusive as to cover almost any wrongdoer, perpetrating almost any criminal act of violence or advocacy of violence against almost every type of victim.”—*Robert A. Friedlander, “Should the U.S. Constitution Treaty-Making Power Be Used as the Basis for Enactment of Domestic Legislation?” Case Western Reserve Journal of International Law, Vol. 18, No. 2, Spring 1986, 268-269.*

Sixth: Instead of being worded to stop genuine genocidists—which are the national governments and political groups trying to kill races within their borders or outside of it,—this treaty gives no mention of nations or political groups, but only of individuals. And the terms of the treaty are construed against, rather than in favor of, the defendant. This is against American law.

“Political genocide is nowhere mentioned in this Genocide Treaty. History relates the reason that the treaty was originally accepted by the UN members in 1948, and then signed by many of the individual nations in later years. The nations had nothing to fear from it, for the Genocide Treaty deals neither with governments nor with political actions.”—*The Genocide Treaty, 7.*

“The definitions proffered by articles II and III of the convention (the treaty) are vague and overbroad, arbitrary and capricious, and statutorily unreasonable both in their construction and application. They are, in Ameri-

can Constitutional phraseology, violative of substantive due process and could not withstand strict Constitutional scrutiny by the United States federal courts, since criminal statutes in this country have to be strictly construed in favor of the defendant.”—*Fiedlander*, 268-269.

Seventh: An individual need not kill an individual of another race, but only “mentally harm” him by his words—in order to be eligible for Genocide Treaty violation.

“Genocide is mass murder perpetrated by repressive government. To say, as does article IV, that private individuals commit genocide is not only pure hyperbole but, in the context of the so-called criminality of article II, it is a loaded weapon pointed at the citizenry of any signatory state.”—*Friedlander* 268, 271.

Eighth: One need only do or say that which appears harmful to the best interests of another religion in order to be brought into court for having violated the treaty,—where he will receive a heavy penalty.

“That penalty (assigned by the U.S. Senate on October 14, 1988, to Genocide Treaty violation) was about the greatest that could be assigned, in this present generation, of no capital punishment: A fine of up to one million dollars and a twenty-year-to-life sentence in a federal penitentiary was the Senate decision in the matter! Murderers in California routinely get no fine and six years in prison, but ‘harming’ ‘part of’ a ‘religious group’ is more dangerous.”—*The Genocide Treaty*, 10.

Ninth: The Genocide Treaty (also known as the Genocide Convention”) threatens U.S. Constitutional sovereignty, because the United States Constitution declares that international treaties made by America take precedence above—are more important than—the internal laws of the nation.

“It [the Genocide Treaty] ran afoul of conservative objections that it threatened U.S. sovereignty and Constitutional objections.”—*Washington Post*, February 20, 1986, A27.

Tenth: No treaty signed by the United States government has ever been found unconstitutional by its Supreme

Court—or any lower court for that matter. The reason: Our Constitution binds the laws of our nation to yield to the wording of treaties we enter upon with other nations.

“No treaty has ever been found to be unconstitutional by the Supreme Court. Lacking explicit statutory language, the U.S. Supreme Court has been very reluctant to find Congressional abrogation of treaty right (*Washington vs. Washington State*, 443, U.S. 690, 99 S. Ct. 3077 (1979).”—*The Genocide Treaty*, 7.

Eleventh: The treaty says nothing about political crimes: only individual crimes; yet genocide is being carried on by political groups and political governments all around the world, even as I write these words.

“For 37 years the convention [treaty] met with considerable opposition. Various opponents were concerned that the convention would supercede the U.S. Constitution; acts against political groups were not made criminal offenses; the convention would be enforced in ways detrimental to the U.S.”—*Gist, Bureau of Public Affairs, Department of State, June 1986, 1.*

“The Union of the Soviet Socialist Republics signed the Genocide Treaty on December 16, 1949, yet the Soviet Union regularly imprisons Christians in Russia and its satellite countries, but the Genocide Treaty has nothing to say about government genocide of religious groups. Moscow is entirely free to continue on with such atrocities, even though it is a signatory to Genocide Treaty.”—*The Genocide Treaty, 3.*

Twelfth: This treaty was quickly signed by the very nations that are practicing genocide on a day-by-day basis! They signed it because its wording could not include their governments,—but could be used by those governments in bringing accusation, imprisonment, or death to their citizens!

“A list of the signatories of the Genocide Treaty reveals that it includes the leading practitioners of post-World War II genocide: Albania, Bulgaria, Red China, Cuba, Czechoslovakia, Vietnam, and the Soviet Union.”—

The Genocide Treaty, 7.

Thirteenth: This treaty lacks proper wording for just handling cases in a court of law.

“The various classifications of subject victim groups put forward by article II (national, ethnical, racial, religious, etc.) encompasses virtually all conceivable persons, except for those having a particular political affiliation . . . No American citizen or resident alien (legal or otherwise) seems to be excluded from the sweep of this article.

“As for the enumerated crimes, (a) ‘Killing of the group,’ does not allow for any [legal] defenses; (b) ‘Causing serious bodily or mental harm to members of the group’ does not specify the degree of mental harm or distinguish whether the injury includes psychological disorientation of a temporary nature; (c) ‘Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part’ can lead to charges raised by minority groups suffering from residential discrimination or ghetto life . . . The list of possibilities for creative lawyers is practically endless.”—*Friedlander, 268-269.*

Fourteenth: Domestic laws—laws governing our own people—have now been decided by foreign powers. In this treaty, governments outside the United States are reshaping the regulations governing our own citizens.

“The offenses listed in the Genocide Treaty are not international but domestic. That is, they concern crimes committed by Americans within our own country. Thus, for the first time in our nation’s history, a treaty has been used to invade an area of domestic law. In other words, we are letting foreigners make our laws for us, the laws that will decide which of our citizens will be imprisoned, and for what crimes”—*The Genocide Treaty, 7.*

Fifteenth: It is possible that those violating this treaty can be requested by foreign powers to be shipped from the United States and tried in foreign courts.

“Such foreign nations, upon learning of individuals

living in America even though U.S. citizens—who they can show are working to ‘destroy’ a certain religion, or part of it, can ask for extradition of those individuals so that they can be judged under a non-American tribunal in the World Court of Switzerland, in regard to the nature, extent, and punishment due their crimes.”—*Op. cit.*, 3.

Throughout this book, we have discovered that a primary way in which mankind seeks to destroy one another—is through religious persecution. A person speaks and lives differently than is agreeable to another’s religion,—so he is persecuted for it. This newly ratified treaty permits one man to hail another man into court on the charge of genocide violation,—for having spoken words that bring “mental harm” to another person, part of a group, or entire group.

We have also seen that our free land is gradually moving toward the emplacement of a National Sunday Law that, when enacted, may at first appear to be a great blessing,—but which will rapidly bring in its train persecution of minority churches, including Sabbathkeeping churches. When religious orthodoxy becomes the law of the land, soon a narrow view of what constitutes “orthodoxy” is also legislated and enforced.

The very vagueness of this treaty is such that it can be used in many ways, quite separated from what may have been the motives of its authors or enactors.

This Genocide Treaty could provide a powerful tool in enforcing the National Sunday Law—when that law is finally enacted. And because it is on the statute books of 96 different nations, a rapid international aspect has been added. The entire world will be able to quickly work together to enforce Sunday observance.

The crucial part is that a worldwide standardized crime has been established, with most terrible penalties for its violation. The penalties of the Genocide Treaty could be applied at will to any individual who violated the National Sunday Law.

And, because this treaty is based on a 96-nation mutual pact, or treaty, each nation will be required by all the others to search out and bring the specified criminal into court.

Although commonly called the “Genocide Treaty,” technically, it is a “convention” and not a “treaty.” A treaty is a bilateral agreement between *two* nations; a “convention” is a multilateral agreement between *many* nations, in this case, most of those on our planet!

But there is no provision for a convention in the U.S. Constitution! Because it is a convention and not a treaty, every signatory nation involved is bound to defend it, adhere to it, and be ready to persecute individuals according to its ambiguous terms, as agreed upon by the member nations.

This makes this genocide convention one of the most powerful international laws in the history of mankind!

Yet, no matter how the nations of earth may plan and devise, there is a God in heaven who has a rule of right: the Ten Commandments. And the time is nearing when He shall judge men according to that rule.

One of the ten is the Sabbath commandment. It stands as a great memorial to the creative power of the One who made us all. And it is bulwarked by twelve great pillars of truth. Here they are, in the next chapter.

“Render therefore unto Caesar the things that are Caesar’s; and unto God the things that are God’s.”—*Matthew 22:21*.

The TWELVE Pillars

The Bible Sabbath hit the headlines in New York City not too long ago. The following article appeared in the *New York Times* on March 14, 1966. The title in bold type said this: “An earnest appeal to the pope of Rome to lead Christians back to the Bible.”

Here is that news article:

“Dr. Earnest R. Palen, pastor of one of New York’s largest churches, the Marble Collegiate, for more than thirty years, created a stir that hit the headlines, when on March 13, 1966, he delivered a sermon in which he called for Protestants and Roman Catholics to join in returning to the Bible Sabbath that Jesus kept on Saturday.

“This Reformed Church (in America) theologian and pastor startled hearers by quoting from Exodus 20:8, and then saying, ‘It should not be too great a break for us . . . to observe the same Sabbath day that Jesus Himself observed.’

“In this sermon, he pled for all the churches to return to the keeping of the seventh-day Sabbath; and noting that mankind can only truly keep holy that day which the God of heaven has commanded to be kept holy, he said that this ‘one day of the week really kept holy by Catholics, Protestants, and Jews would give an uplift to the moral tone of our day that nothing else could do.’

“Dr. Palen, recognizing the well-known leadership of

the pope in Sunday sanctification, asked that Pope Paul VI take the initiative in this matter. Dr. Palen predicted that if the pontiff would designate 'the seventh day—the historical and Biblical Sabbath—as the day to keep holy,' that most of the major Protestant bodies of our time would 'go along.' ”—*Article by George Dugan. "Christians Urged to Join Jews in Observing Saturday Sabbath," in New York Times, March 14, 1966.*

And Dr. Palen is right. The Ten Commandments given by God, on Mount Sinai, is to be the great pattern for our lives. Through the grace of Jesus Christ we can be empowered to keep that holy law of God. The purpose of Christianity is to bring people back to God and enable them to obey Him.

The Bible Sabbath was given to us not only for healthful rest, but also as a test here in regard to our willingness to keep a Sabbath day because He has asked us to do so. But it is also a special test in another way: Will we be willing to observe it on the particular day of the week that He selected for this purpose?

At the creation of this world, centuries before there was a Jew, God gave the seventh-day Sabbath to all mankind. Later, on Mount Sinai, He wrote it down on tables of stone as the fourth of the Ten Commandments. Reading it, in Exodus 20:8-11, we see that we are not commanded to keep a sabbath but the seventh-day Sabbath. And we are told why: because the Sabbath is a memorial of the creation of this world. Thus, every week that we keep it, we acknowledge that He is the Creator of this world and the One whom alone we are to worship.

Fortunately, we can all know which day of the week is the seventh day, for the Jews have kept the Bible Sabbath for more than 3,500 years; and to them, as God's commandment-keeping people in ancient times, were given the Ten Commandments and the seventh-day Sabbath.

Fifteen hundred years afterward, Jesus, while here on earth, faithfully kept the seventh-day Sabbath as an example for us. He kept it on the same day which the Jews of His

time were keeping it—the same day of the week that their fathers and forefathers had been keeping it for 1,500 years.

In all the time that has elapsed from Christ's time down to our own, the Jewish race has continued to keep the seventh-day Sabbath. Thus we today can clearly identify the Sabbath of the fourth commandment: It falls on Saturday of each week—the Bible Sabbath, the seventh-day Sabbath, the only true Sabbath given by God anywhere in the Bible.

The Creator made this entire world on the first six days of Creation Week. We are told this in the first chapter in Scripture. It is only because He is the Creator that He is our God and should receive our worship. Keeping the Bible Sabbath shows that we believe that He created us. On the seventh day of that first week, God made the Sabbath and gave it to us as a rest day (Genesis 2:1-3), to be forever kept as a sign that He is our Creator (Exodus 31:17), our Redeemer (Ezekiel 20:12), and that we belong to Him (Ezekiel 20:20). He knew better than we how much we would need this weekly rest.

But, in the observance of that day there are always two tests: First, will we keep God's Sabbath; and, second, will we keep it on the day of the week that He selected for us. How can we possibly keep His Sabbath if we do not keep it on the day of the week which He told us to keep it? We may ever so faithfully in keeping someone else's "sabbath"; but, unless we keep His Sabbath on the day of the week He has specified, we are not keeping His!

Down through the centuries, many have not kept the Bible Sabbath, but some always have. Will you and I keep it today? Will we prove true to our God? Many do not know the truth about the true Sabbath, and God will take that into account. But you and I do know which day is the true Bible Sabbath. And we can be very thankful that we do.

Historians, scientists, and astronomers tell us that the weekly cycle has never been changed. The weekly cycle was given to us at the creation of this world (Genesis 2:1-3), and research scientists and historians confirm that it has continued down through the centuries without being

changed or altered. Scientific statements and evidence for this is detailed in our book, *Beyond Pitcairn*, 157-170. Yet all the evidence we need is the Jewish race. They are the only group of people that have come down as a distinct race from Biblical times and Biblical places. God has preserved them that we might know the true “seventh-day Sabbath”—it is Saturday, the seventh-day of the week on the calendars that we use today in our homes and at our places of business.

The basis of religion is the worship of God, and the basis of that worship is the weekly sacred day upon which is, in the fullest sense, to be rendered to Him. Here is a brief look at what the Bible tells us about this important subject.

(The following information is slightly adapted from pages 188-209 of our book, *Beyond Pitcairn*. Much more information on this will be found in the complete book, a copy of which may be obtained from the present publisher. It is a book you should read. See page 112.

Historians tell us that, in the time of Constantine the Great (A.D. 321), men officially tried to change the rest day from the seventh day Sabbath to Sunday, the first day of the week. Government and church edicts over the next several centuries enforced Sundaykeeping on nearly the entire Christian world. But the Scriptures teach that we must obey the commandments of God rather than human traditions when they conflict with those commandments.

“When they had brought them, they set them before the council . . . Then Peter and the other apostles answered and said, ‘We ought to obey God rather than men.’”—*Acts 5:27, 29.*

“But in vain do they worship Me, teaching for doctrines the commandments of men.”—*Matthew 15:9.*

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall

turn away their ears from the truth, and shall be turned unto fables.”—*2 Timothy 4:3-4*.

“But the Pharisees and lawyers rejected the counsel of God against themselves.”—*Luke 7:30*.

“He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”—*Mark 7-9 (Acts 4:19-20)*.

“Prove all things; hold fast that which is good.”—*1 Thessalonians 5:21*.

“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.”—*Isaiah 8:20*.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works.”—*2 Timothy 3:16-17*.

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”—*Titus 1:9*.

How thankful we can be that we have the Bible—the precious Word of God! What would we do without it! We dare not leave it for the words of men—when those words teach disobedience to the inspired Word of God. Cling to Jesus and to your Bible all your life, and obey all that it tells you—and you will be safe.

“Who will have all men to be saved, and to come unto a knowledge of the truth.”—*1 Timothy 2:4*.

“They received not the love of the truth, that they might be saved.”—*2 Thessalonians 2:10*.

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”—*2 Thessalonians 2:13 (1 Peter 1:2)*.

“Ye have purified your souls in obeying the truth through the Spirit.”—*1 Peter 1:22*.

“If ye continue in My Word, then are ye My disciples

indeed; and ye shall know the truth and the truth shall make you free.”—*John 8:31-32*.

“Sanctify them through Thy truth; Thy Word is truth.”—*John 17:17*.

“Open ye the gates, that the righteous nation which keepeth the truth may enter in.”—*Isaiah 26:2*.

“I saw a new heaven and a new earth . . . Blessed are they that do His commandments, that they might have right to the tree of life, and may enter in through the gates into the city.”—*Revelation 21:1; 22:14*.

We are told, in Proverbs 9:1, that wisdom hath builded her house out of many pillars. Here are the twelve Biblical pillars that undergird the Sabbath Truth; here are the foundational stones that prove the Bible Sabbath to be the only weekly rest day you should keep today:

PILLAR NUMBER ONE

The Sabbath was given to all mankind at the creation of this world.

“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.”—*Genesis 2:1-3*.

In Pillar Number One, we have three unanswerables:

(1) Back in the beginning, God did three things to the seventh day: First He Himself rested upon it. What an honor that is to any day! Second, He blessed it. How many things all through the Bible did God bless? Not very many—but He blessed the seventh day and made it a rest day. Do we dare do our common labor on a day that He blessed and set aside for rest? Third, He sanctified or hallowed it. How many things did God hallow in the Bible? Very, very few things. How many things did He bless and hallow? Hardly any. Let no man tell you that the seventh-day Bible Sab-

bath is unimportant. It is important to your Creator; it ought to be very important to you also.

(2) The Bible Sabbath was the first divine institution given to mankind in the history of the world; and, along with marriage, it is one of the many institutions to come down, past Eden, into human history. The Sabbath is as sacred as is marriage and is to be as sacredly guarded.

(3) Two thousand years before the first Jew, God dedicated and set aside the Sabbath as a rest day. Abraham is considered, by all, to have been the first Jew. He lived about 2000 B.C. Biblical records indicate that the creation of this world took place about 4000 B.C., so the Bible Sabbath is definitely not Jewish! It was given to mankind; it is for all the world.

“The Sabbath was made for man.”—*Mark 2:27*.

PILLAR NUMBER TWO

The Sabbath is a memorial as well as a symbol. First, it is a memorial of creation.

“It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.”—*Exodus 31:17*.

As a memorial of the creation of this world, it cannot pass away without first having this world pass away. Our planet could not have a new or different Sabbath day without having it first hurled into oblivion—and then a new planet created from nothing, in the place of Planet Earth which would, then, no longer have existence. But no such event has occurred.

Second, it is a symbol of our salvation through Christ. When we keep it, we tell all the world that we belong to God, that we serve and obey Him. The seventh-day Sabbath is a sign of our conversion, sanctification, and salvation.

“Verily My Sabbaths ye shall keep: for 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*.

"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."—*Ezekiel 20:12*.

"Hollow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am Lord your God."—*Ezekiel 20:20*.

Nowhere in Scripture were we ever told to keep any day in honor of Christ's resurrection. To do so is unscriptural. But to set aside the creation-and-sanctification Sabbath of the Bible—for another day of the week—and then excuse it by saying that we do so, "in honor of Christ's resurrection," is indeed a very daring thing. Who dares presume to set aside the memorial of creation and salvation for any reason! Knowingly to do so flies in the face of direct commands by the God of heaven, and thus is a denial of our creation and salvation by Him.

Yet those who do so, will, in the great day of judgment, only be able to plead that they did so because others did so. There is really no reason for keeping the first day of the week holy instead of the seventh day.

PILLAR NUMBER THREE

The people of God kept the Bible Sabbath before the Ten Commandments were given at Mount Sinai.

This is understandable. The Sabbath truth was first given to our race in Eden before the fall of man. It was given before sin and apart from it. It was given to mankind to link him to his God. If Adam needed the Sabbath, we need it all the more today.

It is of interest that when Moses initially returned to Egypt, he told his enslaved people that they must begin keeping the Sabbath again. God was about to do great things for them, and they must show themselves to be His worshippers.

"The king of Egypt said unto them, Wherefore do ye,

Moses and Aaron, let [keep] the people from their works? Get you unto your burdens. And Pharaoh said, Behold, the people of the land are many and ye make them rest from their burdens.”—*Exodus 5:4-5*.

Moses had not told them to stop working. He had told them to keep the weekly Sabbath rest. Pharaoh was angry about this.

Then, four chapters before the Ten Commandments were given on Mount Sinai, the God of heaven spoke in such a way that it is obvious that the seventh-day Sabbath was already well-known, but not always well-kept:

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.”

“It came to pass, that on the sixth day they gathered twice as much bread . . . And he [Moses] said unto them, This is that which the Lord had said, Tomorrow is the rest of the holy Sabbath unto the Lord . . . Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said to Moses, How long refuse ye to keep My commandments and My laws: So the people rested on the seventh day.”—*Exodus 16:4-5, 22, 23, 26-28, 30*.

There are those who say that the seventh-day Sabbath was not commanded by God nor kept by man before Exodus 20; it was first introduced on Mount Sinai. But Genesis 2:1-3 and Exodus 16 prove otherwise.

PILLAR NUMBER FOUR

“Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day

is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.”—*Exodus 20:8-11*.

(1) The Sabbath commandment is part of moral law of the Ten Commandments. The Apostle James, tells us that if we break any part of this law, we have broken it all (James 2:10-12). We cannot tear out the fourth commandment without setting aside all the others as well. They all stand together because the God of heaven put them all together.

(2) This “Sabbath commandment” is not a one-day-a-week holy commandment, but the seventh-day holy commandment. We do not obey this commandment by keeping holy the third day of the week or the first. We only obey the commandment by keeping the seventh day of the week—which is the Bible Sabbath. Adam and Eve could not select at random any tree in the garden and call it the “tree of life.” They had to go to the one that God had appointed as the tree of life. And the same for the “tree of knowledge of good and evil.” God made the decision as to which tree was which. And He did the same with the Sabbath. He chose the seventh day of each week, and this did not include any other day with it or in place of it. We are not to decide which day of the week is to be kept holy unto God; He alone is to do this. It is for Him to command; it is for us to obey.

(3) Some say that Genesis 2:1-3 is not a command for man to keep the Sabbath, and therefore we need not do so. But Exodus 16 and 20 clearly show that man is commanded to keep it holy. Who will dare say that the Ten Commandments are only for the Jewish race. Are the rest of us permitted to lie, steal, cheat, and commit adultery? Are only the Hebrews not to bow down to idols and to honor their parents?

(4) The reason for the commandment is the creation of the world: “For in six days the Lord made heaven and earth.” This is not something local—merely for a Semitic race—it is a commandment for all in the entire world who shall bow down and worship their Creator in humble thankfulness for His plan to save them through the life and death of Jesus Christ.

(5) The commandment says to “remember.” The people of God were not being told of some new concept. They were to keep in mind that which they already knew.

(6) God wrote these Ten Commandments with His own finger (Exodus 31:18; Deuteronomy 9:10). He wrote them on the most enduring thing in the world (Exodus 31:18). And He wishes to write them on our hearts.

“This is the covenant that I will make with them after those days, saith the Lord: I will put My laws into their hearts and in their minds will I write them.”—*Hebrews 10:16 (Hebrews 8:10; Jeremiah 31:33)*.

Through the New Covenant, He may write His holy law upon our hearts, if we will but let Him. To have the Ten Commandments written on our hearts means two things: First, it means to be willing to obey them; and, second, it means to let God enable us to do so by the grace of Jesus, His Son.

PILLAR NUMBER FIVE

The weekly Sabbath—the seventh-day Sabbath—is part of the moral law contained in the Ten Commandments. It will stand forever. The yearly sabbaths were part of the ceremonial laws that prefigured, or foreshadowed, the death and ministry of Christ.

These “shadow laws,” such as the Passover and the Wave Sheaf, which were part of the ceremonial, or sacrificial, law, would not endure past the death of Christ.

“For the [ceremonial] law having a shadow of good things to come, and not the very image of things, can never with those sacrifices which they offered year by

year continually make the comers thereunto perfect, for then would they not have ceased to be offered? . . . But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.”—*Hebrews 10:1-4*.

These ceremonial laws were not written on rock, but were contained in ordinances, written on parchment. The rock was to endure; but the ordinances, on parchment, that foreshadowed the death of Christ were to pass away at His death. It is for this reason that we do not today observe the yearly sabbaths of the Passover and the Wave Sheaf.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross . . . Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.”—*Colossians 2:14, 16-17*.

In the Greek, it says, “Of the sabbaths.” The weekly Sabbath comes down to us from the creation of this world and will be kept in the New Earth (Isaiah 66:22-23). But the yearly sabbaths did not begin until Moses. They typified, or explained, the coming death of Christ; and, at His death, these sabbaths were nailed to the cross.

If the ordinances containing the yearly sabbaths had not been set aside at Calvary, we would need now to sacrifice animals on various occasions throughout the year. But we are not now to slay lambs; for Christ, our Passover and Lamb, has been sacrificed for us.

“Behold the Lamb of God, which taketh away the sin of the world.”—*John 1:29*.

“For even Christ our Passover is sacrificed for us.”—*1 Corinthians 5:7*.

“Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious

blood of Christ, as of a lamb without blemish and without spot.”—*1 Peter 1:18-19*.

PILLAR NUMBER SIX

Repeatedly, in Holy Scripture, God gave warnings of dire consequences to those who professed to worship Him but did not keep His holy Sabbath. Examples of this can be found in Numbers 15:32-36; 2 Chronicles 36:11-21; Jeremiah 17:19-27; 52:7-14.

God also warned against professed Sabbath observers who at the same time engaged in falsehood and wrongdoing. An example of the problem is given in Isaiah 58:1-14. The answers are clear, aren't they? If we will seek God in spite of all our darling sins, He will remold us into loving, obedient children. He will place His Holy Spirit within us and write His laws upon our hearts. And then it will be heart work to obey Him—an act of genuine, unfeigned love.

Repeatedly, during the earthly life of Christ, we see that the Jewish rabbis had bound heavy burdens upon the people that God had never asked of them. Jesus ignored these man-made restrictions. For example, on one occasion, He ate a meal with His disciples as they walked along. But, according to man-made rules, this was wrong to do (Matthew 12:1-2). On several occasions He healed people on the Sabbath, but the Jews thought it a terrible thing to be kind and helpful to God's suffering creatures on the Sabbath day (Luke 6:7-11; John 5:16; Mark 2:24; Luke 13:14-17; Matthew 12:2, 10-12; Luke 14:5-6; John 9:16). Never imagine that, because others do not obey God according to His requirements, you do not need to do so. Just because the Jewish rabbis would not keep the Sabbath properly, many imagine that they need not do so either. But the Sabbath was not given because of the rabbis. It was given, at creation, to all the world.

“The scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an

accusation against Him . . . and they were filled with madness; and communed one with another what they might do to Jesus.”—*Luke 6:7, 11.*

“Jesus saith unto him, Rise, take up thy bed and walk . . . The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.”—*John 5:8, 15-16.*

PILLAR NUMBER SEVEN

Throughout His earthly life, Jesus always kept the Ten Commandments. And, by so doing, He gave us an example to follow. The Bible says we are to follow His example:

“It is written of Me, I delight to do Thy will, O My God; yea, Thy law is within thy heart.”—*Psalms 40:7-8.*

“Who did no sin, neither was guile found in His mouth.”—*1 Peter 2:22.*

“[He] was in all points tempted like as we are, yet without sin.”—*Hebrews 4:15.*

“Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.”—*Hebrews 2:17.*

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.”—*1 Peter 2:21.*

“He that saith He abideth in Him ought himself also to walk, even as He walked.”—*1 John 2:6.*

“As ye have therefore received Christ Jesus the Lord, so walk in Him.”—*Colossians 2:6.*

“Let this mind be in you, which was also in Christ Jesus.”—*Philippians 2:5.*

“I seek not Mine own will, but the will of Him who sent Me.”—*John 5:30 (John 6:38).*

There were those who feared that Jesus intended to

overthrow the law of God. But He definitely stated His belief in its eternity. The law of God will never pass away. Its moral precepts are for all men through all time to come. And would we want it any other way?

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”—*Matthew 5:17-18*.

PILLAR NUMBER EIGHT

There is no doubt that the actions and attitudes of the disciples of Jesus, at the time of His death on Calvary, clearly revealed that which He had been teaching them for the preceding three and a half years. The sacred importance of the seventh-day Sabbath was of such concern to Christ’s disciples that they would not even prepare the body of Jesus properly for burial on Friday, lest they transgress the fourth commandment.

“Now when the even was come, because it was the preparation, that is, the day before the Sabbath . . . Mary Magdalene and Mary the mother of Joses beheld where He was laid.

“And when the Sabbath was past, Mary Magdalene and Mary, the mother of James, and Salome, brought sweet spices, that they might come and anoint Him. And very early in the morning on the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?”—*Mark 15:42, 47-16:3*.

“And he took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And

they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

“Now upon the first day of he week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from sepulchre.”—*Luke 23:53-24:2*.

Now, it is true that at that time there were some who did not sacredly regard the Bible Sabbath. But we do not wish to be reckoned among that company! These were the murderers of Jesus, who cared neither for His life of obedience to the Ten Commandments nor for His teachings to obey the Ten Commandments:

Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead; so that the last error shall be worse than the first. Pilate said unto them, Ye have a watch [of Roman guards]: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone and setting a watch.

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it.”—*Matthew 28:1-2*.

On Friday, while all the people were watching them, the Jewish rulers refused to enter Pilate’s judgment hall, lest they be “defiled.” And so Pilate had to go outside to speak with them (John 18:28-29). But on the holy Sabbath day, they secretly did business—and walked directly into the judgment hall of Pilate to conduct it! While the evil priests and scribes did weekday business upon hours of the Sabbath, those who had daily listened to the teachings of Jesus and loved and obeyed His beliefs carefully refrained from working on those holy hours even though it would

lead them to the impossible situation of not knowing how they would anoint His body two days later when the Roman seal would be upon the then-closed tomb.

And what was it that Jesus did during those holy hours of that Sabbath? This is also very revealing. God, in His great time clock, had arranged for the exact time when Christ should be born and when He should die. His death took place in A.D. 31, in accordance with the prophecy of Daniel 9:25-27. And it came to pass in the spring of the year—at the Passover time—when the lamb that prefigured His death was to be slain. On what day of the week did His death occur? In God’s great plan, Christ died on a Friday afternoon, so that, in the tomb, He could keep the Sabbath rest, free from harassment by enemies, all through those sacred hours.

And then, on the first day of the week, He arose and began working again. He went all the way to heaven in order to present His great sacrifice to His Father and received assurance that it had been accepted on behalf of His faithful ones on earth. Prior to this, He told Mary He had not yet ascended to the Father (John 20:17). When He returned to earth that evening, He walked with two disciples to Emmaus (Luke 24:13-31) and, then, spoke with many of the others in room upper (John 20:19; Luke 24:36). That was a busy first day of the week for Him! But then, it was just another working day, as Scripture tells us.

At the creation, God used the *first* day of the week as a working day (Genesis 1:3-5). On Mount Sinai, He commanded that it be nothing more than a working day (Exodus 20:8-9). Our God considers it nothing more than a “working day” (Ezekiel 46:1). Should we consider it anything more than that?

But what about the apostles? There is no example of Sundaykeeping by any of the apostles. Twice Paul apparently mentioned the first day of the week. Oddly enough, they are the only two “first day passages” mentioned in all of his writings and travels. Let us examine both of those passages. They are found in Acts 20:6-14 and 1 Corinthians

16:1-2.

The talk that Paul gave on the first day of the week at Troas—was actually on Saturday night. This is because a night meeting on the first day would have to be on Saturday night since, according to the Biblical pattern, the day begins and ends at sunset. The next day was Sunday. On that day he chose to walk 28 miles to Assos while his companions journeyed there by ship. This was not Sabbath-keeping! Sunday was just another workday for Paul.

And then there is that “first day passage” in 1 Corinthians 16:1-2. It is only a statement by Paul that it would be well for the faithful to set aside, at home, each Sunday morning, as they budget their weekly accounts, a donation for the poor in Jerusalem. Paul wanted to obtain it when he later passed through town. They were to set it aside “without gathering.” Modern translations show that this means to set aside the money at home.

PILLAR NUMBER NINE

According to all of the records that we have in the New Testament, the apostles of Jesus always kept the Bible Sabbath; they never kept Sunday sacred.

“They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day.”—*Acts 13:14*.

“When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.”—*Acts 13:42*.

“On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither.”—*Acts 16:13*.

“They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.”—*Acts 17:1-2*.

Paul supported himself by tentmaking; and, then on the Sabbath, he would preach the gospel.

“Because he was of the same craft, he abode with them and wrought: for by their occupation they were tentmakers . . . And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks . . . He continued there a year and six months, teaching the Word of God among them.”—*Acts 18:3-4, 11*.

Paul’s manner was the same as Christ’s custom: to keep the Bible Sabbath (*Acts 17:1-2; Luke 4:16*). Paul never taught that the moral law was, or could not be, set aside. It will always be the rule governing the conduct of mankind:

“Do we then make void the law through faith? God forbid: yea, we establish the law.”—*Romans 3:31*.

“What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”—*Romans 6:1-2*.

“What shall we say then? Is the law sin? God forbid: Nay. I had not known sin, but by the law: for I had not known lust except the law had said, Thou shall not covet.”—*Romans 7:7*.

Paul clearly saw that our problem was that we needed to obey the law; there was nothing wrong with the requirements of the law itself.

“Wherefore the law is holy, and the commandment holy, and just, and good.”—*Romans 7:12*.

“Circumcision is nothing, and uncircumcision is nothing, but [that which is important is] the keeping of the commandments of God.”—*1 Corinthians 7:19*.

The moral standard that governs mankind was not relaxed or destroyed by the death of Christ; for indeed, it is through the merits of Christ’s sacrifice that we can be empowered to keep the law. As Jesus Himself told us:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy. but to fulfill.”—*Matthew 5:17*.

He did not come to destroy but to fulfill. The word,

“fulfill,” in the original Greek means to “fill up a good example of.” The same word is also used in 1 John 1:4; John 15:11; 16:24; 2 John 12; Philippians 2:2 (where it is “fulfill your joy.”) Jesus came to increase our happiness, not to blot it out. Also see Colossians 1:25 and 2 Corinthians 10:6.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”—*Matthew 5:19*.

“Thou shalt call His name Jesus, for He shall save His people from their sins.”—*Matthew 1:21*.

Jesus saves us from our sins, not in our sins. And since sin is the breaking of the Ten Commandments, it is obvious that He saves by enabling (strengthening) us to keep the law.

“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.”—*1 John 3:4*.

The other apostles saw this same great truth, that the moral standard that governs mankind was not relaxed or destroyed by the death of Christ:

“But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed . . . For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that saith, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty . . . Faith, if it hath not works, is dead, being

alone. Yea, a man may say, Thou has faith, and I have works; shew me thy faith without works, and I will shew thee my faith by my works.”—*James 1:22-25; 2:10-12; 17-18.*

“By this we know that we love the children of God, when we love God, and keep His commandments: and His commandments are not grievous.”—*1 John 5:2-3.*

PILLAR NUMBER TEN

God predicted, in Scripture, that men would later try to change the law of God—and the time law in particular. We can understand why such a prophecy would be given to us, for the Bible Sabbath is very important (it is at the very center of our worship of God!); and, if men were later to try to change it—we could surely expect a warning in Scripture that such an attempt was going to be made.

“He [the little horn power] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”—*Daniel 7:25.*

According to Scripture, the little horn (Papal Rome) was to ruled the world for 1,260 years; and, during that time it would attempt to change God’s time law—the seventh-day Sabbath—by transferring its sacredness to Sunday, the first day of the week. Our book, *Mark of the Beast*, explains this in detail. You will want to read it. It is full of historical statements about the attempted change of the Sabbath. See page 112 for further information.

“For that day [the Second Coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped.”—*2 Thessalonians 2:3-4.*

God said: “Hollow my Sabbaths; and they shall be as a sign between Me and you, that ye may know that I am the Lord your God” (Ezekiel 20:20). But the papacy said, “No,

you shall trample upon the Bible Sabbath; and, in its place, you shall honor my counterfeit, and on it alone you shall have your weekly holy day.”

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.”—*Romans 6:16*.

“It is written, Thou shalt worship the Lord thy God and Him only shalt thou serve.”—*Matthew 4:10*.

“But in vain they do worship Me, teaching for doctrines the commandments of men.”—*Matthew 15:9*.

“How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him.”—*1 Kings 18:21*.

PILLAR NUMBER ELEVEN

The seventh-day Sabbath, instituted by God at the creation of the world, is the seal of His governmental authority; for it alone identifies Him in His basic governmental code for mankind: the Ten Commandments.

Of all the commandments in the Decalogue, only the fourth commandment reveals the (1) name, (2) authority/office and (3) dominion of the Author of this law. It alone has the seal:

“In six days, the Lord [1-name] made [2-office, the Creator] heaven and earth [3-dominion or territory over which He rules].” This commandment alone contains the seal of God. Examine the seal of a notary public or any other legal seal. Each seal will always contain the above three identifying marks.

“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, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.”—*Exodus 20:8, 11*.

The Sabbath commandment contains the seal of God, and the Sabbath itself, given in this commandment—is inseparably connected with this seal. For the Sabbath is the

basis of all true worship of our Creator. This worship lies at the heart of all our acknowledgment of His authority as our Creator and our God. The Sabbath is ever to be kept as a sign that we belong to Him. The keeping of it brings us within the circle of this seal.

The seal is impressed in order that all may know the authority from whence it comes—and that all may know that it is not to be changed. The placing of the seal identifies the owner of the seal. The seventh-day Sabbath comes from God. Let no man dare to tamper with it—for the seal of God is upon it.

“Now, O King, establish the decree, and sign the writing that it be not changed.”—*Daniel 6:8*.

“Bind up the testimony, seal the law among My disciples.”—*Isaiah 8:16*.

“It [the Sabbath] is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and the seventh day He rested and was refreshed.”—*Exodus 31:17*.

“Hollow my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.”—*Ezekiel 20:20*.

The Sabbath is a vivid sign of God’s creative power—not only of this earth, but in our lives as well. It requires the same power to clean our lives and redeem us as it did to create us in the first place.

“Create in me a clean heart, O God.”—*Psalms 51:10*.

“We are . . . created in Christ Jesus unto good works.”—*Ephesians 2:10*.

In addition, there is to be a special sealing work in these last days, just before the return of Jesus in the clouds of heaven:

“I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels . . . saying, Hurt not the earth, neither the sea, or the trees, till we have sealed the servants of God in their foreheads.”—*Revelation 7:2-3* (*Ezekiel 9:1-*

6).

“I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father’s name written in their foreheads.”—*Revelation 14:1*.

The name of the father is expressive of His character. When Moses asked to see the glory of God, the Lord passed by and told His name—that which He was like:

“The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.” — *Exodus 34:6 (Exodus 33:18-19)*.

As we look to God’s holy law, we see another view of His character. It is a transcript of that character; it is God’s characteristics written out.

When God writes His name on your head and right hand—He has written His law on your heart. This is the work of the new covenant (Hebrews 8:10; 10:16; Jeremiah 31:33), and that work reaches its climax when God “seals in” His own just before He returns the second time in the clouds of heaven.

What are those sealed ones like? They are fully obedient to the law of God:

“In their mouth was found no guile: for they are without fault before the throne of God.”—*Revelation 14:5*.

But, in the final crisis before His return, there will be those who will yield obedience to the beast instead of to the law of God.

“The third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of God.”—*Revelation 14:9-10*.

“He [the beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.”—*Revelation 13:16*.

In contrast with those who serve the beast and receive his mark are those who, in the last days, will serve God and receive His seal. How can they be identified? Our Creator

has carefully explained in His Word. Here is a description of His final remnant people at the end of time:

“The dragon [Satan, working through his agents] was wroth with the woman [the true church], and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.”—*Revelation 12:17*.

The third angel of Revelation 14, which warns men not receive the mark of the beast and, at the same time, tells them how to avoid receiving it—by keeping the commandments of God through the faith of Jesus Christ:

“The third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture . . . Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.”—*Revelation 14:9-10, 12*.

Here is the final remnant of God’s people on earth before the end of time. Here is how to identify them: They keep the commandments of God by faith in the enabling grace of Jesus Christ!

The final crisis will come over a decree by the beast, that all men must disobey a commandment of the law of God. The nations and churches of the world will not require men to steal or lie or to commit adultery. The growing movement toward National Sunday Laws is growing stronger every passing year. It is seen that in this point, and in this alone, will be found the heart of the crisis of Revelation 13 and 14. The final crisis will be keyed to this test of obedience to the law of God.

The first angel of Revelation 14 calls upon men everywhere, today, to reverence God—by returning to the worship of the Creator of all things.

“I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people:

“Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgement is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters.”—*Revelation 14:6-7*.

As the crisis nears, we must be preparing for it.

“The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) church.”—*Monsignor Louis Segur, “Plain Talk About the Protestantism Today, 213.*

Already we are facing Sunday closing laws on local levels. Men are prohibited from doing business on the first working day of the week, lest they be fined or imprisoned. And the situation will grow worse in the days just ahead.

“That the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark.”—*Revelation 13:15-17*.

But there is victory for those who will stand true to the God of heaven. There is overcoming power for those who will “keep the commandments of God and the faith of Jesus” (Revelation 14:12).

“I saw . . . them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”—*Revelation 15:2*.

PILLAR NUMBER TWELVE

And it is a double strength pillar:

(1) Even though there are over two thousand denominations today, the remnant people of God, living at the end of time, can be identified. God has identified them for us.

After speaking about how the antichrist power (especially Papal Rome) has tried to destroy the people of God for long ages of time, we are told how to identify them in

these last days, just before Christ returns in the clouds for His own:

“The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.”—*Revelation 12:17*.

The third angel, after warning all men against receiving the mark of the beast, tells us clearly who will be the little group that will stand apart from this almost universal apostasy:

“Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.”—*Revelation 14:12*.

Yes, it will be an almost universal apostasy. All around us can be seen a rising tide of rebellion against the Ten Commandments. In their science, history, and psychology classes, the colleges and universities teach that man is but an animal descended from worms and amoeba. The churches teach that God destroyed the Ten Commandments at Calvary and that Jesus died to take sinners to heaven just as they are. Governmental agencies are relaxing moral restrictions and permitting gambling, abortion, pornography, homosexuality, and other vices.

Because of disobedience to Heaven’s laws, this world is becoming a curse, but soon God will intervene. Prophecy tells us that, before the end, there will be a small company who will stand true to the commandments of God by faith in Jesus Christ.

(2) Soon this present evil world will be ended suddenly by the return of Jesus Christ—and heaven will begin for the faithful.

In that heaven, the seventh-day Sabbath will be kept forever. For long ages, God’s people suffered and died rather than repudiate it; amid the peace of heaven, they will worship God on that holy day through all time to come. You and I want to be among that number.

Revelation 21 and 22 tells us about this new life with

Jesus, when sin will have come to an end and the wicked are no longer alive.

“I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea . . . And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”—*Revelation 21:1; 22:1*.

We are told, in Scripture, who will enter that beautiful new world:

“Blessed are they that do His 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 more, there is the promise that they will keep the holy Sabbath through all eternity.

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . and they shall build houses and inhabit them. They shall plant vineyards and eat of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord . . .

“For as the new heavens and the new earth, which I make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.”—*Isaiah 65:17, 21-22, 25; 66:22-23*.

Now you have seen God’s plan for His people. It is a wonderful one! It can begin for you right now. And it will continue throughout eternity. Why not begin today? Tell God that, by His grace, you will worship your Creator on His day.

Next Sabbath—begin that holy walk with God on His

day, the holy day of Isaiah 58. Read this chapter and see the blessings He will add as you surrender to Him.

But do not think that there will be no problems or trials. Satan will bring many upon you. He hates the Sabbath and all who will stand loyal to it. But, if you will determine to be true to God and His Word, you will have strength from above to go through all that lies ahead.

One day soon, if faithful, you with the redeemed of all ages will rejoice on the sea of glass and will receive, from the hand of Jesus, the overcomer's crown. You will be given that new name, expressive of a new character. And you will begin a walk with Jesus that will last through all eternity.

“One of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence come they?

“I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

“Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”—*Revelation 7:13-17*.

“The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.”—*Psalms 84:11*

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77

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