Church and State – Part 15 Crusade Against Sunday Commercialism







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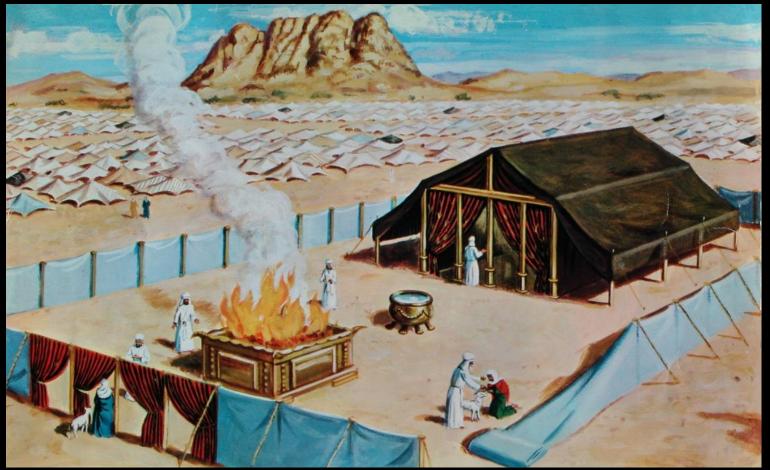
"WORSHIP"

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Get into the Ark Sanctuary





And let them make me a sanctuary; that I may dwell among them.

Exodus 25:8

Psalms 77:13



Health Snippet – Aburana

Health Benefits of Aburana (Seek Medical Advise)
Aburana, is also known as rape as a green and rapeseed when used as an oil. These native Japanese greens are a member of the brassica family which consists of cole crops like broccoli, cabbage & Brussels Sprouts. The oil can be used in regular diesel engines with little modification.

- 1. <u>It may help reduce the risk of heart disease</u>: They are low in saturated fat & higher in MUFAs and PUFAs. A 2021 study lowers risk of developing cardiovascular disease.
- 2. <u>Rapeseed oil can help maintain a healthy weight</u>: a 2019 study high amount of MUFAs and PUFAs are oxidized rather than stored, which may help to reduce body weight.
- 3. It contains omega-3 fatty acids that support health.
- Like broccoli, it is best eaten before the buds open.

 Is rapeseed oil the same as canola oil?

Rapeseed oil and canola oil come from the same type of plant, and manufacturers modify them to contain lower amounts of erucic acid and other compounds.

High-heat cooking temperature - won't burn until around 400°F (204°C). It's flavourless and versatile and affordable.

Most rapeseed oil in stores is genetically modified.

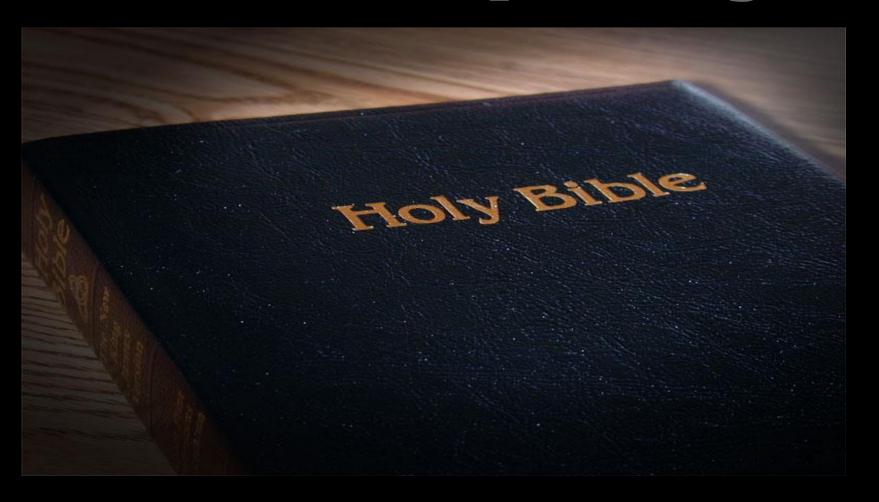


INFOGRAPHIC RAPE





Can We Trust Bible Prophecy?





Yes we Can!

The Book of Genesis

Chapter 47

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

Video Narrated and Assembled by www.Just-In-Bible.com

Genesis 47:20



Church and State – Part 15 Crusade Against Sunday Commercialism







Introduction

In A.D. 313, the Roman Emperor Constantine, recognized Christianity as acceptable as the official state religion, not because the Roman Empire was taking a new direction in its thinking, but evidence suggests they had no choice. It did so as the empire would have fallen as sure as night becomes day due to the surge from the people demanding religious freedom and the de-criminalization of Christianity. The Empire had no choice but to recognise Christianity, and certainly did not want to do so. This can be seen where only around 25 years earlier, Emperor Diocletian, a sun-worshipping pagan, had attempted to have all Christian writings destroyed and banished from Rome. Constantine's conversion to Christianity is extremely suspect at best due to the fact he too was a sun-worshipping pagan, and had 'been initiated into a Sol Invictus ['the Invincible Sun'] cult', and that all his life he 'acted as its chief priest'. In the Pagan Mystery Religions the emperor was seen as a god, and the early Christians would not recognize any Caesar as God.



Introduction (cont'd)

This was seen as a great threat to the Roman Empire as an institution, as if the idea spread the emperor would lose control of the people. The Caesars had been trying to destroy Christianity for over 200 years and failed so they were left with no choice but to come up with a different plan. Constantine was not baptized into Christianity until the year 337, when he was on his death bed 'and was apparently too weakened or too apathetic to protest'. In AD 321, an official edict by Constantine ordered that Sunday, 'the venerable day of the sun', would replace Saturday as the Lord's sanctioned day of rest, which originally had been the Christian/Judaic day of rest according to the instructions given to Moses by God in the book of Exodus. It was also in the era of Constantine that the Roman authorities changed the celebration of Jesus's birthday to December 25th to pander to Sol Invictus, and their festival Natalis Invictus, which celebrated the birth or rebirth of the sun, coinciding with the winter solstice.

THE SUNDAY LAW OF CONSTANTINE

'All judges and city people and the craftsmen shall rest pon the venerable Day of the Sun. Country people, however, ay freely attend the cultivation of the fields, because it equently happens that no other days are better adapted or planting the grain in the furrows or the vines in the enches. So that the advantage given by heavenly rovidence may not for the occasion of a short time perish'

Constantine - 7th March A.D. 321

Introduction (cont'd)

According to Manly P. Hall, the sunburst 'embroidery on the back of the vestments of the Catholic priesthood signify that the priest is also an emissary and representative of Sol Invictus'.

The Druids also celebrated the birth of the Sun god on the 25th of December. This further merged the ancient pagan mystery religions with Christianity, which under the Council of Nicea in AD 325 cemented the Roman regime in place with a 'politically desirable' fusion of both doctrines, and a 'concentration of power in ecclesiástical hands'. It was Emperor Constantine, the pagan sun-worshipper who firstly 'installed the bishop of Rome in the Lateran Palaces'.
This would never have happened without Christianity being severely watered down to pander to the religion of the Roman elite.

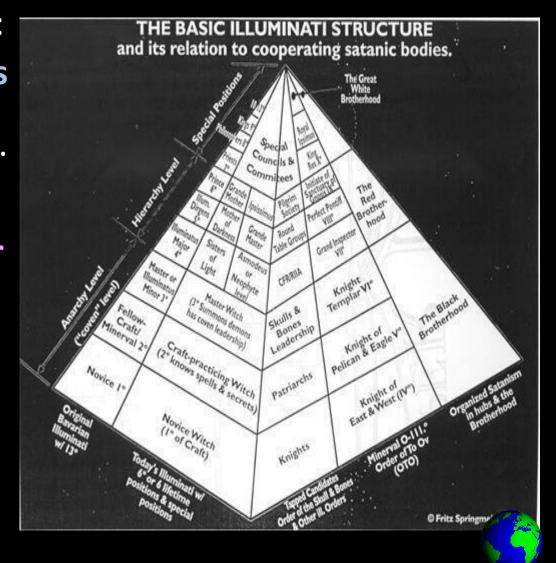




Introduction (cont'd)

In 1923, one distinguished author wrote that:

'Every pagan nation had (and has) not only its state religion, but another into which the philosophic elect alone have gained entrance. Many of these ancient cults vanished from the earth without revealing their secrets, but a few have survived the test of ages and their mysterious symbols are still preserved'. Among these are: The Freemasons, The Iluminatti, The Jesuits, The Knights Templars, The Knights of Malta, The Skull and Bones, The Rosicrucians, and other Secret Societies out there like the "Priory of Elders of Sion", etc. All these "Mystery Schools" worshipped the SUN GOD!



Christianity And Secret Societies

When we look at the history of how these "Secret Societies" developed over the centuries we see a very "notable" pattern the way they have emerged:

From Babylon came "Kabbalism" which was transmitted to "mystery schools" by the Essenes and the Gnostics, Founded by Simon Magus who according to Eliphaz Levi became sorcerer to Nero - Ilistoire de la magie. pg. 189. It was this Simon who became the FIRST "Pope of Rome" and later through the Church of Rome this doctrine and "Kabbalistic" knowledge was transmitted to many societies, just to mention a few: Ismailis, Kharmathites, Fatimites, Druses, and the Assasins and to the Templars, the Rosicrucians, the Freemasons and the Jesuits! The latter being so determined to worship the Sun that they even implemented an image of it in their main LOGO notice the logo to the right:



Sunday Laws Will be passed

Let us look at some important quotations:

"Sooner or later Sunday laws will be passed."
Last Day Events, 128. Believe me, it will be sooner than many of us think, for God has graciously given us every detail.

One: This Sunday law will take place by a national act. "Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Catholicism and Protestantism as to give countenance to Vatican Romish apostasy. The people for whom God has so marvellously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism." Spirit of Prophecy, vol. 4, 410.

What dramatic words!

SUNDAY LAWS

In Force in the Province of Ontario

PROHIBIT

- 1. LABOR. With certain exceptions this includes:
- (a) THE WORK OF LABORERS, MECHANICS and MANUFACTURERS.
- (b) ALL FARM WORK, such as SEEDING, HARVESTING, FENCING, DITCHING.
- (c) WORK ON RAILWAYS, such as BUILDING and CONSTRUCTION, and also REPAIR WORK, except in emergencies, and TRAFFIC, excepting the forwarding of PASSENGER AND CERTAIN FREIGHT TRAINS.
- (d) ALL BUILDING, TEAMING, DRIVING FOR BUSINESS PURPOSES, THE WORK OF BAKERS AND BARBERS, Etc.
- (e) THE WORK OF MUSICIANS AND PAID PERFORMERS OF ANY KIND. Works of necessity and mercy excepted.
- BUSINESS. It is unlawful to MAKE CONTRACTS or to BUY, SELL or DELIVER ANYTHING on Sunday, including LIQUORS, CIGARS, NEWSPAPERS, Etc. Generally speaking the only exceptions are DELIVERING PASSENGERS' BAGGAGE, MILK for domestic use, and SUPPLYING MEALS AND MEDICINES.
- ALL GAMES, RACES OR OTHER SPORTS FOR MONEY OR PRIZES, or which are noisy, or at which a fee is charged, and the business of AMUSEMENT or ENTERTAINMENT.
- 4. ALL EXCURSIONS for hire and with the object of pleasure, by TRAIN, STEAMER or OTHER CONVEYANCE.
- ADVERTISING in Canada, unlawful things to take place on Sunday, either in Canada or across the line.
- 6. IMPORTING, SELLING or DISTRIBUTING FOREIGN NEWSPAPERS on Sunday.
- 7. ALL GAMBLING, TIPPLING, USING PROFANE LANGUAGE, and all other acts which disturb the public quiet.
- 8. ALL PUBLIC MEETINGS, except in Churches.
- 9. HUNTING, SHOOTING, FISHING; also BATHING in any public place or in sight of a place of public worship, or private residence.

THE PENALTY IS FROM \$1.00 TO \$500.00

THE GAME LAW

Of the Province makes Sunday a CLOSE SEASON for all GAME and HUNTING and SHOOTING UNLAWFUL on that day.

THE PENALTY IS FROM \$5.00 TO \$25.00





Sunday Laws Will be passed (cont'd)

Two: The enforcement of this Sunday law will be mandatory, as a law of the nation. "A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God Himself by supplanting the day He had blessed and sanctified. This false Sabbath is to be enforced by an oppressive law." Seventh-day Adventist Bible Commentary, vol. 7, 985.

Three: The clergy will endeavour to make the Sunday law a religious amendment to the Constitution. "If the people can be led to favour a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday." Review and Herald, December 24, 1889. This is the result of the current ecumenical movement, which many denomination leaders are encouraging the members to accept and follow.

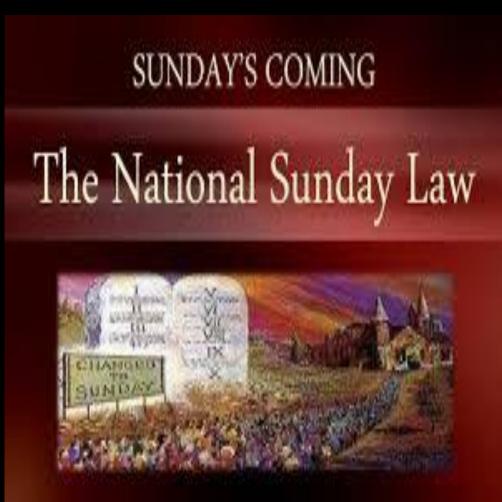


Hidden Objectives

Let us consider the hidden objectives of this national Sunday law.

One: It will destroy religious freedom in America. "The law of God, through the agency of Satan, is to be made void. In our land of boasted freedom, religious liberty will come to an end." Evangelism, 236. What a tragedy! It will maybe time to dismantle the so called: Statue of Liberty (which for sure that the Freemasonic leaders and Jesuits won't allow because of who it really represents to them: "Lucifer the Lightbringer").

Two: This Sunday law will make it possible for papal Rome to force the conscience, as in the dark ages. "Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath they will give life and vigour to the corrupt faith of Rome, reviving her tyranny and oppression of conscience." Maranatha, 179.

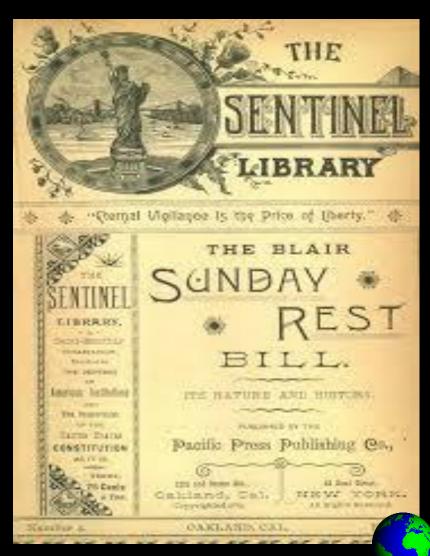




Hidden Objectives (cont'd)

Three: This law will crush the spirit of freedom in America forever. "A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon all the observance of the first day of the week as a sacred day." Last Day Events, 144. That means business will stop. Religious liberty will end. Sabbath keepers will suddenly find themselves opposed, hated, and thrust into a battle for their very life. "Soon, the Sunday laws will be enforced, and men in position of trust will be embittered against the little handful of God's commandment keeping people." Ibid, 129. "Seventh-day Adventists and other "Sabbath Keepers" will fight the battle over the seventh-day Sabbath." Ibid, 144.

Everyone will fight a battle for his or her very life.



Crusade Against Sunday Commercialism

Sunday selling at roadside stores and suburban shopping centres, often promoted by extensive display advertising, has been stirring up controversy in various parts of the country. Law enforcement authorities, pressed by "Save Sunday" crusaders to prosecute at least the principal offenders, have had to rely on ancient laws designed to keep the Sabbath holy by the standards of another day. These laws in many cases have proved inadequate to the task in hand. That task essentially is not to regulate personal conduct, as attempted by the blue laws of colonial times, but to curb or eliminate practices considered by some people either objectionable in themselves or unfairly competitive from a commercial standpoint. The question of Sunday closing still has moral overtones, but the business aspects are of growing importance. Sunday selling, meanwhile, continues on the Increase, presumably because many families find it greatly to their convenience.



Crusade Against Sunday Commercialism (cont'd)

Efforts to enforce old but rarely invoked Sunday laws have led to litigation involving difficult questions in the relationship between church and state. High state courts have recently handed down important decisions in these cases. **Convictions for Sunday selling and** injunctions to restrain interference with such selling now appear headed for the U.S. Supreme Court and final verdicts on the constitutionality of the present statutes. Whatever the decisions, state legislatures already are being pressed to clarify and strengthen existing legislation affecting commercial activity on Sunday.



Crusade Against Sunday Commercialism (cont'd)

Agitation for Sunday closing of stores dealing in general merchandise has come alike from churches seeking stricter observance of the Christian Sabbath and from downtown merchants whose business is hurt by Sunday selling in outlying districts. Counterpressure has been brought to bear by spokesmen for Jews and Séventh-Day Adventists, who observe Saturday as the Sabbath, and by retailers who do a large part of their business on Sunday, Others, including some religious leaders, are torn between distress at profanation of the Lord's Day and belief that Sunday closing laws encroach on religious liberty.



Mushrooming of Roadside Discount Stores

Prosecution of Sunday merchants has followed directly on mushrooming of "super-bargain" stores in the suburbs of large cities and along the highways. Most stores of this kind stay open on Sunday for business as usual. Their Sunday operations, which have grown tremendously during the past decade, differ completely from older forms of Sunday selling. Selling on Sunday used to be confined chiefly to drug stores, delicatessens, and roadside vegetable stands, and they were commonly tolerated even in states in which they were technically subject to Sunday bans on retail trade. The stores either were small and unobtrusive or provided articles of necessity; open for a few hours or longer, their Sunday activity did not intrude on the placid atmosphere associated with the day.



In contrast, the newer types of Sunday stores are big and showy; they sell a limitless variety of bulky merchandise—furniture, household appliances, clothing, etc.—and they draw crowds of customers.
Splashy advertising, usually in full-page Sunday
newspaper displays emphasizing price cuts,
encourages family shopping expeditions. Discount houses were the first to promote Sunday selling, and their success drew other retail stores to neighbouring sites. Supermarkets began to open on Sunday, and small roadside enterprises that formerly served only passing Sunday motorists expanded into full-scale retail establishments. Drug stores, usually exempt from Sunday-closing bans, turned themselves into virtual department stores and built up a large volume of Sunday business. Main roads near some metropolitan centres became dotted if not lined with stores and parking lots which attracted increasing numbers of Sunday customers.



Most downtown stores could not meet competition beyond the city limits by opening their own doors on Sunday. Some were forbidden to do so under ordinances that did not apply in adjacent areas; even if there was no legal bar to opening, the downtown location was a handicap on a day when families took to the road. A number of big stores tried to meet the competition by taking telephone orders for articles advertised in the Sunday newspapers. Others opened branches in the suburbs to get the Sunday trade.
But most city merchants in areas where
Sunday selling of this type was new sought
to mobilize church support in a campaign
for prosecution of their competitors under
old and long-neglected Sabbath laws.



No estimate of the size of the Sunday retail market has been made, but it is believed to run into billions of dollars, and there is every indication that it is spreading despite efforts to enforce closing laws. - Joseph E. Ritter. Roman Catholic Archbishop of St. **Louis and & leading Sunday-closing** crusader, said in a letter to fellow priests last summer that "Indications are we are losing ground in the struggle to maintain Sunday us the Lord's Day."

The expansion has occurred largely among discount houses, clothing, appliance, hardware, and food stores and among automobile dealers.



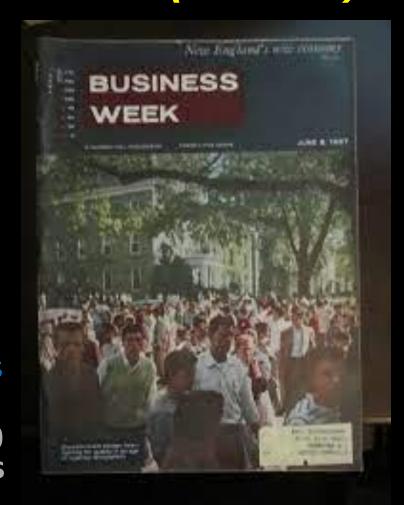
A survey by the Super Market Institute of 1,200 markets opened in 1957 showed that 27 per cent did business on Sundays, whereas only 5 per cent of all supermarkets had remained open on Sunday in 1950, - Thomas Kenny, "Sunday Selling Spreads," Dun's Review and Modern Industry. February 1958, p. 38.

Sunday selling is most prevalent in the Far West, where there has been little agitation against it. The current marked expansion is taking place in the East and Middle West, where in many communities to open or not to open on Sunday has become a burning issue.

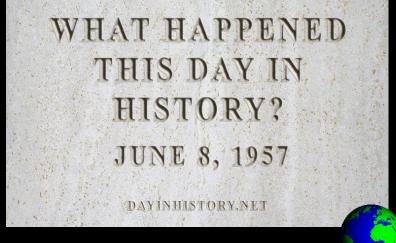


Before New Jersey enacted new restrictive legislation last year, it was estimated that Sunday sales along the main highways of that state amounted to \$100 million a year. One count showed that "there are possibly 50 out of around 600 highway merchants who sell \$1 million worth each annually on Sunday." - "The Sunday Driver Becomes Big Market," Business Week, June 8, 1957. p. 66.

Some stores did as much as 40 per cent of their total business on that day.







The widespread impact of Sunday selling on the business of conventional stores was made apparent by pleas for Sunday closing made in 1958 and again in 1959 by the National Retail Merchants Association (Formerly the National Retail Dry Goods **Association**.) and the Variety Stores Association, which together represent 20,000 retail outlets throughout the country. The N.R.M.A. noted that "Sunday openings create public relations problems for retailing." The Variety Stores expressed fear that "Sunday selling, now limited to a relatively few sections of the country will, unless checked, spread rapidly," and that "family, religious and business life of every community will be changed by Sunday selling."





Factors Stimulating Sunday Sales Growth

The upsurge of Sunday shopping is attributable to a combination of factors associated with basic changes in the character of family life—increased purchasing power, suburban living, a worldly approach to Sabbath obligations, and almost universal dependence on the automobile. In a motorized society the roadside has become the ideal site for retail operations because it is there that parking problems are at a minimum; and Sunday is a favoured day for shopping, because it its then that the whole family has use of the automobile.

Growth of employment among married women, the custom of going for a ride on Sunday, the leisure available then to "look around," the availability of the father to help look after the children—all have enlarged the commercial potential of Sunday retailing. Shopping on that day, moreover, appears to have become a pleasurable pastime. Many persons are said to have replied, when questioned, that they went shopping on Sunday because it was fun. Free hot dogs and coffee, play equipment for the children, and other attractions have added a carnival touch to some Sunday bargain centres.





Factors Stimulating Sunday Sales Growth (cont'd)

However popular it may be, Sunday shopping on the order of that now often prevailing has evoked protests from influential segments of the urban community. Antagonism has been aroused not only among church leaders and city merchants, but also among citizens who feel that the traditional character of Sunday is adversely affected by the bustle and commercialism of the shopping centres. It has been asserted that Sunday shoppers create traffic jams and safety hazards. Labour unions in some communities have joined the crusade against Sunday selling on the ground that it imposes hardship on employees.





Church Campaigns Against Sunday Shopping

The Catholic Church in the past decade has taken leadership of the battle against Sunday commercialism, assuming a role that had been traditionally held by Protestant denominations. Protestant ministers continue active in local "Save Sunday" drives, and the 74-year-old Lord's Day Alliance still campaigns for stricter Sunday laws, but Protestant churches as a whole have not presented as solid a front as Catholic in demanding stiff civil penalties for Sabbath violators.

Virtually every Catholic selling is allowed has delivered sermons or issue prelate in areas where Sunday d special pronouncements favouring strong legislation to stop the practice. When the Advocate, official organ of the archdiocese of Newark, began a Sunday closing campaign five years ago, it solicited the views of New Jersey legislators on Sunday closing laws and published their responses in successive issues. This and other activity led eventually to revision of the state law.





Church Campaigns Against Sunday Shopping (cont'd)

National Catholic lay organizations have circulated pledge cards, automobile bumper stickers, and posters among opponents of Sunday selling and among stores which agree to close on Sunday. An instruction sheet on how to conduct a community campaign against Sunday selling, prepared by the National Council of Catholic Women, urges individuals to write letters to store managers stating that "you have no intention of initiating a boycott but you are asking your members to patronize on week-days those stores which remain closed on Sunday." Bishop George J. Rehiring of Toledo told his flock in a pastoral letter in April 1958 to "give extra consideration throughout the week" to merchants who are closed on Sunday, so they won't "lose out to their conscienceless competitors."

Church Campaigns Against Sunday Shopping (cont'd)

While Protestant leaders are equally concerned that the Lord's Day be properly respected, they are not of one mind on the best way to combat Sunday commercialism. The division of opinion was indirectly disclosed in a "study document" issued last June by the National Council of the Churches of Christ in the U.S.A. to guide member churches in dealing with "problems resulting from the increased trend toward economic activity on Sunday." The document noted that legislation to ban Sunday selling was "sometimes sought by economic forces as a means to remove ... competition, rather than for bona fide protection of Sunday as a religious day." It reported, moreover, that the "general consensus, coming from numerous areas where community-wide efforts against economic encroachments on Sunday have developed, points unquestionably to the greater value and dependability of solutions reached by voluntary agreement rather than by legislative fiat." - National Council of the Churches of Christ in the U.S.A., Economic Pressures and Sunday Observance, June 1959. pp. 5–6.





Community Conflicts Over Sunday Retailing

Where community pressure has resulted in tightening of Sunday closing laws and prosecution of Sunday merchants, it has been made effective by combining the efforts of Catholic and Protestant churches with those of local commercial interests, sometimes joined by local labour unions. In Cleveland these groups formed an organization, Sunday, Inc., which succeeded in getting warrants issued for arrest of "prime violators" of Sunday closing ordinances.

Other retailers, however, have created an organization called Freedom Enterprises to work for repeal of Sunday laws.

In Portland, Ore., a Family Day Observance Committee, formed by Catholic, Protestant and business groups and headed by a Methodist minister, wrote to 1,800 merchants in the area, urging Sunday observance. In St. Louis a Coordinating Committee Opposed to Sunday Retail Selling campaigned for more vigorous enforcement of existing bans. The Citizens Committee for Sunday Closing in Newark, and similar groups in other New Jersey communities, raised money to promote their cause on the eye of local referenda on the issue.





Community Conflicts Over Sunday Retailing (cont'd) A recent American Jewish Committee study

supported the view that "Save Sunday" campaigns are most successful when the downtown business community joins with the churches to eliminate Sunday commercialism. The study cited two unsuccessful efforts by church groups working alone: the Greater Miami Ministerial Association and the Greater Miami Council of Churches gathered 12,000 signatures on a petition for a proposed Sunday closing ordinance, but the ordinance was rejected by municipal legislators; an attempt by Pontiac, Mich., pastors to get the question of all-day Sunday closing of taverns submitted to the voters failed last year for lack of the number of signatures necessary to put the question on the ballot.





Community Conflicts Over Sunday Retailing (cont'd)

Commercial interests of communities sometimes conflict with the demands of church groups. On the eve of a community-wide straw vote on Sunday closing in Spartanburg, S. C., last summer, a large company announced that it would not go ahead with plans for a multimillion-dollar expansion of its establishment unless assured that it could go on a seven-day-week operation.

Among the reasons Gov. George Dewey Clyde of Utah gave for vetoing a strong Sunday closing law last year was that it would jeopardize the state's seasonal food-processing industry and might force abandonment of continuous operations in the state's copper mines.



Community Conflicts Over Sunday Retailing (cont'd)

In some places a local Sunday closing order has simply had the effect of sending shoppers along the highway to a point where Sunday selling flourishes. This is what happened when a ban was imposed two years ago in Paramus, N. J. Roadside merchants within the limits of Paramus asked the state supreme court for an injunction against enforcement of the prohibition, but their plea was turned down. Because of inequities of this kind, pressure for stronger Sunday closing laws has moved from local communities to state legislatures.



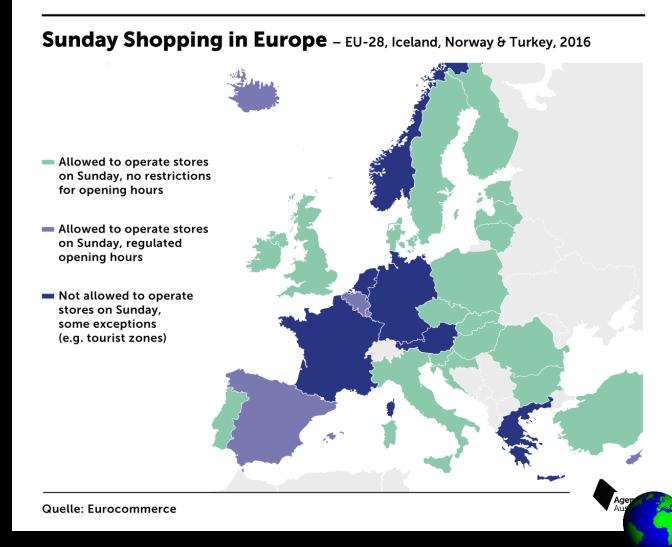
Laws and Litigation on Sunday Closing

The first decree to impose civil restrictions on Sunday activities was promulgated in 321 A.D. by the Roman emperor Constantine; it banned all work, except by farmers, on the Lord's Day.

Sunday observance laws were common on the continent of Europe and in England both before and after the Reformation.

All of the original American colonies had laws requiring church attendance and forbidding work, travel, sports, and commerce on the Sabbath.

The first, enacted in Virginia in 1610, Imposed a death penalty on third offenders, but there is no record that capital punishment was ever Inflicted.



Laws and Litigation on Sunday Closing (cont'd)

Fines, whippings, and confinement to the stocks were the usual penalties. The laws were most strictly enforced in Puritan New England and least observed in the Anglican South. After the Revolution, most states moderated the provisions of the Sunday laws, but they retained prohibitions on buying, selling and labour, except for necessity or charity, and on hunting, fishing, and the like.

It was at this time that Sunday laws began to lose the character of blue laws, a term first applied to legislation of the New Haven Colony In Connecticut that pertained primarily to personal conduct. The present Sunday law of New York State prohibits "all labour on Sunday ... excepting the works of necessity and charity," which are defined as "whatever la needful during the day for the good order, health or comfort of the community."



Laws and Litigation on Sunday Closing (cont'd)

As the secular spirit grew dominant in American society, enforcement of Sunday laws tended to become lax despite periodic agitation on the subject. However, the practice of closing up shop on Sunday, reinforced by the recognized need of industrial workers for one day of rest in seven, remained firmly entrenched in law and custom. A trend toward further liberalization of Sunday laws gained headway after the Civil War. In the present century there has been marked relaxation of bans on commercial sports and entertainment on the Sunday, at least during afternoon hours not coinciding with the usual time of church services. Some states have given localities the right to decide what to allow on Sunday, with the result that Sunday activity has become freer in populous metropolitan centres than in the more conservative small towns or in country districts.



Liberalization of the Original Sunday Laws

Frequent amendment of Sunday laws, coupled with the tendency of lawmakers to retain obsolete provisions in the absence of concerted demands for their removal, have left the statutes a confusing mixture of what can and what cannot be done on the Sunday. Commonwealth **Attorney William Hassam told the Arlington County (Va.) Board last Jan. 16** that he would try to enforce the Sunday law of Virginia more rigidly if its provisions were clearer. A Cincinnati police court judge last year characterized Ohio's Sunday law as "inequitable, anachronistic, and a hodgepodge of inconsistencies."



Liberalization of the Original Sunday Laws (cont'd)

Many changes have been made in Sunday laws to meet demands of commercial interests for exemptions that were widely favoured by the public. Such exemptions have applied to railroads, public utilities, communications services, automobile repair shops, newspaper plants, drug stores, restaurants, certain types of manufacturing plants, and vendors of cigarettes, candy and other small items. Some of the exemptions seem far removed from the classification of necessity or charity. North Dakota, for example, exempts not only public utilities and feed merchants but also bootblacks and popcorn stands. Massachusetts in 1957 made an exception for frozen custard stands—about the 70th modification of a law which originally penalized "whoever on the Lord's Day keeps open his shop, warehouse or workhouse, or does any manner of labour, business or work, except works of necessity or charity."

The Book of the General Lawes and Libertyes Concerning the Inhabitants of the Massachusets

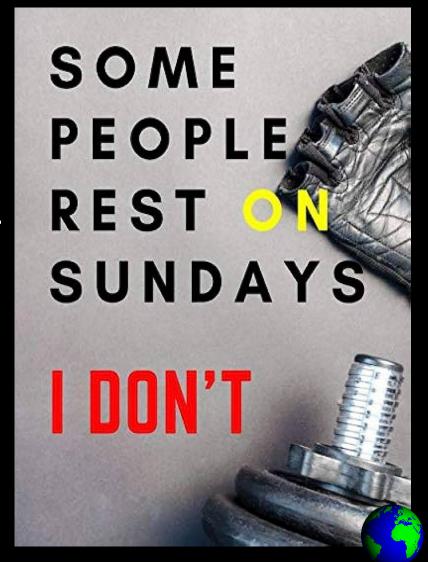




Liberalization of the Original Sunday Laws (cont'd)

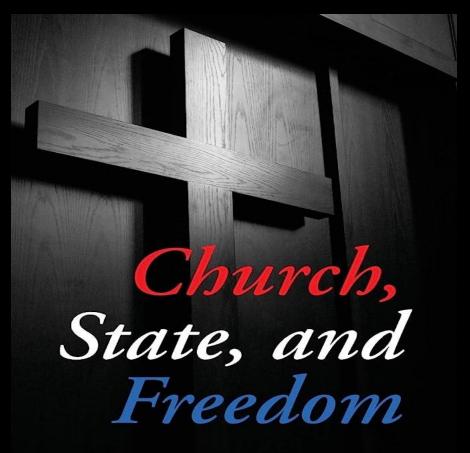
Some states repealed their general Sunday laws and substituted bans on specific activities. Arkansas, lowa and North Carolina are among states which have followed this course in the past decade. California repealed its basic law as far back as 1883 and now forbids only boxing and wrestling on Sunday; Colorado, whose general law was repealed in 1916, now has a Sunday ban only on barbering, boxing and pawn broking. Arizona forbids only barbering; Montana keeps dance halls and pool rooms as well as barber shops closed. A few other western states have minor restrictions of a like nature on Sunday activities.

A majority of states retain general bans on Sunday selling, and around a dozen of them exempt storekeepers who observe another day as the Sabbath. But Sunday selling by the exempted merchants is not unrestricted. The Massachusetts law allows Jewish stores which close on Saturday to sell only kosher meat on Sunday, and only between the hours of 6 and 10 A.M.



Inconsistencies in Existing Sunday Statutes

The curious patchwork of Sunday law resulting from the numerous exemptions is illustrated by the following partial list of provisions in the New York law: Bread and cakes may be sold on Sunday but not uncooked meat; butter and cheese sales are prohibited after 10 A.M. unless sold in a delicatessen, where sales between 4 and 7:30 P.M. are legal. Tobacco may be sold but not pipes, tires but not automobiles, newspapers but not books. Wrestling, boxing and polo are prohibited, but baseball, basketball and hockey are allowed after 2 P.M., subject to local law." - Leo Pfeffer. Church, State and Freedom (1953). pp. 232–233.



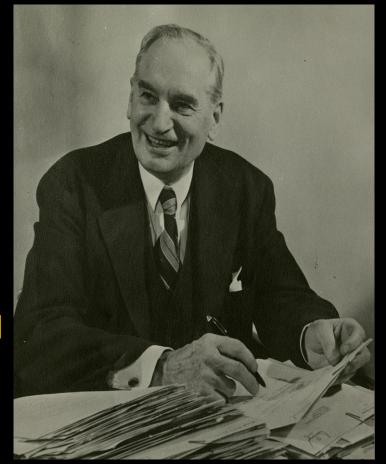
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Leo Pfeffer



Inconsistencies in Existing Sunday Statutes (cont'd)

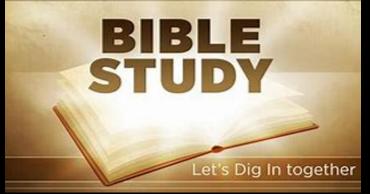
The inconsistencies of Sunday laws have suggested to their opponents the tactic of demanding enforcement of the existing statutes in their entirety against all violators. Sunday merchants near Cincinnati made such a demand recently as the first gambit in a campaign for repeal. When theatre owners in Spartanburg County, S. C., barred from Sunday showings, demanded that the law be applied against all violators, police launched a drive that netted 1,000 arrests on three Sundays in one summer. Several magistrates complained of overwork, the sheriff said he needed more manpower, and one judge noted that it cost the state \$25 to collect a \$1 fine. In this case the law stayed on the books, but enforcement lapsed and Sunday selling continued. The late Sen. William Langer (R N.D.) had a different experience many years ago. As attorney-general of North Dakota in 1917, he was one of the first to engage in wholesale enforcement in a successful move to compel the legislature to revise an obsolete Sunday law.





Let's Examine God's Word Now...

The enactment of this Sunday law will produce three important steps in the fulfillment of that great prophecy **found in** Revelation 13: 11–16. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he space as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast that the image of the beast should both speak, and cause 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."







Placement of the mark of the beast

"The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause 'the earth and them which dwell therein' to worship the papacy—there symbolized by the beast 'like unto a lion, bear and leopard.' The beast with the two horns is also to say 'to them that dwell on the earth, that they should make an image to the beast;' and, furthermore, it is to command all, 'both small and great, rich and poor, free and bond,' to receive the mark of the beast . . . It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance." Great Controversy, 578, 579.



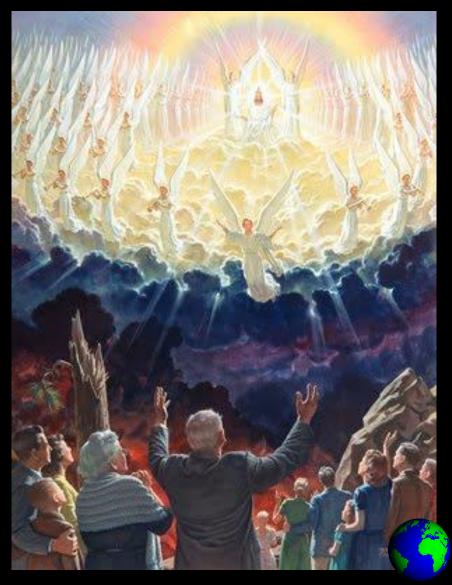
Summary and Conclusion

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. "The coming of Christ is nearer than when we first believed . . . The judgments of God are in the land. They speak in solemn warning, saying; 'Be ye also ready: for in such an hour as ye think not the Son of Man cometh.' Matthew 24:44 . . . Prophecy is fast fulfilling. The hours of probation are fast passing . . . Let us not be found sleeping on guard. Let no one say in his heart or by his works, 'My Lord delayeth His coming.' Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent and flee from the wrath to come . . . We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is soon coming, and we must be ready and waiting for his appearing.

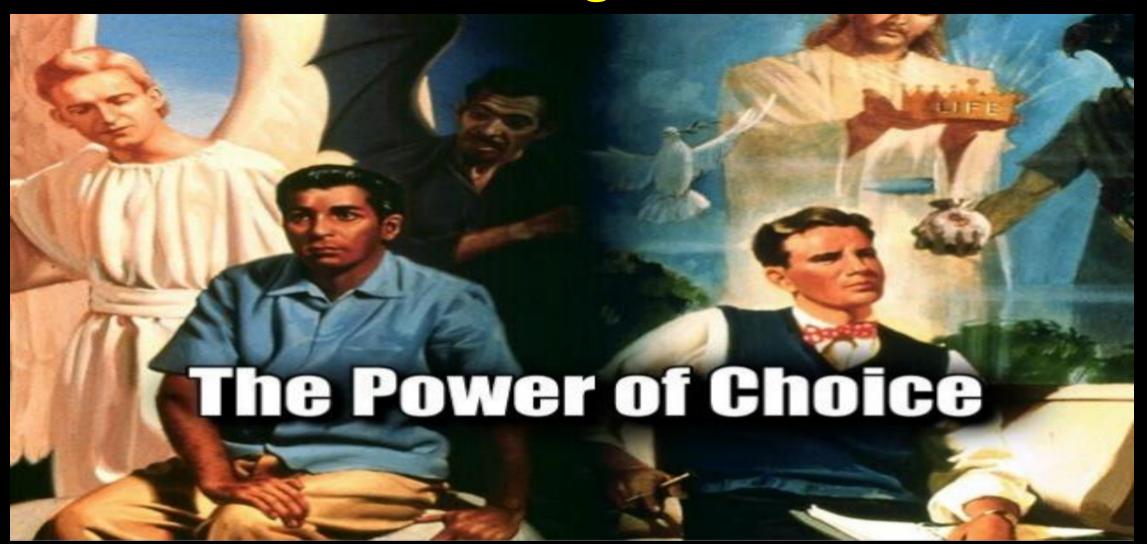


Summary and Conclusion (cont'd)

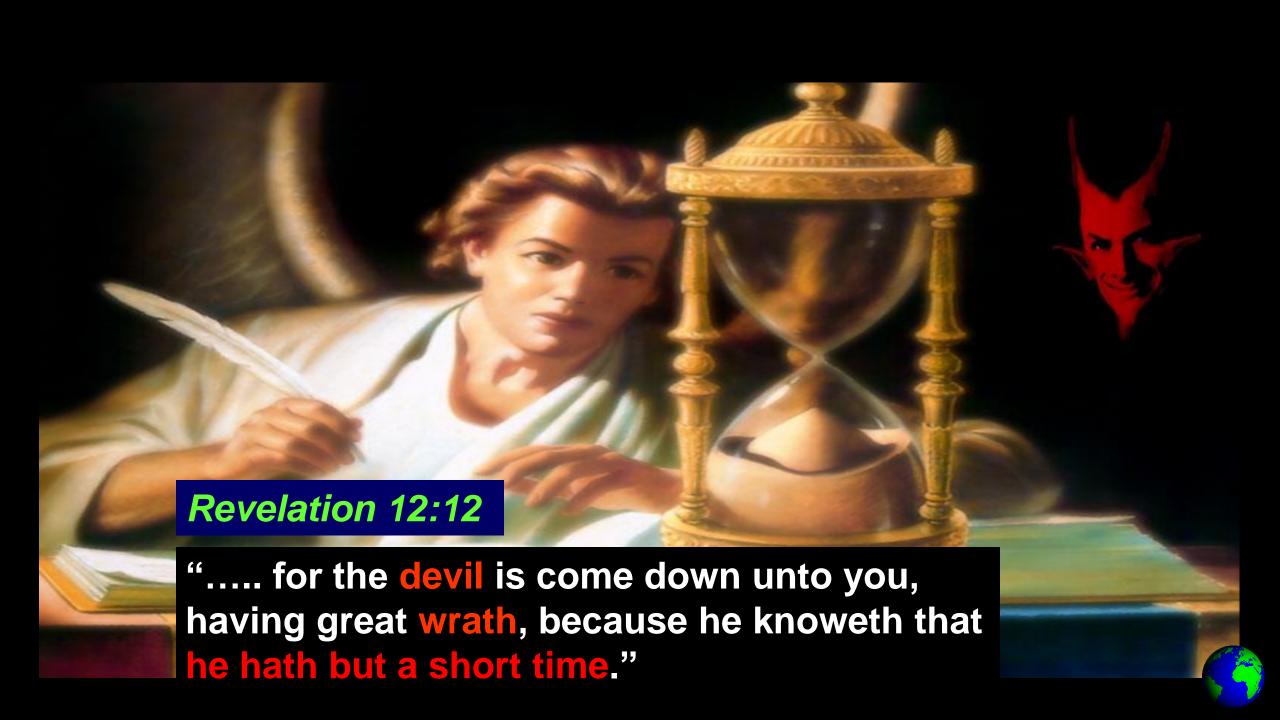
Oh, how glorious it will be to see Him and be welcomed as His redeemed ones! Long have we waited, but our hope is not to grow dim . . . I feel as if I must cry aloud: 'Homeward bound!' We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home in God's Soon Coming KINGDOM... Long have we waited for our Saviour's return. But nonetheless sure is the promise. Soon we shall be in our promised home reigning with Christ upon a NEW and better world. There Jesus will lead us beside the living stream flowing from the throne of God and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There on this NEW earth we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and helping him teach others God's way sitting with Him that sitteth on the throne."



God has given all:







Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. -Revelation 3:20





