

The Sabbath Sentinel

Go set a watchman.
Let him declare what he seeth.
ISAIAH 21:9

AUGUST 1982



Does God's Grace Annul His Law?

By S. O. Martin

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IN OPPOSITION to the Biblical teaching that Christians should observe the creation Sabbath, the seventh day, some men quote the last half of Romans 6:14, which states, "Ye are not under the law, but under grace." But if anyone will read the previous thirteen verses, he will see that Paul was writing to new converts to Christianity. Baptized for the remission of sins, they had risen to "walk in newness of life," as the apostle phrases it (verse 4). "For sin shall not have dominion over you," he said to them, "for ye are not under the law, but under grace" (verse 14). God says that "the whole world" (1 John 5:19) — which includes all the Gentiles as well as the Jews — is under the law in this sense. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may

become guilty before God" (Romans 3:19). But now the Christian believer, having been pardoned of his offense against God through Christ's death, does not live under the shadow of divine justice's disapproval. They were not "under the law."

Those opposing the Sabbath doctrine also declare that nine of the Ten Commandments have been incorporated into the new covenant. Paul said, "Ye are not under the law" in A.D. 60, some 29 years after Christ's death had ratified the new covenant, or relationship, between God and man. But if at that time nine tenths of the law still remained in force (as some argue), then Paul ought to have said, Ye are nine tenths under the law and one tenth under grace.

Seventh-day Sabbath opponents also contend that no record exists of anybody observing the

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Sabbath from creation to the time of Exodus 16 and that the historical silence proves that man did not observe it before Moses' lifetime. Such reasoning works both ways. The Book of Acts, for example, contains no record of any meeting to break bread after the Pentecost meeting of Acts 2 until the one mentioned in Acts 20. Therefore, according to their argument, the Christian church did not assemble for Communion on the first day of the week for a space of about twenty-seven years.

In the effort to show that the Sabbath had no existence before the

Exodus, some quote a passage in Nehemiah which says, "And [thou] madest known unto them [the Israelites] the holy sabbath" (see Nehemiah 9:13, 14). They claim that the reference indicates that the Hebrews did not know about any Sabbath before then and that consequently it had not existed before the Exodus. Yet in Ezekiel 20:5 we find the statement, "And [I] made myself known unto them in the land of Egypt." Does that mean that before He made Himself "known" to the Hebrews in Egypt God had no existence? The fact that while they suffered in Egyptian slavery they had

forgotten God does not imply that He had no existence prior to that time. And the fact that for the same reason they did not remember to observe the Sabbath does not mean that it had no previous existence. Jesus stated that "the sabbath was made for man" (Mark 2:27). The term "man" means more than just the Hebrews. It includes every human being from the time of Adam onward.

The law of the Ten Commandments antedated sin's entrance into the world. If there had been no law, there could have been no sin. "For where no law is, there is no transgression" (Romans 4:15). "Sin is not imputed when there is no law" (Romans 5:13). "Sin is the transgression of the law" (1 John 3:4). The moral law — or the Ten Commandments — points out sin: "For by the law is the knowledge of sin" (Romans 3:20). "Nay, I had not known sin, but by the law," Paul writes, "for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7). What law commands us not to covet? The Ten Commandments. James also explains that "the whole law" of the Decalogue is the law we violate and the one which condemns us when we sin. (See James 2:10-12.)

At different times the allegation has risen that there exists not one single passage in the whole Bible that intimates that a Gentile was ever commanded to keep the Sabbath. The Old Testament Book of Isaiah contains several promises for the non-Jew who accepts God as his Lord and keeps the Sabbath. "Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand

from doing any evil." "Also the sons of the stranger [foreigners," A.R.V.], that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Isaiah 56:2, 6, 7). The passage speaks of "strangers" — Gentiles — and not of just one, but "every one," every Gentile in the world. It does not speak of them "that join themselves to the Jews." Instead, it refers to all "that join themselves to the Lord." Acts 13:42, 44, 17:1-4, and 18:4, 11 contain specific instances of non-Jews keeping the Sabbath in New Testament times.

By their argument that the Sabbath is an institution reserved only for the Jews, men cut themselves off from the new covenant the Christian has with God. The principle behind it can be turned against other vital points. "I will make a new covenant with the house of Israel, and with the house of Judah," God said (Jeremiah 31:31; see also Hebrews 8:7-13). Seeing that He establishes the new covenant "with the house of Israel, and with the house of Judah," how can the non-Jews — the Gentiles — share its benefits? The theologian who uses the argument that the Sabbath pertains only to the Jews must with even greater reason restrict the new covenant relationship to the Hebrews. Yet the author of the Book of Hebrews applies the new covenant to the Christian church.

God speaks of "every one that keepeth the sabbath from polluting it, and taketh hold of my covenant." God's covenant is everlasting

(Hebrews 13:20, 21; Isaiah 55:3; Ezekiel 37:26), especially the commanded covenant, or Ten Commandments (Deuteronomy 4:13; Psalm 111:7, 8). "And he declared unto you his covenant, which he commanded you to perform, even ten commandments" (Deuteronomy 4:13). The commanded covenant was the basis of both the old and new covenants. God called Sabbath observance — a part of the Decalogue — "a perpetual covenant" (Exodus 31:16, 17).

God speaks to man as if He had formed a first and a second, or an old and a new covenant (See Hebrews 8:8-13). In reality, though, so far as He is concerned, the covenant is eternal. He varied some of the conditions of the eternal covenant because man would not and could not keep the stipulations of the first covenant between God and man. The new covenant is based "upon better promises" (Hebrews 8:6, 7). Man — specifically, the Israelites — made the promises involved in the old covenant, while God made them in the new one (See Exodus 24:7; 19:8; Jeremiah 31:33; Hebrews 8:10). In the first covenant the people promised, and in the second the Lord promised. The difference in the two covenants centers in who made the promises.

Antisabbatarianism declare that 2 Corinthians 3:7 says Christ took the law — "written and engraven in stones" — and abolished it. The Bible does not say that. It says that the "glory was to be done away." The Revised Standard Version translates the phrase as "fading as this was." It does not say that the law was to be done away. The phrase apparently refers to the glory on Moses' face, a glow that soon faded away. We also

read that the "vail is done away in Christ" (verse 14). The words glory and vail are not the same as law.

The passage in 2 Corinthians 3:7-13 is plain. It discusses ministration — the act or process of someone's interceding for man before God — and describes a change that took place in it. Moses was the ministrator in the first covenant, while Christ is the ministrator in the second. The word ministrator appears four times in the King James translation of the chapter. (The R.S.V. uses "dispensation.") Paul refers to the first covenant as the "ministration of death, written and engraven in stones" (verse 7).

In the ministration of the first covenant God wrote the Ten Commandments law on the tables of stone; but in the ministration of the new covenant He inscribes the Decalogue on the tables of the heart — in the individual's mind and character (See Hebrews 8:8-10; Jeremiah 31:31-33). God found fault with them — with the Hebrew people, but not with the law. The law is perfect (Psalm 19:7; James 1:25) and holy (Romans 7:12). He desires to have His perfect and holy law revealed through men's lives — their thoughts and actions.

Those who reject the Decalogue often labor under the erroneous impression that the law of Moses and the law of God are the same thing. The law of God is one which He wrote in the form of the Ten Commandments with His own finger on the tables of stone (Exodus 24:12; 31:18; 34:28; Deuteronomy 4:13; 5:22; 10:2, 4). God both spoke and wrote the Ten Commandments. "My covenant will I not break, nor alter the thing that is gone out of my lips," He said centuries later (Psalm 89:34).

Some argue against the Sabbath by quoting Colossians 2:14-17, which speaks of certain sabbath days "which are a shadow of things to come," alleging that it indicates the abolition of the weekly Sabbath. But Paul distinguishes the sabbath days "which are a shadow of things to come" from the seventh-day Sabbath made for man in Eden before the entrance of sin (Genesis 2:2, 3). "The sabbath days" were symbolic of various parts of the plan of salvation. Moreover, by the word *shadows* Paul meant "things to come," symbols of events still future when God gave the ceremonial sabbaths to man. The seventh-day Sabbath always stood for something that had already occurred — the creation of the world (see Genesis 2:2, 3; Exodus 20:11; 31:17).

The apostle refers to the annual sabbaths — yearly rest days — the Israelites observed as they celebrated their religious feasts (Leviticus 23:7, 8, 21, 24, 25, 30-32, 35, 39). Because they came on specified days of the month and without particular regard for days of the week, the ceremonial sabbaths did not fall on the same day of the week each year. A similar thing occurs today in the case of the celebration of Independence Day and Christmas, which fall on different days of the week from year to year. As civil ordinances establish the observance of July 4 as Independence Day, so also the law of Moses ordered the Israelites to abstain from ordinary work on the ancient annual sabbath days. Ordained only in the law of Moses and not mentioned in the Ten Commandments, the Hebrews were to keep them "besides [in addition to] the sabbaths of Jehovah" (Leviticus 23:38, A.R.V.).

Whereas the annual sabbaths foreshadowed and pointed forward to how Christ would work out the plan of salvation — and they would be abolished as a result — the seventh day Sabbath, which Christ Himself declared to be the Lord's day (Matthew 12:8; Luke 6:5; Mark 2:28; Revelation 1:10), pointed to Creation. Christ (Luke 4:16, 31) and His faithful followers in apostolic times (Matthew 24:20; Luke 23:56; Acts 13:14, 42, 44; Acts 16:12, 13; 18:1-4, 8, 11) honored the seventh-day Sabbath. "All flesh" (redeemed Jews and Gentiles) in the new earth will also observe it. (Isaiah 66:22, 23; 2 Peter 3:10, 13; Revelation 21:1; 22:14.)

Vermont's Sunday Law Is Ruled Unconstitutional

•Vermont's much-amended 200-year-old Sunday law was amended one time too much, according to the state supreme court, when a provision was added in 1976 making it illegal for any store with more than seven employees to open on Sunday. Family-owned stores, however, regardless of size, could open. The state legislators had interpreted the law to mean that stores larger than 5,000 square feet could not open on Sundays.

The high court said that the assistance to the small stores was being given without proving that it was essential, and that violated the state constitution.

State Senator John Howland, who had originally sponsored the present law, said it was unlikely that the legislature would try to resurrect the law. "The Supreme Court has ruled," he said. "I will have no occasion to question that ruling."

Some Things Must Be Experienced

TWO weeks ago I had never heard of Assateague Island, just off the coast of Maryland and Virginia. But our daughter and youngest son had visited this 37-mile long strip of land that abounds with tales of buried pirate treasure, wrecked ships, and a ghost gasping, "I'm lookin' fer me 'ead!"

So we camped there, and we're glad we did. Wild horses (descended, legend affirms, from horses that escaped from a wrecked Spanish galleon) still roam the island; two of them invaded our camp. And being lulled to sleep by the sound of the surf almost made us forget that the Federated Mosquitoes of America were meeting that weekend on the island. We'll never forget the experience.

If Angie and Jon had set out to "prove" to us that we should see it, we might never have gone. But they liked it, and their enthusiasm spilled over to us. So we went.

Proving that the seventh day is the true Sabbath has its place. But showing that we enjoy it may be even more effective in getting others to try it for themselves.



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

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Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.



Brotherly Love

By Janyce Lynn

NOW that everyone has had a chance to think about the letter from our German brother, the letters in reply, and the Second Commandment, I think it is time to delve into the question a little deeper. But before we do that, I think it would be proper to praise God for our German brother and his letter, as his action has caused many of us to contemplate his point and the true meaning of the Second Commandment. So let's start at the beginning by quoting his letter; the seed of the question:

He wrote, "It's fine that you published 'A Threefold Blessing' on the New Testament Sabbathkeeping. It would be also nice if you paid enough attention to the second commandment to stop publishing pictures of Christ."

When I read his letter, I first took his second sentence to be fairly sarcastic and I read between the lines. "Why don't you obey the Second Commandment *my way* and stop being such hypocrites." Maybe you read that same meaning into his letter along with me. Well, we were wrong to do so. There are several reasons why:

First, we know that our German

brother, in all likelihood, wrote because he believed he saw room for improvement in the BSA and the Sentinel. The fact is very likely that he wrote out of love for God and love for us, his brothers and sisters in Christ.

Second, it is safe to assume that since he wrote from Germany and his name is Dieter Heimke, that he is a native German and thus, English is his second language. Therefore, the supposed sarcasm was probably nonexistent and appeared due to a language barrier only. Even if that were not the case, we should have assumed it so because we cannot read his heart.

Thirdly, we can also assume that drawings of Christ *did* bother him and made him feel uncomfortable and that he was trying only to eliminate something from the BSA that made him feel uneasy in order that he could more fully enjoy the benefits of being a *Sentinel* reader.

Upon further examination, I cannot find anything unChristian in what Mr. Heimke was trying to do, or did do. Myself, I'm not sure about. Instead of searching for an understanding of my brother, I *judged* his intentions; I tried to read

his heart, and that's something that I am commanded not to do, as judging is Christ's responsibility.

I would like to say to everyone, Let's search for true understanding *before* we make judgment on one another. However, I cannot say such a thing, because the Scripture commands us *not to judge* . . . period! (Look up James 4:11,12).

Mr. Heimke, I was in error and I sinned. I ask your forgiveness.

Regarding the same issue, Laura Williams wrote in to say, "I know that the German brother had the word of the great Creator to back him up — the Second Commandment says . . . [what it means, and it] means just what it says." She continues, "Remember, James 2;10 says, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' "

Ms. Williams said she withheld what she had to say until God's Spirit drove her to vent her feelings about the issue. I don't doubt that one iota. However, it should be noted that very frequently the Eternal allows errors to be made in order that we may learn from them. In fact, errors are the driving force in our pattern of human learning, and errors probably for *the major portion* of our learning. (For example, my misunderstanding of our German brother.)

She also said, "This [Second] Commandment is just as important as all the other nine, including the fourth one."

Her statement is correct. I doubt anyone will disagree. However, by omission, it implies that the Ten Commandments are the "supreme law," and this is not so. That's right; I said the Ten Commandments are *not* the highest laws of God. There are two laws of higher authority. To

quote, "And one of them [the Sadducees], a lawyer, asked him [Christ] a question, to test him. 'Teacher, which is *the great* commandment in the law?' And he said to him, 'You shall *love the Lord* your God with all your heart, and with all your soul, and with all your mind. This is the *great* and *first* commandment. And a second is like it, You shall *love your neighbor* as yourself. *On these two commandments depend all the law* and the prophets' " (Matt. 22:35-40, RSV, emphasis added).

So we see very plainly here that love toward God *and* man, are in fact, the two supreme laws. If there is any question about any law or ordinance, including the Ten Commandments, we must turn to the question of love and ask, What must I do to show love toward God and man? Thus, *loving God* must be the motivation for keeping the first four commandments (some believe the Fourth Commandment is relevant to expressing love for ourselves the temples of God). *Loving man* must be the motivation for keeping the last six commandments. However, keeping the Ten Commandments is not an end in itself. Our love for God and man should not be limited to the Ten Commandments. They are really *just examples* of what we must do to show love. Understanding this is part of what is meant by being freed from the law, for if we truly love, we will be keeping not only those ten, but hundreds of thousands of unwritten laws.

Thus, in restating Ms. Williams' thought, I would say, to be kind, understanding, and considerate (loving) toward the neighbor who just cheated you is just as important as the Second Commandment. To

me, this is the real meaning of the law, although it's extremely difficult to practice at times. Therefore, we can see James's point (of breaking one part and being guilty of all), is simple to understand; *anything* we do, or do not do, that is not motivated by love is making us guilty of breaking the supreme law of love. When we don't love, we are guilty of breaking all the law of love, not just part of it. We either love . . . or we don't. There is no such thing as "half-hearted loving."

Now, let's consider the question of pictures being contrary to the Second Commandment. Although we BSA members abide by different doctrines, I pray that all of us are searching for the truth regardless of what that truth tells us or regardless of whether that truth agrees with out individually accepted doctrines or not. So, let's investigate the Second Commandment (we'll find it in Exodus 20:4-6).

Our German brother implied in his letter that looking at an artist's rendering of our Lord Jesus Christ is breaking the Second commandment. Although he didn't say so, it seems obvious to me he was basing his belief in a fairly common doctrine among Sabbathkeepers, that is, that such a drawing is a "graven image," or that it is a likeness of *anything* in heaven, on earth, or in the waters.

This is not an uncommon belief. A man who is an elder of a Sabbathkeeping church near where I live requested that all church members destroy all family pictures in addition to giving away their TV sets. I can very easily understand such action in trying literally to keep the Second Commandment to the letter of the law.

However, I see some problems

here. Verse 4: "Thou shalt not make unto thee any graven image."

"*Graven image*. An idol or fetish carved in wood or stone." "grave³ (grav) tr.v. graved, graven (gra'ven), — 1. To sculpt or carve; engrave: — 2. To stamp or impress deeply; — (See *ghrebh*-²)"

"*ghrebh*-². To dig, bury, scratch — Old English grafan, to dig, engrave, scratch, carve." (*American Heritage Dictionary*, 1980 Edition).

We see here that it would be rather difficult to "dig, engrave, scratch, or carve" a photograph, a TV picture, or an artist line-drawing, but let's check another source; Adam Clark's Commentary."

*We either love . . . or
we don't
There is no such thing
as "half-hearted loving."*

He writes, "As the word *pasal* signified to 'hew, carve, grave,' *pesel* may here signify any kind of image, either of wood, stone, or metal, on which the axe, the chisel, or the graving tool has been employed."

Again, we find it difficult to draw a picture on "wood, stone, or metal" with a "graving tool, chisel, or axe," or to take it a step further and publish it in such a medium with those stated tools. So far as I know, there has never been an issue of the *Sentinel* published of wood, stone, or metal. However, the definition of graven image is really not the issue here.

When we start tearing Scripture verses apart and ignoring what we

don't understand, we are asking for big trouble with the Lord. Thus, to take one part of verse four and attempt to separate it from itself is to misapply the Scripture. In fact, all of verses 4, 5, and 6 should be read together in order to fully comprehend what the Eternal is telling us here. In this case, I seriously doubt that anyone who studies even verse four by itself can continue to do so very long without understanding that the Eternal is telling us *He doesn't want us worshipping other gods!* To quote Adam Clark again:

"Or any likeness. To know the full spirit and extent of this commandment, this place must be collated with Deut. iv. 15, etc: 'Take ye therefore good heed unto yourselves . . . lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.' All who have even the slightest acquaintance with the ancient

*The Eternal wants us
to be well-adjusted and
well-balanced servants of
His*

history of Egypt know that Osiris and his wife, Isis, were supreme divinities among that people, The likeness of any beast, *behemah*, such as the ox and the heifer: Among the Egyptians the ox was not only sacred but adored, because they supposed that in one of these animals Osiris took up his residence; hence they always had a living ox, which they supposed to be the habitation of this deity; and they imagined that on the death of one he entered into the body

of another, and so on successively. This famous ox-god they called Apis. The likeness of any winged fowl: The ibis, or stork, or crane, and hawk, may be here intended, for all these were object of Egyptian idolatry. The likeness of anything that creepeth: The crocodile, serpents, the scarabeus or beetle, were all objects of their adoration. The likeness of any fish: All fish were esteemed sacred animals among the Egyptians.

"The verse is found in every MS of the Hebrew Pentateuch that has ever been discovered. It is in all the ancient versions, Samaritan, Chaldee, Syriac, Septuagint, Vulgate, Coptic, and Arabic; also in the Persian, and in all modern versions.

"This commandment prohibits every species of external idolatry, as the first does all idolatry that may be called internal or mental. All false worship may be considered of this kind, together with all image worship, and all other superstitious rites and ceremonies."

After one realizes the pagan culture that Moses and his people had recently left and that several generations of those people had lived in and around such gods, it can be readily understood why the Eternal would be so concerned with possible and likely religious deviation from Himself; the only true Eternal God.

Even after the Ten Commandments are given, the Lord comes back to this issue again in verse 23; "Ye shall not make with me gods of silver." Again, this is reference to carved or cast images, or idols; graven images. The Eternal didn't want them to fall back into any kind of pagan worship. But as we know, even while God was giving the Commandments to Moses, Aaron

and his people were making the golden calf, a graven image right out of pagan Egypt.

So we see here, Israel was so indoctrinated into heathen religion that they didn't wait even long enough to hear the law tell them, No idols! The whole calf incident is akin to deciding it's about time to tell your young child not to play with matches, but when you arrive home, the firemen are cleaning up the charred rubble. No wonder Moses was so frustrated he broke the tables of stone. Personally, I wouldn't be surprised if God wrote the Second Commandment just after Aaron's crowd decided to make the golden calf.

To sum up, we have found that the First Commandment prohibits mental idolatry or idolatry of the heart; that which you show by your actions, your thoughts, or your words.

The Second Commandment prohibits physical idolatry, or the creation of anything physical that we serve or bow down before. This can include images in the form of idols or images in the form of ski boats and golf clubs.

In the case of recreation, one could ask, Does it serve me, or do I serve it? We should never become slaves to anything other than our Eternal God.

If a shutterbug becomes a slave to his camera every weekend, then the photograph is indeed an idol, *but* it is an idol to only him, *not to the person who may notice his activity*. If an artist is a slave to his brush and pallet, then the picture he has created is indeed an idol. But likewise, the picture is not an idol to the person who observes or looks at that picture, unless, of course, one is addicted to

viewing art. Moderation is the key in avoiding the creation of our own personal gods.

The Eternal wants us to be well-adjusted and well-balanced servants of His. He doesn't want, neither can He use, a bunch of paranoid people trying to avoid looking at everyday objects, things, or art. After all, our God sees everything; the bad along with the good — and He doesn't sin by it. Why should we think we do?

*Love and tolerance
must become
our number one law.*

Under any circumstances, you should follow your heart and conscience — even if you disagree with what I have presented here! Because we are independently creative and thinking beings (in the image of God), we all develop our individual concepts with regard to interpretation of God's intension for our conduct. We must, therefore, follow that conscience in order to be right with God. The instructions which He gives to each one of us is personal; something just for you or me. The guidance He gives me may not be the same He gives to you. You must not follow "my way" unless the Lord speaks to you to do so. And because of this independence that God has given us, we must, under any circumstance, be considerate and understanding of one another regardless of our differences. Love and tolerance must become our number one law.

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New Hampshire Sunday Law

CHAPTER 332-D [NEW]

SUNDAY BUSINESS ACTIVITIES

332-D: 1	Sunday Work.	332-D: 5	Retail Businesses, Closed on Memorial and Veterans Day.
332-D: 2	Sunday Sales, etc.	332-D: 6	Sunday Dancing Permitted.
332-D: 3	Sunday Racing Exempted.	332-D: 7	Penalty.
332-D: 4	Exceptions.		

332-D: 1 Sunday Work. No person shall do any work, business, or labor of his secular calling, to the disturbance of others, on the first day of the week, commonly called the Lord's Day, except works of necessity and mercv. and the making of necessary repairs upon mills and factories which could not be made otherwise without loss to operatives; and no person shall engage in any play, game, or sport on that day.

332-D: 2 Sunday Sales, etc. No person shall keep his shop, warehouse, cellar, restaurant or workshop open for the reception of company, or shall sell or expose for sale any merchandise whatever on the Lord's Day; but this section shall not be construed to prevent the entertainment of boarders, nor the sale of milk, bread, and other necessaries of life, nor of drugs and medicines.

332-D: 3 Sunday Racing Exempted. No provision of this subdivision shall prohibit or authorize the prohibition of running or harness horse racing meets or dog racing meets on Sunday after midday and no action shall be required because of the provisions of this subdivision by the selectmen of a town or the city council of a city or a town meeting to permit any such meet.

332-D: 4 Exceptions. Nothing in this chapter shall prevent the selectmen of any town, or the city council of any city, from adopting by-laws and ordinances permitting and regulating retail business, plays, games, sports, and exhibitions on the Lord's Day, provided such by-laws and ordinances are approved by a majority vote of the legal voters present and voting at the next regular election. In towns of over ten thousand said approval may be obtained at a special election held before the regular election. But no such by-laws or ordinances shall permit public dancing on the Lord's Day after 1 a.m., or prize fights at any time on the Lord's Day, or the games of baseball, hockey, or football, or any games, sports, or exhibitions of physical skill at which admission is charged or donations accepted, to be held earlier than one o'clock in the afternoon, or the opening of theatrical or vaudeville performances or motion pictures earlier than two o'clock in the afternoon.

332-D: 5 Retail Businesses, Closed on Memorial and Veterans Days. Any retail business that is required to be closed on Sunday under the provisions of this subdivision may not be opened for business on Memorial Day and Veterans Day until twelve noon.

332-D: 6 Sunday Dancing Permitted. Notwithstanding the provisions of RSA 332-D: 4, public dancing shall be permitted after two p.m. on Sundays in hotels licensed under RSA 178: 3 and 178: 4, in restaurants licensed under RSA 178: 3-a and RSA 178: 3-c, and in first class ballrooms licensed under RSA 178: 7-a, provided that such dancing shall have the approval of the state liquor commission.

332-D: 7 Penalty. A person who violates any provision of this chapter is guilty of a violation.

—Courtesy Department of
State, Concord, N.H.

A Sabbath I'll Never Forget

by Eleanor Gamblin

This one marks a milestone in my Christian life, when the veil of error concerning the Sabbath began to lift from my mind nearly 60 years ago. Our family had recently moved to Oakland, Calif. One evening as I was walking with my brother Lester to a Pentecostal mission for my first service there, he informed me, "They keep Saturday for the Sabbath."

"Well!" I replied, "I don't have to believe it."

After that, I attended all the services—every night except Monday, besides Saturday and Sunday afternoons. I'll never forget that this Sabbath fell at Easter time, so the lesson was on the Resurrection. The teacher stated that Jesus rose on the Sabbath, not on Sunday. That was news to me!

After listening to her explanation, I was a bit shaky in my Sunday belief. Christ's resurrection was the only reason I knew for keeping Sunday. This sent me that very Sabbath on a diligent search through the Bible, praying for guidance. The veil began to lift!

First I found, to my surprise, the teacher was right! Eventually, I found much in both Testaments to support the seventh-day Sabbath, but I failed to find any basis for Sunday observance. Like Dagon fell before the ark of the covenant, Sunday fell when exposed to the Scriptures. That veil of error was entirely lifted, and I became a firm believer and observer of God's holy day, the seventh.

It all began on a Sabbath I'll never forget.



Overcoming—The Easy Way

THE typical concept of overcoming goes something like this:

On the one hand are your feelings, desires, impulses, and appetites, which are evil and selfish.

On the other hand is your will or willpower, which is supposed to keep the feelings and impulses in subjection to God's will.

What this amounts to is doing battle with yourself every day—and expending a tremendous amount of mental and emotional energy in the process. It is the *hard way* to overcome!

While many Scripture references refer to the use of willpower and self-discipline, the typical approach to overcoming leaves a lot to be desired!

Changing the Outside Only

One of the major problems with the daily-battle concept of overcoming is that it tends to result only in changes of actions and appearances but not in changes from the heart! Consider the example of a person who smokes. He becomes convinced that he should stop smoking, so he engages in the overcoming battle. He prays and struggles to bring his body into subjection. And if his willpower (or God's help) is sufficient, he succeeds.

He doesn't smoke. But the problem is that on the inside he is probably still a smoker. His desires, impulses, and feelings are still those of a smoker. And in a moment of crisis or tragedy, he may revert to smoking without even realizing it.

How many times I have seen Christians revert to their old ways when the going got tough!

Why?

The answer is this: They changed their actions through willpower, but not their heart and attitude. The churches, and the world, are full of such people:

—smokers who don't smoke,

—alcoholics who don't drink,

—adulterers who don't commit adultery,

—Sabbath nonworkers who aren't Sabbathkeepers,

—ten percent donaters who aren't tithers,

—churchgoers who don't love fellowship and worship,

—polite people who are bitter inside.

These people do things in the letter, but not from the heart. Their actions are going one way, their feelings go another! They are tearing themselves apart!

This kind of overcoming is not what God wants!

Certainly there is a place for



selfdiscipline, for willpower, and for overcoming in the Christian walk. But in the long run, there is a better way, a more permanent way, a much easier way, to become like the Father in heaven (Matthew 5:48).

Getting Everything Going in One Direction

How much more effective would it be to get all aspects of the human mind going in the same direction—the feelings and desires working *with* the will instead of *against* it! Well, God has given us the ability to do just that. He has provided us a way to turn our hearts around to feel and desire *His will*. The very feelings and desires that often tend toward evil can be retrained and redirected toward love and kindness.

Example: Overcoming, Using Willpower

You have a short fuse, and you know it. So you're easily upset when a co-worker makes your job more difficult. Your natural desire is to lash back—to tell him off. But you bite your tongue. You repeatedly tell yourself, "Don't lose your temper now; you've got a short fuse—control it." You have overcome evil by selfdiscipline. But feelings of frustration and resentment linger inside your heart.

Overcoming the Easy Way

A much better way would be to change your "short fuse"—to replace it with feelings of kindness and empathy, with concern for others, to overcome evil by replacing it with good (Romans 12:21)—to change the inside so that you don't have to do battle with it every day of your life!

Focus on the Positive

One of the most important keys to changing from the inside is to focus on what God wants you to become—not on the evil you're trying to overcome.

If you're trying to overcome a short temper, don't say, "I've got to control this temper of mine," because every time you say that, you are reinforcing your image of yourself as being short-tempered. Rather, say, "I'm learning to be patient like Jesus."

If you have problems with lust, focus your efforts on building your marriage and on learning to love people as human beings—not as romantic idols or sex objects.

If you tend to be a tightwad, focus on learning to be generous, and you won't have to worry so much about overcoming stinginess. Overcome evil with good—not just with willpower.

Perhaps the difference between the negative and positive approach to overcoming seems rather trivial. It is not. Here's a little test that may help demonstrate how important it is:

Don't think about yelling at your children!

What image or picture just flashed into your mind? Probably it was a picture of someone yelling at kids—*exactly what you don't want to do!* And every time that image flashes into your mind, it reinforces the picture you have of yourself as an impatient parent.

However, if I say, "Think about being kind to your children," an entirely different picture comes to your mind—a positive picture of what you want to be. And it's that picture your mind should be dwelling on, not the negative one you're trying to leave behind.

If you tell yourself, "I'm not

going to yell at my kids today," you are focusing on the negative—you are reinforcing your image of yourself as impatient. And every time you yell at them, you convict yourself as a failure at overcoming. And if at the end of the day you say, "See, I failed again; I lost my temper," you add guilt and failure to your picture of yourself—which makes it all that much more difficult to change. And, if you say, "I'll just have to try harder tomorrow," you prepare yourself to do even bigger battles with yourself—a disastrous waste of God-given resources.

How much better to focus on the positive by saying, "I'm going to

learn patience today." Think about how Jesus treated children—how He loved them and cared for them. Try to follow His example by being kind and patient to your children. And even if you do lose your temper a time or two, you can still focus on the times you were patient. And at the end of the day, you can say, "I succeeded—I learned a lesson in patience today. I'm looking forward to learning more tomorrow." Then you see yourself succeeding and growing—in a positive way. And success will beget more success—you will be overcoming!

—Focus on Truth



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THE BIBLE SABBATH ASSOCIATION

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Orchids and Onions

We are not sure if you have heard of a large falling away . . . here in Australia.

The numbers of true Sabbathkeepers can now be counted on our fingers. If you have not seen a *Jerusalem Countdown* since January, 1982, I would have to explain that the main bulk of members backing that magazine now believe that keeping God's laws is no longer a requirement for new covenant Christians. Of the handful left who believe the Sabbath to be a blessing not a burden, and a gift from God to man (Mark 2:27), we are endeavouring (because we are very scattered) to keep in contact by means of a newsletter. This newsletter goes all over Australia, to the Philippines, and New Zealand.

We would like to request permission to use small articles and pieces of interest out of *THE SABBATH SENTINEL* in our newsletter. We will, of course, give proper credit. Our aim would be to promote the BSA and make all our readers aware of what you have available in the way of literature. (*Editor's Note: Permission granted on all material not copyrighted.*)

Now that we are all scattered, we rely on literature to feed us, and my husband and I feel BSA literature is well worth spreading around. We have already discovered that brethren in Tasmania had never seen any BSA tracts, and

we have had a request from the Philippines for a copy of *The Sabbath Directory*, so we feel there is a lot more we could do.

—Pat and Jack Meertens
Mt. Waverly, Vic., Australia

It is past time for me to renew my subscription. I use the back issues of *THE SABBATH SENTINEL* as reference concerning questions people might have about the Sabbath. I would therefore appreciate it if you could add to my collection of back issues.

—R. D. Anderson,
Richardson, Texas

Keep up the good work.

—John Alexander
N. Hartland, Vermont



Arkansas Court Overturns State Sunday Law

The Arkansas Supreme Court on June 1 ruled unconstitutional the state law that prohibited the Sunday sale of 14 items, saying that it was constitutionally vague. Enacted in 1965, the law had prohibited the sale of clothing and accessories; household utensils; glassware and china; mechanical or electrical appliances for the household or office; hardware, tools, and paints; building and lumber supplies; jewelry, silverware, watches, and clocks; luggage and leather goods; musical instruments and recordings; radio and television sets; record players, recording devices, and their components; lawnmowers and other outdoor gardening equipment; cameras, projectors and their parts and equipment, except film, flashbulbs, and batteries; and linen, yard goods, trimmings, and sewing supplies.

Rev. Roy McLaughlin, chairman of the Moral Majority of Arkansas, said that the ruling was a long time in coming, adding that his biggest concern was not that stores could be open, but whether store owners could force employees to work on Sundays. He predicted that question may result in another round of legal battles.

Dr. Larry Maddox, pastor of Little Rock Second Baptist Church and president of the recently organized Lord's Day Alliance of Arkansas, said that while his organization favored "constitutionally valid" Sunday laws, its primary

purpose is to promote voluntary observance by individuals and businesses.

Bill Would Relax South Carolina's Sunday Laws

A South Carolina senate subcommittee recommended last April that Sunday restrictions should be relaxed, despite arguments by Senator Jeff Richardson that Sunday should be a day of rest. "In many people's minds," he said, "Sunday is just another day." He felt that most of his constituents opposed the bill.

The bill would lift current three-employee restrictions on grocery stores and allow athletic events, funerals, and cultural events to take place on Sundays. It would also allow the sale of several items now banned on that day, such as cameras and photo supplies, baby supplies, educational materials, flowers, plants, and seeds.

PEN PALS

Jack and Pat Meertens, 495 Waverley Road, Mt. Waverley, Victoria 3149, Australia. 50 and 38 years old, four children, 4 through 11 years, Sabbathkeepers, isolated and always happy to hear from other Sabbathkeepers.

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Our classified ads are a new feature being offered as a service to Sabbathkeepers. Based on a per word rate of 30 cents (including names and addresses, with numbers counted as words), copy for classified ads should be sent to THE BIBLE SABBATH ASSOCIATION, FAIRVIEW, OKLA. 73737, for possible placement of an ad. Do *not* send ad copy to the editorial office. We reserve the right to reject any or all proposed copy. The ad will appear the second month from date of receipt at the office.

Publication of an ad does not necessarily imply unqualified endorsement by the Bible Sabbath Association.

We will continue to publish announcements of denomination-wide meetings without charge.

Why not take advantage of this opportunity?

Classified Ads

We the members of the Church of od 7th Day of Sergief Island, Alaska, would like to hear from fellow Christians who believe in and uphold the Law of God — including the sixth commandment, "Thou shalt not kill." We believe that this commandment is broken constantly by the organized murder of war.

We believe when one is motivated by the Holy Spirit that he (she) will shun to aid and abet earth's war machine and positively will not don a uniform of this nation or any

nation.

We believe that it is high time a church conference of this persuasion be started here in America. We hereby establish such a conference for God's church. Your prayers are coveted. Those who will join with us please write Elder Lloyd V. Orth, P.O. Box 1171, Wrangell, AK 99929.

MESSAGE to God's people in America! \$5.00. Remnant, Box 401, Spirit Lake, Iowa 51360.

Attention Eastern Commandment Keepers

There will be a Feast of Tabernacles Convocation in Schooley's Mountain, New Jersey from October 3rd through October 10th, inclusive. Sponsored by local assemblies in the New Jersey and Philadelphia areas, it will feature inspiring sermons, beautiful music and the best of fellowship for all ages. Tent and camper sites, cottages, family units, dormitories, central lodge accomodations, a rustic chapel in the wildwood, and three square meals a day prepared by a friendly staff round out the clean and cheerful facilities. And you can arrange total feast accomodations for about the same amount you usually spend on gasoline. Last year's convocation was a "seed" feast . . . and a blessing which fell on fertile ground. 1982 will "blossom" with many more attendees, so don't wait to make your reservations. Criteria for participation: *both* attributes of the saints in Rev. 12:17. Phone Larry Ernst (201-852-8133) or Ruth Fink (215-729-2744) for full details.

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