

THE Sabbath Sentinel

March–April 2006



***Spring: A time for new life.
The coming of eternal life.***

BSA — The Bible Sabbath Association

“...the Gentiles besought that these words might be preached to them the next Sabbath.”

The Sabbath Sentinel

March–April 2006 Volume 58, No. 2 Issue 518

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Our Cover: *Spring Brings New Life.*
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Editor: Kenneth Ryland, tss_editor@biblesabbath.org

Associate Editors: June Narber & Shirley Nickels

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BSA Worldwide Web Site: <http://www.biblesabbath.org>

Correspondence and manuscript submissions: Address all inquiries to: Kenneth Ryland, c/o *The Sabbath Sentinel*, 3316 Alberta Drive, Gillette, WY 82718. Phone: (307) 686-5191, E-mail: tss_editor@biblesabbath.org

International addresses:

Australia: Bible Sabbath Associates, Jim & Lyn Carnochan, 7 Sunny Ridge Rd., Arcadia NSW 2159. E-mail: lyn_carnochan@hotmail.com

United Kingdom: Robert Taylor, BSA United Kingdom, PO Box 2086, Abbeydale, Gloucester, GL4 4WD, United Kingdom. Telephone: 01452 417116. Website: www.biblesabbath.org.uk. E-mail: robert@biblesabbath.org.uk.

Nigeria: Bassey Akpan, Nigeria BSA, P. O. Box 1277, Calabar, Cross River State, Nigeria. E-mail: ycog1@yahoo.com

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Our Children Need the Anchor of Truth

I recently came across a statistic that startled me. The majority of youth being raised in Christian homes believe that there are no absolute truths. This says a lot, but mostly it says that whether we would like to believe it or not, our children are the products of the culture they have grown up in. Even though they believe that God created the world and that His own Son gave his life to purge their sins, their outlook on the world is, in general, saturated with secular humanism—the belief that human beings are the point of reference for defining truth and virtue.

There are a couple of things that strike me as necessary in this battle to save our children from drowning in this godless culture. We as parents and Christian teachers must be more forceful in our own defense of Truth before the watching eyes of our children, and we must stop placing them in the middle of the humanistically saturated environment of the government school system, which is today's propaganda machine for brainwashing our youth with modern secularism's definitions of what is right and wrong.

Proving to any youth that the world is governed by absolutes is a relatively easy task, but for some reason, we are not getting the job done. For example, $1 + 1 = 2$ is an absolute truth. This mathematical formula is a fact that is universally understood and easily demonstrable. The truth of moral and spiritual absolutes that govern our relationships with other people and with our Creator can also be easily understood. God tells us that stealing is wrong (i.e., a sin). We learn the painful truth of this absolute when we become victims of a thief or when we see the suffering that theft causes others. Either way the lesson is learned. Even though the truth of this commandment is absolute, how we come to understand and accept it is relative to our own circumstances. Oftentimes, people confuse truth with proof, and, of course, there are those who play on this natural confusion in order to draw our youth into immoral and ungodly acts and attitudes.

Let's take another example of "worldly wisdom" that flies in the face of truth. I just read that over 40%

of American young people believe that living together before marriage is actually beneficial to marriage. Of course, study after study shows the absolute falsehood of this assertion. In actuality, when people live together before marriage, they tend to be less happy than those who do not. There is less satisfaction in their sexual relationship. There is a much higher rate of divorce, and there is a considerably higher incidence of spousal and child abuse. In other words, the "truth" of the matter is that people do much better when they respect the age-old conventions outlined in the Bible.

Of course, we have recently witnessed the growing battle over the teaching of evolution as scientific fact in the classroom. Anyone with an ounce of objectivity cannot help but see the absurd contradictions of the science (so called) of evolution. Any rational mind should be able to see that if evolution were true, we would not see full-blown (and oftentimes larger than their modern counterparts) animal species in the Cambrian geological layer, the "oldest" layer containing an abundance of fossilized life.

When we look at the founding document of the American Republic, the Declaration of Independence, we see that there was a common understanding of what constituted Truth, and of Who was the Author of Truth: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;..." The God-given right to life yields the right to liberty, and liberty is the framework for the pursuit of happiness. Yet, today, the average citizen does not believe that there is any such thing as God-endowed, self-evident truths. In our humanistic, multi-cultural world, all philosophies are viewed as equally valid, so it is thought that the Founders view of truth is no better than any other. The inviolable foundational "truths" of our modern world are diversity, tolerance, and inclusion. Given this modern view of truth, it is hard to imagine liberty continuing within its framework.

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Sierra Leone Bible Sabbath Association



After going through years of chaos and civil war, Sierra Leone, a small West African country north of Liberia, seems to have hope.

This tiny nation of about six million people is blessed with precious minerals, but has been cursed with corrupt governments including neighbors that took the country's wealth for themselves. Sierra Leone's mineral wealth includes diamonds, titanium ore, bauxite, iron ore, gold, and chromite.

The government is slowly reestablishing its authority after the 1991-2002 civil war that resulted in tens of thousands of deaths and the displacement of more than 2 million people (about one-third of the population). The last UN peacekeepers withdrew in December 2005, leaving full responsibility for security with domestic forces, but a new civilian UN office remains to support the government. Mounting tensions related to planned 2007 elections, deteriorating political and economic conditions in Guinea, and the tenuous security situation in neighboring Liberia may present challenges to continuing progress in Sierra Leone's stability.

Twenty native African tribes make up the bulk of the population, 90% (Temne 30%, Mende 30%, other 30%), plus Creole (Krio) 10% (descendants of freed Jamaican slaves who were settled in the Freetown area in the late-18th century), refugees from Liberia's recent civil war, small numbers of Europeans, Lebanese, Pakistanis, and Indians.

The country is 60% Muslim, 30% indigenous belief, and only 10% Christian.

Sierra Leone is an extremely poor African nation with tremendous inequality in income distribution. While it possesses substantial mineral, agricultural, and fishery resources, its economic and social infrastructure is not well developed, and serious social disorders continue to hamper economic development. About two-thirds of the working-age population engages in subsistence agriculture. Manufacturing consists mainly of the processing of raw materials and of light manufacturing for the domestic market. Alluvial diamond mining remains the major source of hard currency earnings, accounting for nearly half of Sierra Leone's exports. The fate of the economy depends upon the maintenance of domestic peace and the continued receipt of substantial aid from abroad, which is essential to offset the severe trade imbalance and supplement government revenues.



On November 1, 2005, the Republic of Sierra Leone Ministry of Social Welfare recognized the registration of The Bible Sabbath Association. Sabbath worshippers of Sierra Leone have come together and formed the Bible Sabbath Association. The BSA in America plans to send them literature to help spread the Sabbath Truth in Sierra Leone. Their address is The Bible Sabbath Association of Sierra Leone, 326 Bai Bureh Road, PO Box 289, Freetown, Sierra Leone. Farray Turay is Secretary General of the Association. We hope to have more information in the future on our fellow Sabbath-keepers in Sierra Leone.

— written by Richard C. Nickels, BSA President

Predictions of Jesus' Birth and Death

by Ed Dickerson

The sleepy village witnessed little of note for centuries until the invasion. In the early morning hours, the church bell roused the inhabitants to fight a fire near the village square. Above the sleepy villagers' bucket brigade, scores of pale, round flowers blossomed in the heavens and soundlessly drifted to earth. It was June 6, 1944, and American paratroopers of the 82nd Airborne Division had jumped into St. Mere Eglise. Later, General Eisenhower announced over the radio that the Allied forces had begun fulfilling their promise to liberate Europe from their Nazi invaders.

Another sleepy village, far removed in time and space from St. Mere Eglise, had witnessed little of note for centuries—until an invasion occurred there. On that historic night, no alarm bells disturbed the village, crowded with temporary visitors and occupying troops. But above the surrounding hills, a bright cloud appeared in the heavens. Foreign dignitaries in the capital miles away noted this celestial beacon. And then a messenger announced its purpose to stunned shepherds, almost the only ones awake at that hour. "Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord." "

God's invasion of this sin-occupied planet had begun in earnest; He had begun fulfilling His promise of liberating earth from sin.

Messianic foreshadowing: generic or specific?

Looking back, New Testament authors saw many scriptures that predicted or foreshadowed the 'coming of Jesus. The predictions are easy to understand. For example Micah specifically predicts that a mighty ruler will be born in Bethlehem.' That's clear enough. But, if you're like me, you've wondered about some of the so-called "foreshadowings"—passages or even events that supposedly "point forward" to the coming of Christ.

But were these Old Testament prophecies and foreshadowings pointing forward *specifically* to Jesus of Nazareth, or just some generic, hoped-for deliverer?

Take the passage in which Matthew quotes from Isaiah 7 about a virgin giving birth to a son: "The virgin will be with child and will give birth to a son, and they will call him Immanuel." " But the birth of that Child was recorded in chapter 8. How could it also be a prophecy of Jesus, to be born centuries later? Or what about

the time Matthew cites the prophet Hosea: "Out of Egypt I called my son." In that passage, God told Hosea He loved Israel enough to deliver them from Egyptian slavery. How can that be a prediction about the life of Jesus to come many years in the future?

Let's look at it this way. In World War II, the Axis nations occupied Europe and North Africa, and the civilian population lacked the power to free themselves. So, military necessity dictated that the Allies had to invade these lands from the sea.

Now suppose someone living in St. Mere Eglise in 1942 had written, "My hopes are in the Allied invasion that will liberate Europe." Would he have been referring specifically to Operation Overlord, the Normandy invasion? Not really. Overlord had not been planned or named in 1942. And yet this same villager might have looked up at the American paratroopers as they glided to earth and truthfully declared, "This is what I've been waiting for!" And looking back, he could easily have seen that the Allied invasions of North Africa and Italy had foreshadowed the Normandy invasion that ended Nazi domination of Europe.

When Satan and sin occupied this planet, God faced a similar problem. Those living under the domination of sin lacked the power to free themselves. Spiritual necessity dictated that only an invasion of divine power could defeat sin and destroy Satan. Immediately after Adam and Eve sinned, God declared war on Satan and sin. He said to the serpent, "You and this woman will hate each other; your descendants and hers will always be enemies. One of hers will strike you on the head, and you will strike him on the heel." " One of Eve's descendants would strike a mortal blow against Satan and sin.

All God's dealings pointed to Christ

But that didn't mean that Adam and Eve's sin caught God by surprise. God didn't dispatch His only Son to earth as a last resort, when all else failed. No, Jesus, "the Lamb that was slain from the creation of the world,"⁶ was God's first and only plan to remedy the sin problem. So both by design and necessity, all of God's dealings with His people were always leading up, "pointing forward," to Christ.

The Lamb. Of all the Old Testament symbols, the sacrificial lamb most clearly pointed forward to Christ. When Adam and Eve sinned, they did not die, because animals died in their stead. God clothed them in animal skins to cover their shame. This foreshadowed the sacrificial death

of Jesus, which covers our sin. The blood of the lamb on the doorposts of the Israelites caused the Angel of Death to “pass over” during the terrible tenth plague on Egypt.’ And when Isaac on Mt. Moriah asked Abraham, “Where is the lamb?” the ultimate answer came from John the Baptist as he pointed to Jesus: “Look, the Lamb of God.”⁸

The Anointed One. Because God always planned to send Jesus, every human He used to deliver Israel foreshadowed the Deliverer to come. When God used Moses to deliver Israel from slavery in Egypt—mentioned by Hosea—Moses’ actions foreshadowed God’s deliverance of all who believe in Jesus from slavery to sin. When Isaiah proclaimed, “Comfort my people,”⁹ the words point to Jesus, the ultimate comfort of God’s people. When the prophet Haggai declared, “The desired of all nations will come,”¹⁰ we recognize that Jesus fulfills the desire of all people, everywhere, to deliver them from sin. And when we hear the words of Job, “I know that my Redeemer lives,”¹¹ we know he, too, hoped for the deliverance only Jesus could give. And that promised birth in Isaiah? Why, it foreshadowed the miraculous birth of the Promised One—Jesus!

But God also warned that these champions would not escape unscathed, for the serpent would “strike his heel.” So when King David suffered betrayal by a close friend, it prefigured Jesus’ betrayal by Judas, one of the disciples.” And Jesus on the cross echoed the psalmist’s anguished cry, “My God, my God, why have You forsaken Me?”¹³ because He fully experienced the pain and hope expressed in Psalm 22 centuries before.

Maybe, like me, you’ve had your doubts about some of the Old Testament passages relating to Jesus. What better time than now, with perhaps a few minutes of solitude, to read the old story again?

Select a modern translation that’s easy to read, but one that you don’t know well. Otherwise, the familiar words and phrases will lead your mind down well-worn paths. Read one of the Gospels through in one sitting. Or read the Old Testament stories again. Let Christ become the lens through which all the rest of Scripture comes into focus.

The sounds of battle have faded, and St. Mere Eglise is once more a sleepy village. But in Bethlehem, the clatter of small-arms fire, the shouts of angry youths throwing stones, and the occasional bomb blast crowd out the memory of the Prince of Peace. All the more reason to remember the glorious story of Jesus and once again hear the angels sing.

1. Luke 2:10,11. 2. See Micah 5:2. 3. Matthew 1:23; Isaiah 7:14. 4. Matthew 2:15; Hosea 11:1. 5. Genesis 3:15, CEV. 6. Revelation 13:8. 7. See Exodus 11 and 12, especially 12:13. 8. Genesis 22:7; John 1:29. 9. Isaiah 40:1. 10. Haggai 2:7. 11. Job 19:25. 12. See Psalm 41:9; John 13:18. 13. Matthew 27:46.

Ed Dickerson writes from Garrison, Iowa. This article is reprinted with permission of the author from *Signs of the Times*, December 2005.

Seeking for Great Things

“Do you seek great things for yourself? Seek them not,” (Jeremiah 45:5,RSV).

Standing in the shadow of the Great Pyramid, Napoleon exhorted his men to emulate the greatness of the ancient Egyptians with these words: “Soldiers, from the summit of yonder pyramids, forty centuries look down upon you.” Today, except for students of history, few remember the “Egyptian Expedition,” let alone the individual soldiers who fought in it.

The Great Pyramid is one of the seven wonders of the ancient world—some say the greatest. Built of limestone blocks, its base covers 5.5 hectares, and its apex rises to a height of 154 meters above the surrounding desert. Its builder, Pharaoh Khufu, known as Cheops to the Greeks, built it not only as a tomb but also as a monument to his greatness. Herodotus, the Greek historian, says that relays of 100,000 men working in 3-month shifts took 20 years to construct it.

When I visited this pyramid with the 1959 Bible Lands Tour group we crawled up a passageway to the King’s Room, where Khufu was supposed to have been buried. His granite sarcophagus was empty. Except for the pyramid, little else remains of Khufu’s greatness. To borrow the words of Shelley’s “Ozymandias,” “Round the decay of that colossal wreck, boundless and bare the lone and level sands stretch far away.”

The day before our visit to Giza, our tour group visited the Cairo Museum. Among other things, we saw the mummified remains of the pharaohs. As I looked at their lifeless forms exposed to the curious gaze of visitors, I could not help thinking that I might now be looking at Moses were it not for the fact that he chose not to seek great things for himself. As “the son of pharaoh’s daughter” (Heb. 11:24), he was heir apparent to the throne of the mightiest of empires. Instead, he “chose to share ill-treatment with God’s people” (verse 25, TLB).

Why did Moses make this choice? Because he had learned that “the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:18). He had learned that, whereas the world reckons greatness by the number of people that serve a man, God reckons greatness by the number of people a man serves.

Probably none of us will ever have to choose between the scepter of an empire and persecution. But all of us must choose between what we consider great and what God considers great.

Are you ever tempted to seek great things for yourself? “Seek them not.”

Donald Mansell, *New Every Morning*, page 178. Review & Herald Publishing Ass’n. 1981.

The Resource for Answering the Critics of Noah's Ark

by John Woodmorappe

Abstract

How many animals did the Ark actually carry, and how did Noah get all those animals on the Ark? How could eight people possibly care for so many thousands of animals, and how could such a small crew deal with tons of manure on a daily basis? How could the koala, which only eats fresh Eucalyptus leaves, be maintained on the Ark for an entire year? Add a thousand and one other similar questions to these. For centuries, skeptics have argued against the veracity of the account of Noah's Ark and the global Flood, gloating over its supposed impossibility. In recent years, such arguments have come thick and fast from modern anti-creationists who have largely parroted the earlier critics of the Ark.

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Compromising evangelicals have uncritically accepted many of these anti-Biblical assertions ("after all, so many scientists can't be wrong") and sought to "save" the Flood account by trivializing it into a glorified river flood of the Tigris-Euphrates. More orthodox Bible-believers, willing to accept all the teachings of Scripture (including its unmistakable claim of a global Flood) have also been needlessly intimidated by these intellectual-sounding anti-Ark arguments. As a result of this, many sincere believers have felt that the only solution to this vast array of "impossible" difficulties with the Ark was to posit miraculous solutions to them.

Yet when we look at all these anti-Ark arguments, we note a conspicuous lack of scholarly response to

most of them, at least in any kind of concerted manner. Indeed, there never before has been a modern systematic evaluation of the alleged difficulties surrounding Noah's Ark. My recent book, *Noah's Ark: A Feasibility Study* (available at the ICR online book-



Into the Ark two by two. This portrayal of the loading of Noah's Ark is by 19th century American artist, Edward Hicks.

store), has just been published and is the fruit of seven years of painstaking research, including the reading of hundreds of books and articles on animal care. The work carries a foreword by Dr. Henry M. Morris, the President Emeritus of ICR, and is dedicated to the observance of the 25th anniversary of the founding of the Institute for Creation Research.

The book itself contains a bibliography of approximately 1,200 references. In it, all of the arguments against the Ark are systematically examined, and all are found wanting. In fact, the vast majority of the anti-Ark arguments, at first superficially plausible, turn out to be easily invalidated.

To start out, I reviewed what Scripture actually teaches about what kinds of creatures were taken on the Ark in order to dispel the oft-repeated charge that the Ark needed to carry perhaps 50 million species of creatures. I then figured out how many animals were on the Ark, arriving at approximately 16,000. Since animals vary so much in size, a numerical figure itself is not too informative. Therefore, the 16,000 animals were assigned into body-weight categories. As a result, there were eight logarithmic categories spanning the hummingbird (a few grams each) and the largest dinosaur (nearly 100 tons when adult). Since most of the animals were small, the median animal on the Ark was about the size of a rat. Only 15% of the animals were sheep-sized or larger (neglecting the taking of juveniles on the Ark), but it was the larger animals which accounted for most of the food intake and production of excreta.

To calculate the housing space needed by the animals, I employed laboratory-animal housing standards for reference animals of comparable mass. Also, by using the body-weight categories, and actual measurements of animal-food intake, I was able to determine how much food and water the animals would need for their 371-day Ark stay. Special emphasis was placed on the large mammalian herbivores and their ostensible requirement for vast quantities of bulky hay. It turns out that the Ark was more than ample to accommodate the animals along with their water and provender, with considerable room to spare.

What about the animal excreta? I found that approximately 12 metric tons of excreta would have been produced daily by all the Ark animals. By studying agricultural literature and the various means of dealing with large volumes of animal waste, I was able to show that it was easily possible for eight people to deal with this much excreta. Moreover, I evaluated the possible use of several different methods of waste management of which involved the daily removal of animal waste, and some which allow the steady accumulation of animal waste on the Ark without its removal. Both types of methods were found to be workable and practical, as demonstrated by

their modern counterparts in the management of agricultural wastes.

Because there have been so many arguments which allege the impossibility of eight people caring for so many animals, I delved into actual manpower studies on the time required to care for a given number of animals under various conditions. It turns out that simple labor-saving techniques could have enabled eight people to care for 16,000 animals assuming the availability of only rustic tools, along with a 10-hour day, 6-day week, with time to spare.

One of the most difficult aspects of maintaining wild animals in captivity is the meeting of their respective food requirements. Not surprisingly, there is a large constellation of arguments against the Ark centered on the supposed impossibility of Noah meeting these dietary requirements. These animals include carnivores, as well as an assortment of animals with specialized diets today that are comprised of live and/or perishable foods.

Because there have been so many arguments which allege the impossibility of eight people caring for so many animals, I delved into actual manpower studies on the time required to care for a given number of animals under various conditions.

I first considered large carnivores (e.g., lions), demonstrating that a large quantity of fodder animals were unnecessary to supply meat for them. I then considered the animals that eat only live foods, such as the insectivorous bats and soft-

billed birds, showing that they could have been maintained without extensive culturing of live insects on the Ark. Next were considered animals with the most highly specialized diets, proving that Noah did not need to grow *Eucalyptus* on the Ark for the koalas, nor bamboo for the pandas aboard. I also showed how the dietary needs of vampire bats, king cobras, certain highly-folivorous primates, and three-toed sloths could have been met on the Ark.

The hibernation of animals on the Ark was also considered. This factor is difficult to evaluate since different animals hibernate under varying conditions, and there is no comprehensive database which tabulates these conditions. It was conservatively assumed that the animals did not undergo any form of dormancy at all. I did indeed substantiate the fact that many of the animals could have gone into dormancy under the conditions inside the Ark; however, prolonged dormancy of the animals was actually unnecessary.

Many other aspects of animal care were considered, including arguments revolving around the need to ventilate the Ark, behavioral problems in dealing

with wild animals on a large-scale basis, consequences of crowding and the need for exercise, the provision of bathing facilities, the survival of animals which do poorly in captivity, and many other alleged problems. In each case, reasonable and usually simple solutions were found to be sufficient to solve the problems.

There are also hoary arguments, repeated to this day by anti-creationists, against the successful stocking of the Ark, owing to different climatic requirements of animals. We are still fed visions of polar animals suffocating from the heat on their way to the Ark, or else having nowhere to live in a warm pre-Flood world. By studying the actual climatic tolerances of animals, I have shown how polar temperature and tropical animals (and plants, for that matter) could easily have coexisted in a warm, pre-Flood world.

Although this work is on Noah's Ark and its cargo, I also considered the fate of organisms not on it. For instance, it was shown how both salt-intolerant and salt-requiring fish, as well as amphibians, could have survived the Flood, even if there were no stable layers of fresh and salt water in the shoreless ocean.

Attacks on the credibility of the Ark are not limited to the Flood period itself, but also to the immediate post-Flood period. For instance, critics make many baseless allegations, such as the idea of animals coming off the Ark devouring each other for want of anything else to eat. The absurdity of such arguments is shown, along with recognizing the availability of many unconventional sources of food in the ostensibly barren post-Flood world. Several examples are also given of modern animals switching to unconventional food sources whenever their usual food is unavailable.

There also are botanical chapters in the book, demonstrating the spuriousness of anti-creationist claims about plants being unable to survive the Flood. We are told that the soils must have been too salty for any seeds to germinate, or that seeds must have prematurely germinated in the floodwater. After refuting these claims, I focus on seed germination and review the many studies which demonstrate the ability of seeds to survive soaking, as well as several ways that plants could have survived the Flood apart from seed.

Critics of the global Flood also insist that single pairs of animals released off the Ark could not have founded lasting populations, and even if they did,

would have possessed insufficient genetic diversity to survive and to differentiate into the many varieties observed today. In actuality, recent studies in conservation biology show that small numbers of founders *do* have most of the genetic potential of the parent population. Furthermore, the inbreeding inherent in the initially small populations need not have posed any problem.

Several examples of lasting populations founded by only a few individual animals are cited, showing how small populations have differentiated and even given rise to new species in astonishingly short periods of time. Indeed, creationists have previously noted that not every *species* of land animal need have been on the Ark, as many new species could easily have arisen after the Flood. Anti-creationists have denied that species could arise in only 5,000 years and have accused creationists of being even more evolutionistic than the evolutionists in suggesting that this could happen! After dismissing the canard that speciation itself gives support to theories of organic evolution, I

have given examples in which new species have arisen in a matter of only centuries, or even decades.

The human immune system (the MHC complex) contains many genetic variants, and anti-

creationists have seized upon this as proof that the eight human founders could not possibly have carried sufficient diversity to account for the variation observed in the human race today. I was able to demonstrate the fact that the variants are compatible with a recent population founding only thousands of years ago. A study on mitochondrial DNA (which has given rise to the "African Eve" hypothesis) showed how the "molecular clock" it provides can be greatly accelerated, thus making it compatible with the Biblical time frame.

Overall, I trust that the new book, *Noah's Ark: A Feasibility Study*, will answer many questions which both scientists and laymen have about the function of Noah's Ark. It shows that the Scriptural teachings on the global Flood and the Ark are completely reasonable. The believer can hold full confidence in the integrity of the word of God.

Mr. Woodmorappe holds M.S. degrees in biology and geology and maintains active research in these fields.

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Self-evaluation

Marriage Relationship Appraisal

A tool to build better marriages and identify problems before it's too late.

Think about how well you are doing in each of the general areas indicated below in **bold face type** and mark it accordingly, with **1** being extremely poor, **2** needs improvement, **3** average, **4** above average, **5** outstanding. You can circle two numbers if appropriate, or indicate a point halfway in between two numbers. The sentences below each general category are for explanation; it is not necessary to assign a number to them, though you may do so if you want.

Best use: Each spouse fills out a **Self-evaluation** for himself or herself and a **Spouse Appraisal** for the other; then exchange appraisals and discuss areas where there are significant differences of perception or where there is significant room for improvement.

Caution: Be very cautious about evaluating your spouse without his/her prior agreement to participate. If your relationship isn't solid, perhaps tackle only one or two areas at a time, or ask a third party you both respect to join you for the exchanging and discussion.

Filled out by _____ Date _____

Communication **1 2 3 4 5**

I listen attentively when my spouse has something to say
Try to understand his/her feelings, not just what he/she says.
Am able to communicate my feelings to my spouse.
Check with him/her before making commitments that involve him/her.
Let my spouse know when my plans change.
Take time on a regular basis to listen to my spouse.

Patience **1 2 3 4 5**

I keep my temper under control.
Find constructive ways to dissipate my anger.
Apologize if my anger flares up in a hurtful way.
Am able to wait for things to happen in God's timing.
Find constructive ways to deal with delay.

Love, Kindness, Affection **1 2 3 4 5**

I demonstrate love and affection.
Am concerned about my spouse's physical well-being.
Frequently ask my spouse how he/she is feeling.
Understand my spouse's "love language" (gifts, service, time, touch, or words) and try to Demonstrate my love in ways he/she will appreciate.

Honesty**1 2 3 4 5**

I am basically the same person in private as in public.

Am willing to take responsibility for my mistakes.

Tell the truth even when it is hard.

Don't tell "white lies" to avoid embarrassment.

Dependable and Responsible**1 2 3 4 5**

Keep my commitments to our children.

Keep my word to my spouse.

Am conscientious about taking care of responsibilities.

Keep my commitments to other people.

Conflicts Managed Constructively**1 2 3 4 5**

When we have differences, I listen to my spouse's point of view.

During arguments, I focus on the issue at hand, not on personalities.

I don't bring up past wrongs.

I don't make broad generalizations (You're always..., you never...).

I am willing to apologize for unkind words said in anger.

Respect**1 2 3 4 5**

I am sensitive to my spouse's feelings.

Ask for my spouse's input and opinions.

Take my spouse's needs and wants seriously.

Put my spouse's needs and concerns ahead of relatives and friends.

Check with my spouse before making commitments that will affect him/her.

Practice good personal habits and hygiene.

Don't put down my spouse in public.

Don't make derogatory comments about my spouse to others.

Honor and support my spouse's commitments to others.

Spiritual Leadership**1 2 3 4 5**

I communicate regularly with God in prayer.

Read the Word of God regularly.

Make God and His will a regular part of my daily life.

Sexual Relationship**1 2 3 4 5**

My romantic/sexual attention is devoted exclusively to my spouse.

I don't indulge in pornography or romantic fiction for sexual/romantic stimulation.

Consider my spouse's pleasure and satisfaction as important as my own.

Am able to enjoy sharing affection and love even when it doesn't end in sex.

Can talk about sexual needs/problems/desires.

Growth and Development of Relationship**1 2 3 4 5**

I believe our relationship is improving.

Put time and effort into improving our relationship.

Seek help and insight from the Bible, from others, from books to help improve our relationship.

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Spouse Appraisal

Marriage Relationship Appraisal

A tool to build better marriages and identify problems before it's too late.

Think about how well your spouse does in each of the areas indicated below in **bold face type** and mark it accordingly, with **1** being extremely poor, **2** needs improvement, **3** average, **4** above average, **5** outstanding. You can circle two numbers if appropriate, or indicate a point halfway in between two numbers. The statements below each general category are for explanation; it is not necessary to assign a number to them, though you may do so if you want.

Best use: Each spouse fills out a **Spouse Appraisal** for the other and a **Self-evaluation** for the himself/herself; then exchange appraisals and discuss areas where there are significant differences of perception or where there is significant room for improvement.

Caution: Be very cautious about evaluating your spouse without his/her prior agreement to participate. If your relationship isn't solid, perhaps tackle only one or two areas at a time, or ask a third party you both respect to join you for the exchanging and discussion.

Filled out by _____ Date _____

Communication

1 2 3 4 5

My spouse listens attentively when I have something to say.
He/she tries to understand my feelings, not just what I say.
Is able to communicate his/her feelings.
Checks with me before making commitments that involve me.
Lets me know when his/her plans change.
Takes time on regular basis to listen to me.

Patience

1 2 3 4 5

Keeps his/her temper under control.
Finds constructive ways to dissipate anger.
Apologizes if anger flares up in hurtful way.
Is able to wait for things to happen in God's timing.
Finds constructive ways to deal with delay.

Love, Kindness, Affection

1 2 3 4 5

Demonstrates love and affection.
Is concerned about my physical well-being.
Asks about how I'm feeling.
Understand my spouse's "love language" (gifts, service, time, touch, words) and try to demonstrate my love in ways will appreciate.

Honesty

1 2 3 4 5

Is the same in private as in public.

Is willing to take responsibility for his/her mistakes.

Tells the truth even when it is hard.

Doesn't tell "white lies" to avoid embarrassment.

Dependable

1 2 3 4 5

Keeps his/her commitments to children.

Keeps his/her word to me.

Is conscientious about taking care of responsibilities.

Keeps commitments to other people.

Conflicts Managed Constructively

1 2 3 4 5

Listens to my point of view.

Focuses on the issue, not on personalities.

Doesn't bring up past wrongs.

Doesn't make broad generalizations (You always . . .you never . . .)

is willing to apologize for unkind words said in anger

Respect

1 2 3 4 5

Is sensitive to my feelings.

Asks for my input and opinions.

Takes my needs and wants seriously.

Puts me ahead of other relatives and friends.

Checks with me before making commitments that will affect me.

Has good personal habits and hygiene.

Does not put me down in public.

Doesn't make derogatory comments about me to others.

Honors and supports my commitments to others.

Spiritual Leadership

1 2 3 4 5

Communicates regularly with God in prayer.

Reads the Word of God regularly.

Makes God and His will a regular part of daily life.

Sexual Relationship

1 2 3 4 5

My spouse's romantic/sexual attention is devoted exclusively to me.

My spouse doesn't indulge in pornography or romantic fiction for sexual/romantic stimulation.

Considers my pleasure and satisfaction as important as his/hers.

Is able to enjoy sharing affection and love even when it doesn't end in sex.

Can talk about his/her sexual needs/problems/desires.

Growth and Development of Relationship

1 2 3 4 5

Our relationship is improving.

My spouse puts time and effort into our relationship.

Seeks help and insight from Bible, from others, from books to help improve our relationship.

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Do Sabbatarians Have a Documented History in the U.S before 1800?

by Joe Bellefeuille

Yes, Sabbatarians have a long and rich history in the United States. There are written records of sabbatarians in Rhode Island going back to the 1670's. In my brief survey of early American sabbatarians, I have found evidence of sabbatarians in ten of the thirteen colonies and references to 31 sabbatarian congregations/groups in nine of the colonies.

In order to share some of this surprising information in an organized format, this article is divided into the following categories:

1. Questions & Answers
2. A list of 31 known pre-1800 congregations/groups
3. A list of some family surnames of early Sabbatarians
4. Bibliography of sources consulted

1. Questions & Answers

Who was the earliest known American sabbatarian?

- Stephen Mumford. He came from England to Newport, Rhode Island in 1664. (Gaustad's *New Historical Atlas of Religion in America* on page 3 mentions colonial records of Connecticut that state there were "four or five seventh day men" there in 1670. Unfortunately, the reference does not identify who they were, when they originally arrived, or where they lived.)

Where was the first known American sabbatarian congregation?

- Newport, Rhode Island. It was established in 1671 or 1672 by people with the names of Baster, Hiscox, Hubbard, Langworthy, and Mumford (Sanford's *Conscience Taken Captive*, p 9).

Were the early American sabbatarians all in one highly structured organization?

- No. In general the known congregations were smaller groups that may have met in members' homes—especially in the very early years. The scattered congregations may have known of each other but did not adopt a formal national organization/association until the early 1800s. There seems to have been three "epicenters" of sabbatarianism in the early years—Rhode Island, Pennsylvania, and New Jersey.

Why are there so few written documents from the early years?

- When the early European sabbatarians arrived in the colonies, their primary focus was probably on survival—finding/building shelter and growing food/starting their livelihood—not on writing history. Even if written materials existed, they could easily have been destroyed during the Revolutionary War (or other wars), natural disasters such as fire or flood, or been lost when later generations migrated. Another possibility is that they may have been in an old attic or basement and simply deteriorated. In spite of all of these situations, some historical data has survived. Sometimes it is in the most unexpected places. Recently I was rereading the autobiography of Ben Franklin and discovered that Mr. Franklin was a business partner of a sabbatarian named Keimer in Philadelphia.

Was there any diversity among the early American sabbatarians?

- Yes. Although many of the known surnames were English/Welsh/Scottish/Irish, not all of them were western Europeans. For example, the Ephrata (PA) community was originally composed of German immigrants. In 1681 two of the five sabbatarians on Martha's Vineyard were Native Americans (*Seventh Day Baptists In Europe and America*, volume 2, p 600). Two African-Americans, Scipio and Arthur, are listed as members of the Sabbath Street Church in Newport, Rhode Island, in the 1770's (Edwards, volume 1, p 210).

What did the early sabbatarians believe?

- We do not know for sure. Most early Sabbatarian groups did not have a formal statement of beliefs. As the *Seventh Day Baptists in Europe and America* source, hereafter referred to as the 7DB source, on page 613 states, they had “no articles of faith save the Bible.” From what little I have read, it appears that there was a wide diversity of beliefs among the early sabbatarian groups. For example, the Ephrata (PA) community had a monastery and a convent. Some early Sabbatarians did not participate in the military. Some did.

What did the early American sabbatarians call themselves?

- We do not know. However, each congregation/group seems to have had a slightly different formal/legal name—some of which were quite long. It appears that a commonly accepted denominational name did not become formalized until the late 1700s or early 1800s.

Were there Sabbatarians in all thirteen of the colonies?

- To the best of my knowledge, the documentation, at this time, does not support that idea. That being said, in reality it is possible that, at one time or another, sabbatarians may have lived in all of the original colonies. However, please bear in mind that not all colonies had complete freedom of religion until after the U.S. Constitution’s Bill of Rights went into effect in 1791. That being the case, in a colony/state that did not allow freedom of religion, it is reasonable to assume that if sabbatarians were there, they would have tried to keep a low profile and not leave a “paper trail.”

2. Early Known Sabbatarian Churches/Groups in America

The following list is compiled primarily from Sanford’s *Conscience Taken Captive*, the 7DB source, and Edwards’ *Materials towards a History of the Baptists*. Asplund’s *The Annual Register...* and *The Universal Register...* were used to a lesser extent.

1671/1672 Newport (RI)	1757 First Brookfield (NY)
1697/1707 Newtown (PA)—Chester County [Delaware County]	1758 Bermudian Creek (PA)
c. 1700 Philadelphia (PA)	1759/1764 Tuckaseeking (GA)—now Effingham County
c. 1701 Pennepeck River (PA)—Philadelphia County	1763 Antietam (PA)
c. 1701 Nottingham (PA)—met chiefly in Cecil County, Maryland	1764 Edisto (SC)
1705/1707 Piscataway (NJ)—Middlesex County	1771 Stoverton [Strasburg] (VA)
1708/1738 Westerly (RI) “First Hopkinton Church”—Washington County	1780 Berlin (NY)—Rensselaer County
1722/1726 Nantmeal/French Creek (PA)—Chester County	1780/1782 Farmington (CT) “Bristol” “Burlington”—Hartford County
1728/1732 Ephrata (PA) on Cocalico Creek—Lancaster County	1784 Waterford (CT) [New London, CT]
? Snow Hill (PA)—Franklin County	1786 Stephen-Town (NY)—Albany County
1734/1737 Shiloh (NJ) “Cohansey Church”—Cumberland County	1789 Woodbridgetown (PA)—Fayette County
1745/1754/1757 Broad River (SC)—now Fairfield County	1790 George’s Creek (PA)—Fayette County
1745 Shrewsbury (NJ)	1791 Oyster Pond (NY)—eastern side of Long Island
1745 White’s Day Creek (VA)	1792 (New) Salem, western Virginia (now WV)
	1793 West Fork River, western Virginia (now WV)
	1797 Brookfield (NY)—Madison County
	?1799 Meadville (PA) “Shiloh Church”—Crawford County

3. List of Names of Some Early Sabbatarians

The following list is a sampling of some surnames of pre-1800 American Sabbatarians. Sometimes the spelling of names varied from source to source. The letters (after the surnames) are abbreviations for the church areas the people attended. The key to the abbreviations is found after the listing. The main sources for this listing are Edwards' books and the 7DB source. Meriwether was used for one name in the Broad River Church and Brumbaugh for some in the Ephrata (PA) group.

<u>A</u>	<u>D</u>	<u>J</u>	<u>R</u>
Aldridge (B)	David (NE)	Jarman (P)	Randall (W)
Alger (NE)(P)	Davis (P)(SHI)(W)	<u>K</u>	Randolph (SHI)
Ayers (SHI)	Dotta (P)	Keller (E)	Reuth (P)
<u>B</u>	Dunckley (B)	Kennedy (T)	Reynolds (W)
Babcock (W)	Dunham (P)	Kimmel (E)(STO)	Rich (B)
Bacon (SHI)	Dunn (P)(SHI)	Kirkland (B)(T)	Richardson (NE)
Bailey (W)	<u>E</u>	Koch (E)	Robbins (SHI)
Baker (NE)	Eckstein (E)	<u>L</u>	Roberts (E)
Barker (NE)	Edwards (B)	Langworthy (NE)	Rogers (E)(NE)
Barrett (SHI)	Eicher (E)	Lee (P)	Roth (STO)
Baster (NE)	<u>F</u>	Lenox (P)	<u>S</u>
Beissel (E)	Fellows (B)	Lewis (W)	Salmon (NE)
Bennett (NE)	Fin (T)	Lohman (E)	Saunders (NE)(W)
Bentz (E)	Fitzrandolph (P)	Lovelace (T)	Schaffer (E)
Bliss (NE)	Free (B)	<u>M</u>	Scofield (NE)
Bliven (W)	Fry (NE)	Mac Cloud (NE)	Seymour (B)
Bond (NO)	Funk (E)	McDonold (NE)	Sheppard (SHI)
Bonham (SHI)	<u>G</u>	Mack (E)	Smalley (P)Smith (B)(NE)
Bowen (SHI)	Gebel (STO)	Marryott (NE)	Sontag (E)
Bowman (E)	Gibson (NE)(W)	Martin (E)(P)(STO)	Stattler (E)
Brown (W)	Gillette (P)	Maxson (NE)(W)	Stillman (W)
Bucher (E)	Gorgas (E)	Mayer (E)	Sutton (P)
Burdick (NE)(W)	Greene (NE)	Meredith (E)	Swinney (SHI)
<u>C</u>	Greenman (W)	Miller [Mueller] (E)	<u>T</u>
Canomore (B)	Gregory (B)(T)	Mumford (NE)	Tanner (NE)
Cannon (B)	Griffith (SHI)	<u>N</u>	Thomas (SHI)
Carpenter (NE)	Griswold (W)	Nally (B)	<u>W</u>
Cartwright (NE)	<u>H</u>	Newmeyer (STO)	Walter (E)
Champlin (W)	Hall (NE)	Niess (E)	Ward (NE)(W)
Chandler (P)	Hardy (E)	<u>O</u>	Weeden (NE)
Clarke (W)(NE)	Harris (B)	Osborn (NO)	Weiser (E)
Clawson (P)	Hawkins (NE)	Oswald (STO)	Wells (W)
Clayton (NO)(T)	Heinrich (E)	Owen (B)	Widdebarger (STO)
Collins (NE)	Hildebrand (E)	<u>P</u>	Wild (NE)
Congdon (NE)	Hill (W)	Paynter (W)	Williams (E)(T)
Coon (W)	Hiscox (W)(NE)	Pearson (B)	Wooder (P)
Cottrell (W)	Hubbard (NE)	Phillips (SHI)	Woodson (T)
Crandall (W)(NE)	Hull (P)	Piersoll (E)	
Cummins (P)		Price (NO)	

Abbreviations

B= Broad River (SC)
E= Ephrata (PA)
NE= Newport (RI)
NO= Nottingham (PA)
P= Piscataway (NJ)
SHI= Shiloh (NJ)
STO= Stoney Creek (PA)
T= Tuckaseeking (GA)
W= Westerly (RI)

Joe Bellefeuille has a passion for history. Joe worked as a school librarian for a number of years, primarily in the upper Midwest. Currently he lives in Minnesota and attends the United Church of God.

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THE HAND OF GOD

Dorothy L. Schleiger

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I see the Hand of God
as I gaze at each new flower.
I see Him in the rainbow,
after each refreshing shower.

I see him in creation
as the stars in place do shine.
I see Him in the faces
of the children that are mine.

Who has not been thrilled
by the endless song of a bird
As throughout all the earth
their music can be heard?

The myriad of butterflies
so delightful to behold,
Their intrigue and mystery
is now beginning to unfold.

Behold the beauty of the graceful deer
and at her side the fawn,
As in God's green pastures they feed,
at the light of each new dawn.

Observe the busy little bees
as they fly from flower to flower
Keeping pace with nature
as they plan for each tomorrow.

The mountains are His handiwork
they speak of His great power
And of His abiding presence
with the passing of each hour.

The breezes whisper of His peace
the babbling brook His love,
This is but a sample of what it will be
in our heavenly home above.



A Sabbath Journey

By Kenneth Westby

Life is the path we tread and along the way there are surprises and discoveries. A pastor of Baptist background made a discovery that reordered his life and that of his family. What is this story behind a Sunday-keeping minister of thirty years taking the costly step to embrace Saturday as God's Sabbath? It is a story you must hear.

Author's note: I had the pleasure of meeting Pastor Doug Howard, his wife Elaine and several of their seven children this past December. My daughter Kari and her husband Lance Stafford are neighbors to the Howards who live a quarter mile away down a country road in a farming community about fifteen miles north of Spokane. They were surprised to discover that the Howards celebrated the Sabbath and invited me and my wife JoAn to meet them for a Sabbath meal one Friday night. We arrived from Seattle in time for a delightful evening of food and fellowship capped off with a family musical presentation of some Sabbath evening songs they had written and put to music. I found the testimony of the Howard's religious and spiritual journey both moving and inspiring and I want to share it with the readers of The Sabbath Sentinel.

Not all roads lead to Rome nor does Bible study lead every student to embrace the same doctrines. Everyone approaches Scripture with a bias, whether acknowledged or not. We get our biases from what we were taught, from our family's understanding of what the Bible is about, from others, from tradition, from the media and from popular culture.

If one has been conditioned to believe Sunday is the Christian day of worship, one can rationalize that belief's lack of biblical evidence by deferring to tradition, religious experts and to the smart Catholic and Protestant theologians who centuries ago accepted as fact that the Sabbath had been changed from Saturday to Sunday. It wouldn't occur to the average person to challenge almost two thousand years of Christian tradition.

In spite of a majority bias toward a Sunday "Sabbath," every year many Christian folk discover that the biblical Sabbath is the seventh day of the week, Saturday. Each of these new Sabbatharians has a story to tell of their journey from Sunday to Saturday. I always enjoy hearing these stories believing as I do that the Sabbath is one of those important gateway doctrines leading to a deeper understanding of the Kingdom of God.



This is certainly the case with the fascinating journey of Pastor Doug Howard and family. It brings to mind John Bunyan's classic 17th century novel, *Pilgrim's Progress*, the adventures of a young man named "Christian" navigating the difficulties of life on his journey to the Celestial City. It was an allegory to inspire Christians to continue moving Godward throughout life. The true story of Pastor Doug Howard's spiritual journey will likewise inspire.

A Baptist Boy

Pastor Howard, age 55, was reared in the Baptist tradition. His parents were "Bible people." In fact, his parents told Doug that the first word he spoke wasn't "Mommy" or "Daddy," but "Bible"! While yet in high school he began preaching to groups of young people and leading youth camps. Upon graduation he enrolled in Grand Rapids (Michigan) School of the Bible and Music for a three year program. He then entered Bethel College and Seminary, a Baptist school in Minnesota.

His full-time ministry began with Rural Bible Missions where he served as the camp director of a year-round camp. The camp had hundreds of kids participating each week and he was privileged to lead several hundred to Christ during his tenure.

By now he had found his wife for life, Elaine (they've been married 33 years), and returned to seminary for additional training. As Baptists the Bible was very important to their faith and Doug and Elaine memorized many Scriptures which they called forth in their music and preaching ministry. One of the important passages they memorized was Isaiah 58 which speaks boldly of the Sabbath. They pondered it in light of their strong Baptist tradition of Sunday observance, but could come to no satisfying resolution. For years they would revisit the issue and felt convicted by it, but it would remain in their minds an unresolved contradiction. Nevertheless, a seed had been planted, but some seeds, even those that may have been planted by God, can take years to germinate.

Doug remembers other Sabbath seed-planting events occurring when he was a boy. He had a great grandmother who frequently prayed over him and laid hands on him. She would pray that God would use little Doug in His service. Doug knew that grandma Hershberger was a Seventh Day Adventist and celebrated the Sabbath, but never attached any significance to the event until many years later.

His Baptist parents used to listen to the Oral Roberts and The World Tomorrow programs while they dressed for church on Sunday. They would frequently make light of them, however The World Tomorrow's positive presentation of the Sabbath may have been another of those seeds dropped along life's path.

Following his return to seminary, Doug received an invitation from his pastor brother-in-law in Sequim on Washington's Olympic Peninsula to join him as an associate pastor. Elaine and Doug then moved west to open a new chapter in their ministry.

His ministry then carried him to Seattle and then on to Arizona. All the while he was preaching, conducting Bible studies, counseling and searching the Scriptures for God's will for himself and his family which along the way had increased to seven children. During this time he was becoming more involved in the charismatic movement and accepted an offer to pastor a group in Aberdeen, Washington and to start a Christian school.

A Mystery Lady

Later he accepted a call to pastor an Assembly of God church and the day they left for his new post something strange happened. The Howard family was traveling with two U Haul trucks and a trailer and stopped for gas at a busy 7 Eleven station and store in Marysville, Washington. Coming out of the store to meet them was a little lady who said, "I don't know who you guys are or what I'm doing, but God told me to come over here and tell you that he is going to raise you up in the end days to help reestablish the Sabbath."

Doug said, "These were strange words to a Baptist boy, a charismatic boy, and we all just looked at each

other. Of course, Elaine and I had been struggling with this Sabbath question almost all our married life, but we just laughed it off thinking this was one strange lady." They continued their trip and for the next few years he ministered in an Assembly of God congregation on Washington's southern coast.

Doug's association with the Assembly of God denomination ended after attending one of their world conference meetings. In front of forty-four thousand people the denomination's newly elected leader stated that "if you don't speak in tongues you are not saved." Doug and Elaine had heard this thought expressed many times in charismatic circles, and they believed the statement unbiblical. They had also been questioning the biblical validity of their denomination's tongues doctrine. But this point-blank declaration by the head of the denomination settled the matter for them. They loved the Assembly of God people, but felt moved to begin an independent Christian ministry.

The Sabbath Question Again

The Howard family then moved to Kalispell, Montana to begin another phase of their ministry which was progressively becoming a family affair. The Howards are a musical family, they all sing, some play instruments, and music had become a large part of their ministry. In Kalispell Doug began a three-hour radio program called The Howard Family Talk Show which proved to be very successful. The entire family was involved in the program and each was wired up with microphones so they could respond to questions and make comments.

On one radio program a caller asked if they believed in the Ten Commandments. They responded that they did, to which the caller then came back, "Well, what about the Fourth Commandment, what is your belief on the Sabbath?" Doug responded, "Now there is a good question to take up on another day."

When Doug and his family got home from the radio studio they realized they must settle this Sabbath question once and for all. For the next three to four months they had family Bible studies on the Sabbath. They decided they would get no outside books or articles, just the Bible and a concordance and see if they could find God's will on the matter. As a family they looked up and pondered every verse that had anything to do with the Sabbath. They were becoming convinced and convicted that the evidence pointed to the seventh day as God's Sabbath.

A Rare Moment

Three months into their single subject family Bible study project, Doug recalls, "Out of the blue my son Nathan reminded us of what happened with that lady coming up to us at the gas station in Marysville, pointing to us and saying God was going to use us to help reestablish the Sabbath." "Sometimes in life there oc-

curs a rare and important moment," Doug reflected, "and this was one of them."

"We all looked at each other and I felt that the power of God had come down upon us and we all began to weep! Through our studies digging into Scripture—on one occasion for 16 straight hours—all of a sudden it hit us that the Sabbath was important to God and precious to Him. We repented in tears."

That moment in the year 2000 was a major turn in the road for Doug and his family. Following their decision to embrace God's Sabbath Doug had fellow pastors, past associates and friends turn against him. Doug remembers one pastor in particular who was a leader in the Missionary Fellowship International headquartered in Portland, Oregon. This pastor offered him a job on the following condition: "Doug, if you deny the Sabbath and not preach it I can get you in churches all over America."

"I said to him, 'buy the truth and sell it not.' After what our family had been through there was no way we were going to deny the Sabbath. But those days became a time of testing for us as people were calling us like crazy. In the Kalispell area word of our change to the Sabbath spread like wildfire. I had pastors from around the country calling asking questions, and teachers from two seminaries called to confirm the rumors. I guess it was an unusual thing to have a pastor and his whole family take such a bold step as changing their day of worship. Actually, two of our seven children are not practicing Sabbatharians, but they are active Christians."

Enter the Bible Sabbath Association

Once convinced of the Sabbath, a challenge before the Howard family was where to fellowship. All past associations were openly disapproving of their new stand. Doug remembers that one of their first actions he took was to check out the internet for Sabbath information. It was there he discovered BibleSabbath.org, the website of The Bible Sabbath Association.

For the next several months the Howards daily logged onto BibleSabbath.org until they had read everything on the website. Doug printed out articles, ordered a few books and used those materials for regular family Bible studies for an entire year. Doug said the BSA website kept the Howard family from feeling alone.

A Family Affair

Having counseled with many pastors over the years Doug noticed that all too many had children who had rejected the faith—they lost their own kids. "I believe God showed me some of his wisdom. I call it the Moses Factor. I learned that I must take my kids with me on the journey. Don't go so fast you leave them behind in the desert. Slow down, be patient, and take them with you every step of the way by involving them in the study process. It is the way we still function as a family."

I asked Doug how people have responded to him these past six years since he embraced the Sabbath. He said he has used care in sharing his convictions not wanting to have a precious truth of God stepped upon. It apparently has paid dividends since many people have called asking how he and his family can actually do this. He responds, "If you understand the meaning of the Sabbath day, you'll realize that is one-seventh of your life committed to God in a special way! It touches your family in profoundly positive ways and your family will never be the same."

Recently a contractor was working on his house and overheard some family conversation and asked, "Do you and your family really observe the Sabbath? How do you do it"? The guy, who was a father of four or five children, asked many more questions and was both impressed and confused. Doug looked him in the eyes and said, "I believe that God may be calling you to also understand the Sabbath. And if he is, it will be one of the most interesting and exciting journeys of your entire life! God is planting a seed that may change your life." Doug said countless times he has carefully chosen what seemed like the right moment to share similar words with interested friends and acquaintances.

The Howard's regular Sabbath Bible studies are now attended by many interested people drawn in by word of mouth or personal invitation. The study just outgrew the house and has moved into their heated garage. I plan to visit it in a few weeks.

What's Ahead?

Like most families, the Howards have had their share of problems and challenges—health, jobs, financial—but God has seen them through. Doug is now recovering from lower back surgery and been out of regular work for many months. Because of job and Sabbath problems several family members have joined to establish their own successful cleaning business. The children of Elaine and Doug all deserve mention as they are so much a part of this remarkable journey. They are (from oldest to youngest): Paul, Rebecca, Nathan, Phillip, Bethany, Rachael, and John Mark. The Howards are also proud grandparents to 10 grandchildren with more on the way.

One plan they have is to make a CD of some of their recent musical creations including several original Sabbath songs. A selection or two of their Sabbath songs can be heard by accessing the Association for Christian Development's Website, www.godward.org. Doug and his family plan to continue doing what they are doing and believe that God will continue to lead them as he has in the past. I'm convinced we will be hearing more from Doug Howard and his extraordinary family. Doug can be reached by email at: blesthoward@netscape.net.

Kenneth Westby is a directory emeritus of the BSA and founder and director of the Association for Christian Development (www.godward.org).

I heard an interesting story about this issue of "truth" from evangelist Ravi Zacharias. Dr. Zacharias was being driven to a college campus in Ohio, and along the way his escort proudly pointed out a new building that housed a modern museum. He boasted that the building was one of the first post modern pieces of architecture in the region. The architect had designed the building with staircases that led nowhere in particular, hallways without no purpose, and doors that opened into walls or inaccessible areas. The escort explained that the museum exemplified the purposelessness of modern life and that laws and conventions had no meaning. After listening to all the praise given to the architect and the building, Dr. Zacharias said to his escort, "I'm just glad the architect did not use the same philosophy in designing the building's foundation."

For any structure to stand, its foundation has to be designed according to specific absolute laws. This is true whether the building is a physical structure, a society, or one's personal life. The shifting, sandy secular foundation of diversity, tolerance, and inclusion cannot sustain the structure of a free society. Justice and fairness can never survive a constant shifting of opinion. Only charlatans, bullies, thieves, and despots benefit when justice is perverted in this manner. Diversity, tolerance, and inclusion are all modern buzz words for saying that Christ and Christianity cannot hold a favored place in our society. "I am the way, the truth, and the life" are not words of tolerance. "You shall have no other gods before me," does not allow for a diversity of gods and coequal opinions about what is right and wrong, and "no one can come to the Father but by me" does not allow for the inclusion of alternate opinions. Any Christian who allows himself to be swept along by these currents of modern opinion is in deep trouble. Any Christian who allows his children to be taught according to these modern, secular principles is throwing fresh meat to the devil.

Our children and all of society need to hear from us that there are absolute truths, and that we will all be judged by those truths. They also need to know that there is One who embodies the Truth that can lead us all to a life without regrets. Jesus did not take any of His followers with Him when He left this earth so that we could bring each new generation to Him. We need to make sure we are not weary in well-doing and are not intimidated by the new breed of secular bullies. We have the high ground, and we have the absolute truth. It is up to us to tell them what we know.

—Kenneth Ryland

Sabbath Morning Companion

Job's Friends

Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him. And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven. So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great (Job 2:11-13 NKJV).

Job's friends get a bum rap. Granted they were obtuse when they opened their mouths, and the epithet "Job's Comforters" fits them well. But in fact Eliphaz, Bildad, and Zophar acted more honorably than first glance might reveal, for at first they did the right things. Look at what they did:

1. They came from a long way to be with their friend.
2. They mourned with him, wept with him, comforted him.
3. They knew enough to keep their mouths shut. For seven days and seven nights they were "just there," which oftentimes is really what counts.
4. The friends let Job speak first. They didn't say a thing until Job was ready to talk.

So they had the right idea. They knew what they needed to do. But sadly they did not know what they needed to say.

Bible students have puzzled for millennia over Job. How could it be that a righteous man could suffer so much? The puzzle speaks through the ages, and Job's friends faced the same dilemma. "Surely," the three friends asked, "you must be suffering because of some sin. What have you been up to, Job?" In trying to make it better, their mouths made matters worse.

"Miserable comforters are you all!" Job finally said in exasperation (16:2).

They would have done well to say less and listen more. A wise man once pointed out that God gave us two ears and one mouth because he wants us to listen twice as much as we talk. Certainly in the case of Job it would have been the wise thing to do. But I keep coming back to the good things they did. They were there for Job. They knew the wisdom later taught by Solomon: "A friend loves at all times, and a brother is born for adversity" (Prov. 17:17).

— Lenny Cacchio

Lenny Cacchio lives in Lees Summit, Missouri, and is very active in the Truckers' Bible Study in the Kansas City, Kansas City, Missouri, area.

Children of the Kilns (Pakistan)

Many Pakistani Christians are poor and uneducated. As second-class citizens, some are forced into a lifetime of manual labor at the local brick kilns. We have met many Christian brick kiln workers during the years. Most earn no more than the equivalent of about \$5 (U.S.) per week. Some told us they were only about 5 or 6 years of age when they began working at the kilns. The kilns are where much of the persecution against Christians occurs—especially for those who share their faith with non-Christian co-workers. (Source: *Voice of the Martyrs*)

Missing Woman Contacts Family for Help

Kidnapped Egyptian Christian refutes police claims that she ran away to convert to Islam.

Missing for over a month, a young Christian woman has telephoned her relatives and reported being imprisoned in a Cairo apartment while facing pressure to convert to Islam. Last seen in the village of El-Saff 30 miles south of Cairo on January 3, Theresa Ghattass Kamal briefly contacted her aunt on January 24. She told her aunt that she had not yet succumbed to her unknown captors' demands that she become a Muslim, her brother Sa'eed



Ghattass Kamal told *Compass*. Her phone call contradicted earlier police statements that she had converted to Islam voluntarily and did not want to see her family again. The Kamal family traced the origination point of the 19-year-old woman's call to an apartment in Cairo's Shubra district owned by Muslim Mostafa Mahmood Ali. A local priest characterized Ali's house as "a dangerous place, full of fundamentalists." (©2006 *Compass Direct*)

N. Korea Tops Oppression List

SANTA ANA, CA (March 1, 2006) For the fourth straight year, the isolated communist nation of North Korea remains atop the 2006 Open Doors "World Watch List" of 50 countries where Christians are persecuted the most.

The annual list ranks countries according to the intensity of persecution Christians face for actively pursuing their faith in Jesus Christ. The list is based on evaluations and testimonies obtained by Open Doors' indigenous contacts, field workers and members of the Persecuted Church.

It is believed that tens of thousands of Christians are currently suffering in North Korean prison camps where they face cruel abuses, according to the 2006

World Watch List report. Some think the hermit regime has detained more political and religious prisoners than any other country in the world. On occasion, North Koreans become Christians after crossing the border with China and entering into contact with local Christians. But many are exposed as believers when they return to North Korea and are targeted to be caught. Many face torture and death. Though no exact figures can be given, Open Doors' staff estimates that hundreds of Christians were killed by the regime in 2005. (Source: *Open Doors*)

Cuba Jails Evangelical Church Leader

LOS ANGELES, March 2 (*Compass*) – Last week Cuban authorities jailed an evangelical pastor who served as national president of his denomination until last year, apparently on charges of aiding emigrants who sought to leave the country illegally.

Relatives of pastor Carlos Lamelas, however, said the allegations against him are groundless. Some sources inside the island nation believe police targeted Lamelas for harassment because he has challenged the Castro regime on religious rights issues.

At press time, Cuban authorities had not advised Lamelas or his family of the charges against him.

Sources in Havana said that the apparent allegations against Lamelas are part of a harassment campaign aimed at silencing a dynamic religious leader.

Lamelas planted several house churches while pastoring a local congregation on the Isle of Youth. In 2004, while serving as president of his denomination's General Assembly of ministers, Lamelas moved his family to Havana. Later, under pressure from the Cuban government, Lamelas was removed from his denomination's presidency.

Deprived of income and under constant surveillance, Lamelas and his family have depended on the kindness of friends to survive for the past year. During that time, police twice detained Carlos for questioning before his arrest last week.

Before following his call to the ministry, Lamelas worked as a professional scuba diver. He and his wife Uramis are the parents of two daughters, Estefana, 12, and Daniela, 5.

A long-time friend who spoke to Uramis Lamelas yesterday by phone described her as "not upset, very calm," despite the ordeal she is facing.

"She has hired a lawyer, and maybe next week she will start the legal process, but I don't know how long this will take," he said. "She asked for prayers for Carlos, and I am sure that right now it's all we can do." (©2006 *Compass Direct*)

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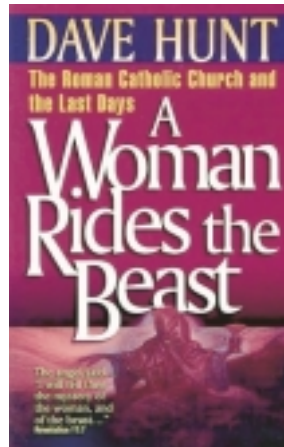
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The BSA Address

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An eye-opening book about prophecy, Catholicism, and the last days. Has the view of the Church of Rome as the woman who rides the beast in Revelation 17 become outdated? Hunt carefully sifts through history and prophecy to provide an answer.

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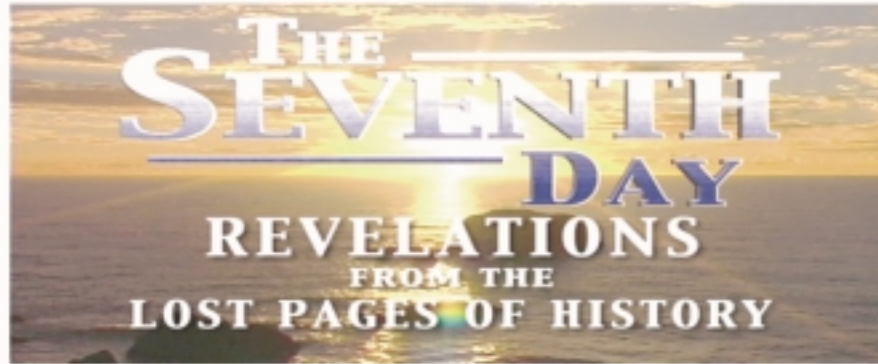
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