

THE Sabbath Sentinel

September–October 2004



**What are they
teaching our
children?**

BSA — The Bible Sabbath Association

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

The Sabbath Sentinel

September–October 2004 Volume 56, No. 4 Issue 509

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Cover Quote: "... He seeks godly offspring..." (Mal. 2:15).

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Donations are gratefully accepted and are tax deductible in the United States. Those who choose to voluntarily support this international work to promote the Sabbath and proclaim gospel of the kingdom of God are welcomed as contributors.

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Looking for the Best Education for our Children



This has been a difficult beginning of the school year for me and my wife. Our son is a junior in high school and has been home-schooled from the beginning. Home schooling is one of the great God-given freedoms that we are allowed to take advantage of in this country. We thank God for it and have no regrets about doing this for our son. Our biggest concern this year has been how to provide him with the best opportunity to succeed academically and do well in college. We gave serious consideration to putting him in an expensive Christian school and allowing him to finish out his high school studies in that environment. In the end, we did not do that, but I have no misgivings about the people at the school or the quality of education they offer. It still could be a good option for my son's senior year.

What we finally settled on was to do a few courses at home, and allow our son to take upper-level Algebra with a group of home schoolers and another class at a nearby community college. In spite of the amount of time and energy required on a daily basis (especially for my wife), my wife and I have always considered our "missionary field" to be our children. They are all too soon gone from the home and making their own way in the world, and home schooling has been our way to maximize our time and influence on our children.

Even as we considered options for the school year, we did not seriously consider sending our son to the local government-run school system. The current social curriculum of our taxpayer-funded public school system is not only secular, but geared toward tearing down the values that we as parents have tried to teach all our children over the years. In terms of academics, test scores in math, science, and reading continue to fall. As for morality, students are taught that morality is a matter of personal choice, homosexuality is considered to be an acceptable alternative lifestyle, and abortions are made available to pregnant girls without their parents' knowledge. And, my tax money is being used to destroy the very values I teach in my home. I have no doubt that there are good teachers and good schools out there in the public school system. Good teachers, especially Christian ones, are always looking for ways to make a positive impact on their students. The problem is that the entire structure of the public school system is against them. They are like salmon swimming upstream. Few of them make it all the way.

Of course, there are circumstances that require children to be in the public school system. Many single parents are either bound to the government-run schools by finances or divorce decrees. I sympathize with such parents and wish them the best. God can always put strong Christian people in the path of their children no matter what their situation. I know that if these people put Christ first in their own lives and call on Him continually, He will be the parent that may be lacking in the home. The important thing for

parents is to live out their faith in Christ in front of their children, whether they are in public school, private school, or are being schooled at home. Without the visible life of Christ in front of their children, all other efforts are meaningless.

There is a hymn based on one of the Psalms that many of us learned. Its lyrics go like this: "Children are the gift of God and sons a blessing He commands." Any consideration of our children's education has to be taken from the point of view that they are God's gift to us—not to the government or to any school system. We are responsible for what they are taught. In this vein there are several biblical principles that we have tried to keep in mind regarding the education of our children.

Jesus said, "Let the little children come to me, and do not forbid them" (Luke 18:16). I believe this is perhaps the most important consideration in educating our children. This is also what many government-funded schools try to prevent. Some schools put up every obstacle imaginable in front of children and teens to prohibit these students from even hearing the name of Jesus Christ, let alone allowing them to come to Him and be taught by Him. In spite of our guarantee of free speech and the free exercise of religion, students are all too often punished for expressing their faith in Christ. Many schools prohibit the mention of the name of Christ in student speeches and try to discourage Christian-based Bible study clubs and other organizations.

Deuteronomy 6 also gives us guidance in educating our children. "And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (vv. 7, 8). The need to teach God's ways to our children is our number one obligation. We teach these truths in many ways. We teach by having Bible studies with them, by taking them to Church, and mostly by living out the life of Christ before them. If our example is lacking, our other efforts will be ineffective. Also, if you are attending a church that gives little or no attention to the youth in the congregation, I strongly suggest that you look for another place to attend. If children see no relation between the church and them, they may very well abandon church when they are old enough to do so.

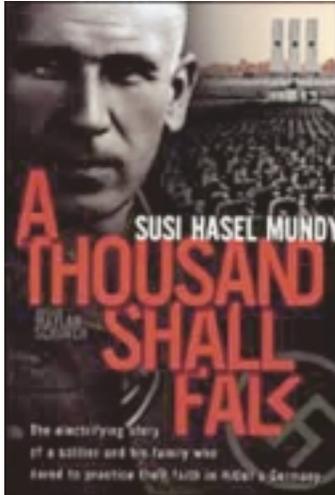
I have only mentioned a handful of the considerations that have been important to me and my wife in raising our children. There is much more throughout the Bible that shows us how to prepare our children for a godly adulthood. Ultimately, our goal is to do everything possible to keep their lives pointed toward the Kingdom of God. We want them to live for eternity with Christ. As parents and grandparents we would like to sweep away every obstacle that would hinder their entry into the eternal kingdom of their Creator. May the Lord bless you in this important task.

—Kenneth Ryland

A Thousand Shall Fall

by Susi Hasel Mundy

On a recent Saturday, I devoured and relished a most inspirational book. This book is not about how to work up faith in God. It is a book about faith in



action, a Sabbath-keeping family who dared to keep their faith in the chaos of Hitler's Nazi Germany. Each page demonstrates the miraculous acts of the Almighty on behalf of His faithful people.

Forty-year-old Franz Hasel, a Seventh-day Adventist leader, was drafted into the German army. At the recruitment center,

Hasel announced that he was a Sabbath-keeping Christian, and a conscientious objector. He was assigned to the Pioneer company with the task of building bridges for Hitler's armies to advance. Reporting to duty, he stated, "I am a Seventh-day Adventist. I worship God on Saturday as the Bible teaches us to do. I would like to be excused from reporting for duty on my Sabbath day. Also, I do not eat pork or anything else that comes from pigs. I respectfully request permission to receive a substitute whenever pork products are served." The Nazi Lieutenant turned beet red, "You must be mad, private! This is the German army! This battalion's going to war, and you want Saturday off?" Under his breath he spat out, "It's just my luck to be saddled with a religious nut!" As preposterous as it sounds, Franz Hasel, with God's help, kept the Sabbath for almost the entire war, and "coincidences" helped him avoid pork as well. At one time, he disobeyed orders and refused to work on the Sabbath. His officer promised a court martial after the war was over. Read the book, and you will see what our God can do!

Back at the home front, his wife Helene Hasel and their three children had harrowing episodes. She kept her children from taking Saturday examinations, and stoutly resisted immense pressure to join the Nazi Party. Joining would mean extra ration cards, vacations, and many privileges. Not joining would result in difficulty

obtaining food, harassment, and possibly arrest. The trials the family faced were incredible. Seventh-day Adventist Church officials advised caving in to the Nazis, but Helene Hasel stoutly refused to do so. They had to move to the country to escape arrest. Difficulties ensued there as well.

Knowing he was an expert marksman and could be tempted to kill someone in self defense, Franz threw away his hand gun, and crafted a wooden one in its place in his holster. If this had been discovered by his superiors, he would have been executed. As his Pioneer Corp advanced East, it was

amazing how sometimes torrential rains came on Friday, forcing the unit to rest on the Sabbath lest they get bogged down in Polish mud. By accident, he discovered a group of Jews being executed by the SS. He tried to help save lives, but was rebuffed. Part of his job was to go



Author Susi Hasel Mundy

into the next town and obtain food for the unit. He would warn all Jews to run for their lives before the German army got there. Discovery of his heroic deeds would mean instant execution.

As the war wound down to an ignominious German defeat, Franz's unit retreated from the Caucasus back to Germany, in a mad dash to surrender to the Americans rather than the Russians. This was the one and only time during the war that Franz lost track of time, and probably missed Sabbath. His unit barely slid through the Russian lines and gratefully surrendered to the Americans. Whew!

The climax of the story occurred when Hasel was about to be released from the American prisoner of war camp. The American colonel interrogated Hasel, "I see in your service record a notation that you are

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The Ten Commandments:

Laws for the Heart

by Randy Maxwell

I was standing in a public park in Boise, Idaho, enduring freezing December temperatures with a crowd of approximately 200 other people who had gathered to celebrate God, country, and a stone monument of the Commandments displayed in that same park. Inspired by the actions of Alabama Chief Justice Roy Moore last August, when he defied a higher court's ruling to remove his two-and-a-half-ton Ten Commandments monument from the Alabama Judicial Building rotunda, a loose coalition of Boise Catholics, Protestants, Jews, and Mormons rallied in Julia Davis Park as a statement that "we don't want our stone tablets to suffer the same fate as Moore's."

My presence at the rally was prompted not so much by a desire to see the monument remain where it was, but by a greater desire to understand the motives of those who, like Roy Moore, believe that the secular courts are contributing to the downfall of society by legislating that Ten Commandments monuments be removed from public property. "Roy's Rock," as his monument has been dubbed, and the religious and political firestorm it has created, have brought new attention to an old but enduring law. At prayer rallies, in magazine articles, and on Web sites, devotees are decrying the removal of these monuments as a slap in God's face and as another evidence that our nation is "slouching towards Gomorrah."

The speeches were stirring, and I had to admire the dedication of those who braved the cold that day and again a month later when a round-the-clock vigil was kept at the same monument in response to the city's order that it be removed. But as we approach the anniversary of Judge Moore's showdown in Alabama, this might be the right time to ask ourselves if the preservation of stone replicas in public places is the best way to honor God and preserve our country's morals. In our zeal to save the *symbols*, could we be missing an opportunity to awaken America's collective conscience to the *substance* of God's law?

Obedience a greater memorial

You see, God has always been more interested in substance than form. Through the prophet Samuel, God said, "'Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice.'"¹ Living the law does more to advance God's kingdom than erecting monuments to that law.



Protesters protecting the 10 Commandments monument in Nampa, Idaho. Source: KTVB television (KTVB.com).

Is there anyone reading this article who seriously thinks that replicas of the Ten Commandments posted at every entrance into Houston's Reliant Stadium at this year's Super Bowl would have prevented what happened during the infamous half-time show? In truth, the monuments and lawn signs that still stand here in my community, and in communities across the nation, did not prevent the Jackson/Timberlake incident from becoming the most searched for story in the history of the Internet, surpassing even the terrorist attacks of September 11, 2001. Stone tablets, as Moses himself proved with the first copies, can be broken, ignored, and moved aside.

Protecting a stone symbol of God's law is only a surface and symbolic fix for a much deeper problem—one that cannot be remedied by this nation's courts or legislatures. The problem is one of the heart. For what ails us, we don't need cosmetic surgery. We need an extreme makeover of the heart. Only a new heart will enable us to live according to the will of God. And that's why, this side of the cross, Jesus wants to write His law on flesh instead of on stone. "'This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.'"²

People who live the Commandments in their homes, workplaces, and communities make a much larger impact on the moral atmosphere of society than a monument ever can.

Another problem

Another problem we face in getting the substantive message of the Ten Commandments before the people is the mixed messages we give within the family of God regarding the law itself. Most Christian communions today hold to the view that the law, under Moses, was done away with at the cross. We live now under grace, which somehow voids the law.

Yet when I asked one person standing near me at the Ten Commandments rally why Christians today should care about an “old covenant” law, he responded, “They [the Commandments] will always be relevant. God has not changed His mind on sin. Sin is the same in any age. The Ten Commandments have not gone out of style at all. They’re still as relevant today as they were 3,500 years ago.”

I believe that his answer is correct and supported biblically. But then we have a problem, don’t we? Has the law been nailed to the cross, or is it “still as relevant today as [it was] 3,500 years ago?” And how many of the Ten Commandments are still valid? All ten—or only nine? Though we talk of not being under the law, in reality the only commandment that gets “nailed to the cross” is the fourth one, which, ironically, is the only one that begins with the word *remember*.

But even on this point there seems to be confusion among believers. An editorial in *Christianity Today* criticized Family Christian Stores for disregarding the Sabbath by opening its chain of stores on Sunday.³

The article quoted the *Charlotte Observer’s* Ken Garfield referring to the bookstore’s actions as “another sign of the culture turning Sunday into one more day in the rat race—that no matter what your faith, or even if you have no faith, life is too demanding to allow anyone to take a step back and a day off.”

The editorial then goes on to establish the practical and spiritual foundations for Sabbath keeping by referring to two Old Testament passages. The first of these is Exodus 20, where we find the full text of the Ten Commandments. The second is Deuteronomy 5, where the Ten Commandments are repeated. The case made in the editorial for the Sabbath—that “along with church worship it should be characterized by a cessation from paid employment, a respite from commer-

cial activity, an investment in relationships, a receptivity to divine wisdom, a celebration of creation, and intentional acts of kindness”—is a good one. But as it relates to Family Christian Bookstores, the point may be moot. Why? Because the Sabbath commandment of Exodus 20 and Deuteronomy 5 applies not to Sunday, but to the seventh day—Saturday.

As far as the Scriptures, Jesus, and the apostles are concerned, the employees of Family Christian Bookstores may be guilty of overwork, but not of breaking the fourth commandment. We may attend church services any day of the week. But God declared only one day to be “holy”—the seventh.

The writer of the editorial admits that “in the Christian church, the history of Sabbath (and Sunday) is complex.”⁴ It may be, but is that complexity necessary? Lack of clarity and consistency garble our message.

Missed opportunity?

Responding to last summer’s ruling on Roy’s Rock, Richard Thompson, chief counsel of the Thomas More Law Center, said, “The Supreme Court has once again demonstrated its hostility towards religion and missed an opportunity to clear up confusing lower court decisions dealing with the public display of the Ten Commandments.”⁵ Whether you agree with Thompson or not, he may be right about a missed opportunity, but not the one he mentions here.

Christians have the opportunity to do something with more substance and greater impact for society than preserving monuments. Jesus said we are “the salt of the earth” and “the light of the world.”⁶ As we live His commandments and love as He told us to love, we are a preservative force for good in our world and bring light to the moral darkness around us. The renewed interest in the Ten Commandments also provides those of us within the faith community the opportunity to clear up confusing ideas and practices concerning God’s law as we go back to the Bible to learn what God expects of us today.

We need not look to the government or to the courts to fix our moral compass. We need Jesus to apply His grace to our lives, enabling us to put His com-



Crowds rally in Alabama in support of the Ten Commandments monument. (Source: *Retakingamerica.com*)

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Evolutionists and The Moth Myth

by **Dr. Henry Morris***

"... keep that which is committed to thy trust, avoiding ... oppositions of science falsely so called" (1 Timothy 6:20).



The peppered moth, still a headache for evolutionists after more than a century. (Source: Bellarmine University)

Most creationists and most evolutionists are well aware by now of the fall of the evolutionist's icon, the peppered moth, which for many years had adorned the pages of introductory biology textbooks as the prime example of "evolution in action." Its removal has also been accompanied by a sad exposure of the world of scientific academia as often a world of pettiness, inordinate rivalry, and tender egos, sometimes tempting to near-fraud in the "tweaking" of reported results.

The story has been told in a wonderfully researched book recently published by Judith Hooper entitled, *Of Moths and Men* (New York: W. W. Norton and Co., 2002, 377 pp.). She notes in her prologue that "I am not a creationist" (p. xix). She evidently felt she had to provide this assurance because, as she said about the reaction to the developing moth scandal: "Behind the story, like a monster lurking under a five-year-old's bed, is the bogeyman of creationism."

Apparently, the creationist revival has been impacting the evolutionary establishment more than its lead-

ers admit publicly. In fact, the major impetus behind the drive to document the evolution of the peppered moth in the first place may well have been due to the need to show that evolution by natural selection was actually happening now.

The prolific scientist writer Isaac Asimov once noted that: "One of the arguments of the creationists is that no one has ever seen the forces of evolution at work. That would seem the most nearly irrefutable of their arguments, and yet it, too, is wrong." (Asimov's *New Guide to Science*, Basic Books, 1984; as quoted by Hooper, *op. cit.*, p. 309.)

Asimov then proceeded to recount the evidence of the peppered moth "evolving" into the *carbonaria* variety of the species *Biston betularia* by a process that had been called industrial melanism. This had indeed become the main popular "proof" of natural selection, convincing countless innocent students of the "fact" of evolution. The idea was that the "peppered" moth had evolved somehow into the "melanic moth" as a defense against bird predation during the industrial revolution in England and the resultant blackened tree trunks.

The two names most closely associated with the evolutionary myth of the peppered moth were two renowned Oxford university biologists, Dr. E. B. Ford and Dr. H. B. D. Kettlewell. Judith Hooper called Ford the "megalomaniac founder of the Oxford School of Ecological Genetics." Who "By his own lights ... had almost single-handedly rescued natural selection from oblivion in the 1920s and 1930s ..." (Hooper, *op. cit.*, p. xvi). Bernard Kettlewell was a medical doctor and amateur entomologist who was recruited by Ford when he recognized Kettlewell's unusual abilities in the field as a student and collector of moths.

The black (melanic) moths had first turned up in England around 1858 and soon were multiplying, especially in the industrial areas. It was reasonable to attribute this rise in melanism to natural selection. But this was only speculative until it could actually be proved in the field.

Dr. Ford had become an ardent defender of natural selection in the Darwinian sense, as opposed to other evolutionary mechanisms being promoted at the time. Eventually, he became convinced that a relatively rapid natural selection had occurred in the peppered moth and could actually be demonstrated by systematic field studies.

For this fieldwork, Bernard Kettlewell was selected, and he did perform the well-known field studies which resulted in the to-be-much-publicized proof of “evolution in action.” As Hooper notes: “By the close of the 1950s, the peppered moth would be *the* poster child for evolution” (Hooper, *op. cit.*, p. 146, emphasis hers).

As the noted evolutionary historian William Provine told Judith Hooper in a personal interview: “. . . It’s fun to look through all the textbooks and always this example—and I mean *always*—is hauled out” (*Ibid.*, p. 149, emphasis his). As Hooper says: “The



The dark variety (*carbonaria*) of peppered moth on a light-colored surface. (Source: Brown University)

peppered moth was becoming evolution’s number one icon just in time for the big Darwin centennial” (p. 165).

That event took place in Chicago in 1959, which Hooper called a “supercharged extravaganza, which encompassed five days of pageantry, televised debate, Darwin worship and theatrical spectacle” (p. 166). Julian Huxley, who had become an admirer of Ford and Kettlewell, was the keynote speaker, and he enthusiastically proclaimed the triumph of Darwinism and death of God. The then recent studies on the peppered moth were frequently cited by speakers there. Though Kettlewell was not present, Ford did present a paper on polymorphism.

Interestingly, Judith Hooper’s comment on this great convocation is as follows: “Huxley’s atheism and the general Darwinist pep rally were noted darkly by a small group of outraged evangelicals. A stream of anti-evolution literature followed, notably John C. Whitcomb and Henry Morris’s *The Genesis Flood*, the forerunner of the ‘scientific creationism’ movement...” (p. 167).

Furthermore, the whole neo-Darwinian paradigm was beginning to be questioned as well. Kettlewell was invited to the 1966 Wistar Institute symposium on “Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution” in Philadelphia, where he heard

a number of key mathematicians and biologists show that the standard theory could not possibly account for the world of living creatures in any finite time. In 1967, his friend and supporter, Julian Huxley, “was in a nursing home receiving electroshock treatments for one of his periodic depressions” (p. 186).

After laboring on it for many years, Kettlewell finally published his magnum opus, *The Evolution of Melanism*, in 1973, but the reviews were lukewarm. Furthermore, Stephen Jay Gould, who would soon become the chief antagonist of the British neo-Darwin-

ists of the rising generation (most notably Maynard Smith and Richard Dawkins, as well as the followers of Dr. Ford), had just published his first influential paper in 1965. His Harvard colleague, Richard Lewontin (who was, like Gould, a Marxist), published a book in 1974 which would “portray the Oxford School crowd as silly toffs with butterfly nets” (Hooper, *op. cit.*, p. 216). Even in

England, younger scientists were finding they could not replicate Kettlewell’s field results, and were raising questions as to why.

Kettlewell himself was having serious health problems. When he was denied election as a Fellow of the Royal Society for the third time in 1976, he became completely disheartened. He died in 1979, reputedly by suicide.

Since his death, many researchers have been raising doubts about various aspects of his research, and even those of his boss, E. B. Ford. One of the main questioners has been Ted Sargent, emeritus professor of Biology at the University of Massachusetts, who insists that the famous photographs of moths on tree trunks published by Kettlewell were all fakes.

Sargent’s first paper expressing these doubts was published in 1976, but few seemed to notice. Eventually, however, many others also began finding flaws in Kettlewell’s work. In the process, some of these critics have been accused of “giving aid and comfort to the enemy, the creationists” (Hooper, p. 286). We cannot discuss all these criticisms here, but the conclusion was, as Hooper says: “. . . at its core lay flawed science, dubious methodology, and wishful thinking” (p. xx). Some went so far as to accuse Ford and Kettlewell of actual fraud, but most thought it was just poor science. Cam-

bridge lepidopterist, Michael Majerus, in his book, *Melanism: Evolution in Action* "left no doubt that the classic story was wrong in almost every detail" (Hooper, p. 283). Yet, amazingly, he still believed the basic story of the shift in coloration of the peppered moth as caused by bird predation and natural selection.

And so does Judith Hooper, for that matter. In her last chapter, she says that the fact that the peppered moth story was all wrong "does not disprove the theory of evolution.... It is reasonable to assume that natural selection operates in the evolution of the peppered moth" (p. 312).

It may be surprising to her and other evolutionists that creationists have never had a problem with the traditional story, except with the claim that it was "evolution in action." It was really only "variation and conservation in action." It could hardly even be called microevolution, because the moth remained the same species throughout the process.

The words of this writer, in a book published almost 30 years ago, are still relevant. "The classic example of the peppered moth. . . was not evolution in the true sense at all but only variation. Natural selection is a conservative force, operating to keep kinds from becoming extinct when the environment changes" (Scientific Creationism, 1974, p. 51).

Most creationists, believe it or not, have never questioned the basic story of the peppered moth. After all, a leading British zoologist, L. Harrison Matthews, in his Introduction to the 1971 edition of Darwin's *Origin of Species* had already said: "The peppered moth experiments beautifully demonstrate natural selection—or survival of the fittest—in action, but they do not show evolution in progress, for ... all the moths remain from beginning to end *Biston betularia*."

No creationist today questions the phenomena of variation and natural selection; most would not even question speciation. But, there is still no evidence whatever for macroevolution or the introduction of new information into the genetic system of any basic kind of organism, including the famous moth. Evolution has always been nothing but a pagan myth.

**Dr. Morris is Founder and President Emeritus of ICR. Back to Genesis No. 176a, August 2003 <http://www.icr.org>. © Copyright 2004 Institute for Creation Research. All Rights Reserved. Reprinted with permission.*

1 Corinthians 1:19-21: "For it is written: 'I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.' Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe."

SIGNS

"It is a wicked, godless generation that asks for a sign; and the only sign that will be given it is the sign of the prophet Jonah. Jonah was in the sea-monster's belly for three days and three nights, and in the same way the Son of Man will be three days and three nights in the bowels of the earth." Matt. 12:39, 40, N.E.B.

Have you ever met a person who was always looking for a sign from the Lord? The Jews of Christ's day were noted for being sign seekers (see John 6:30; 1 Cor. 1:22). The trouble was that, when a sign was given them, they failed to recognize it. Take the star of Bethlehem. The Magi, foreigners from the East, recognized it, but the covenant people overlooked it.

A year and a half before His crucifixion Jesus gave the Pharisees clear evidence of His Messiahship. He healed a blind and dumb man who was demon-possessed. But the Jewish leaders rejected this evidence, and later came to Jesus and insultingly demanded, "We would see a sign from thee" (Matt. 12:38). It was in response to this demand that Jesus spoke the words of our text.

What clearer sign could have been given the Jewish leaders of Jesus' divine mission than the sign of Jonah? As Jonah volunteered to give his life for those on board the ship bound for Tarshish (Jonah 1 :12, 15), so Jesus volunteered to give His life for the "life of the world" (John 6:51). As Jonah was three days and three nights in the darkness of the sea monster's belly, so was Christ to be "three days and three nights" in the clutches of the powers of darkness.

But, thank God, He did not remain there. He came forth from the heart of the earth victorious over Satan. And yet, in His parable of the rich man and Lazarus, He had predicted that "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 15:31). And so it was.

The trouble with the Jewish leaders was that they ignored or rejected the evidence God had sent, and this is the very same problem with many professed Christians today. They ignore or reject the evidence God has given in His Word and demand signs that are supposed to harmonize with their specification, and then they wonder why God does not accede to their demands.

God does not work this way. He has given the Inspired Word as our guide. There may be occasions when, after we have searched diligently, with the Holy Spirit's help, we may ask for a sign, but even here our asking must be done in a spirit of submission and willingness to follow the guidance of the Spirit.

Reprinted from New Every Morning, p. 109, Author: Donald Ernest Mansell. Publisher: Review and Herald Publishing, 1981.

Announcing

Sabbatarian Educational Environment

the first year, 2004-2005

When the pioneers settled the West, no one was answering questions such as:

- How much will it cost?
- How long will it take?
- What rewards will come from it?

Anyone who claimed to have answers to those questions was either guessing or lying. The pioneers settled the West because they wanted a pure place where they could make a living and raise their children to obey and love God.

It is much the same with beginning a new school. There are no clear answers to how much it will cost, how long it will take or what rewards there might be. New schools are started by those who are dedicated to the task—no matter what the cost.

The Sabbatarian Educational Environment (SEE) is a new school utilizing a millennia-old concept: put the best interests of the students first. SEE students are taught how to set their priorities and responsibilities toward God, their families, their livelihood, their fellow-man and their governments—in that order. The chart on the following page shows the many ways in which SEE is different from traditional post-secondary education.

Part of a Community

The Sabbatarian Educational Environment is one of the major outreach ministries of the **Port Austin Sabbatarian Church Community (PASCC)**. PASCC is a group of believers working together to live by biblical laws and principles. In addition to supporting SEE, PASCC's goals are to:

- Be a Christian light to its neighbors.
- Integrate the Sabbatarian Elder Adult Living (SEAL) program with SEE to encourage older-younger communication.
- Help disadvantaged and needy believers.
- Provide Bible evangelism and teaching tools that others may freely use.
- Produce written, audio and video records so others can learn from this community.



Assembly, classroom, gym and recreation complex

It is the goal of PASCC to be as self-sufficient as possible, using Biblical principles and avoiding many modern methods which stem from corporate and government greed and lust for power. Current PASCC plans call for producing our own food, energy, water, waste disposal, housing, etc. Yet, there will be no effort to retreat to some previous era of technology, but rather to use, invent and promote technology that is cost-effective in today's world for individuals and small groups. Some of the above things are already in progress, others will take years to implement. Please subscribe to the *PASCC Chronicle* for ongoing progress reports.

PASCC is located in Port Austin, Michigan, at the tip of Michigan's "thumb". Facilities include 12 buildings: housing, a dining hall, classrooms, auto shop, etc. Recreation facilities include basketball, volleyball, racquetball, tennis, weightlifting, bowling, pool, ping-pong, hockey, baseball, soccer, etc.

How the Education Works

All SEE students will be taught basic Bible subjects, Christian ministry and principles for effective Christian living in today's world.

Comparison of Typical Education vs. SEE

Typical Post-secondary Education	Sabbatarian Educational Environment
<p>Students are admitted based upon grades, test scores, ability to pay, and various quotas set by governments, etc. They are encouraged to “declare a major” even if they do not yet know what they would like to study.</p>	<p>Students are admitted based upon their desire for a Christian life and hard work. Students who do not know what they want to study at first will be given an opportunity to be an apprentice in many different areas until they find one that interests them.</p>
<p>Many students enter the best school that they can afford hoping to attain the best possible job. Only a small fraction are totally funded by scholarships or parents. Most graduate owing thousands of dollars on student loans that take years to repay. This is most difficult when one realizes that seven years after graduation, half of all 4-year graduates are not working in the field in which they majored.</p>	<p>Students are not accepted based upon their wealth or previous schooling, but upon their desire to learn and work. They produce useful fruit from their labors as a part of their apprenticeship, so the cost of their education is much less than traditional schools. SEE is confident that its program will be sustainable from the offerings of parents, relatives and graduates who see and reap the program’s fruits.</p>
<p>Most modern education is completely centered around obtaining good grades on tests. Students frequently “cram” for tests, copy assignments from previous students or Internet postings, and often remember very little of what they learned after graduation.</p>	<p>Students remember things much better when they must immediately apply them to work. They rarely forget concepts that they repeat frequently at work. SEE students graduate with a list of successful, practical work accomplishments, rather than just grades for academic exercises.</p>
<p>Nearly all present day education takes students out of their family setting and places them in a social environment with mostly other young people. Interaction with older people usually occurs only in a classroom or business setting. Poor eating and sleeping habits abound. Most schools discourage marriage, but assume students will engage in premarital sex.</p>	<p>SEE encourages students to develop friendships with brethren of all ages in the school and the church community. Students are regularly reminded to maintain communications with their families and home area, and to return there after graduation, unless marriage or ministry takes them away. Healthy male-female relationships as well as marriages, with parental blessing, are encouraged.</p>
<p>The purpose most schools offer for attendance is the promise of “a good-paying job”. Young people often move away from home, church, friends and family to go to the “best college” and then move again to take the “best job.” While they may have a higher salary this way, they often end up paying much more for goods, services, health care, repairs, legal fees, etc. They often suffer greatly from loneliness and their life feels empty.</p>	<p>The Bible teaches that we should first serve God and our fellow man (Matt 22-36-39), and then enjoy our work, food and a happy marriage (Eccl 2:24; 9:9). SEE teaches young people to seek these things first (Matt 6:33). They can save thousands of dollars by living near home. Friends and family will often loan cars or appliances, point out honest mechanics and doctors, find good jobs, etc. SEE teaches how to avoid many of the world’s financial traps.</p>
<p>In sum, most schools take 4+ years and many \$10,000s to teach skills that typically provides a living for 5 to 10 years.</p>	<p>SEE takes one to three years to teach a Christian way of living in this world that will work for a lifetime.</p>

SEE technical education will use the biblical method of apprenticeship. Jesus, Elijah, Elisha and other biblical characters did not place students in classrooms, but took them everywhere they went and had them assist—whether it was in teaching, preparing food or constructing their own dwelling.

Each SEE student will sign up for one or more apprenticeship programs where they will both learn and do useful work. A progress log will be kept and checked each week to ensure that students are continually learning new things while working. When a year is done, they will have a list of all the tasks that they have ac-

complished. A personal evaluation will be written by each instructor.

Major Apprenticeships Offered

- alternative buildings theory and design*
- alternate energy production*
- audio production and engineering*
- auto mechanics & body repair*
- biblical research & writing*
- buildings maintenance*
- business writing*

computer programming
 computer hardware
 construction: carpentry, electrical, framing, painting,
 plumbing
 creative writing
 food service with natural methods
 grounds maintenance
 magazine layout & production
 metal fabricating
 ministry and service
 praise and worship music
 website design
 welding
 woodshop, wood carving and wood-art

Minor Apprenticeships Offered

animal husbandry
 calligraphy
 child education
 historic lifestyle studies
 maple syrup production
 motel management
 music theory & arrangement
 placement test score enhancement
 senior homecare
 song writing
 traditional homemaking skills
 using "leaves for medicine" (Ezk 47:12)

SEE Staff

Bill Buckman: librarian cataloging the thousands of books already donated to our library
Paul Drieman: building maintenance expert, farmer, youth ministry organizer, church pastor

Norman Edwards: high school and college teacher; computer analyst and programmer; audio engineer; editor; publisher and Bible teacher

Phil Frankford: entrepreneur; communications, main-frame computer and personal computer expert

Homer Kizer: author, artisan, historian, poet, sculptor in northwest coast tradition entrepreneur, craftsman

Al Raines: construction company owner, industrial arts teacher

Carolyn Smith-Kizer: anthropologist, art historian, eighteenth century French domestic arts expert, seamstress

Terry Williams: businessman, farmer, elder-care facilitator, outreach ministry coordinator

Each of these Christian Sabbath-observing brethren has spent thousands of hours studying the Bible and has a desire to teach, share their experience and serve others.

In addition to the above, several local businessmen and teachers have agreed to provide apprenticeship opportunities for students who are interested. There are others who have agreed to move here if there is a need for their skill. □

Are You Interested in SEE?

Dates: Aug 17-Dec 16, 2004; Jan 11-May 25, 2005
 Cost: By offering—we need pioneering students!
 Please ask for an application form from:
 Sabbatarian Educational Environment, PO Box 610,
 Port Austin, Michigan USA 48467-0610; Tel: 989-738-7700; info@see-seal.com or pascc@pascc.net

Written by Norman Edwards.

Editor's Note: We applaud the efforts of Norman Edwards and the rest of the staff at SEE. Nonetheless, the information in this article should not be considered an endorsement by the BSA. Rather, we present this information so that Sabbatarian young people and their parents can make informed choices about their post secondary schooling.

THE BRUSH

Life started out like a canvas
 And God started painting just me,
 But I took the brush from Jesus
 And painted what I wished to see.

The colors I painted kept running,
 The objects were all out of size.
 I had made a mess of my painting,
 My way now seemed so unwise.

Then I took my painting back to Jesus,
 All the colors and the pieces so wrong.
 In the markets of earth it was worthless,
 But His love made my painting belong.

He worked with no condemnation
 Never mentioned the mess I had made.
 Then He dipped the brush in a rainbow
 And forgave those mistakes I had made.

Oh, when I gave the brush back to Jesus,
 When I gave the brush back to Him,
 God started all over life's promises to fill,
 When I gave to Jesus the brush of my will.

He changed me with no condemnation,
 Never mentioned the mess I had made,
 Then He dipped the brush in His own blood
 And signed it "The price has been paid."

Yes, He signed it,
 "The price has been paid."

—Chuck Mullhuf

Science has discovered...

The Amazing 7-Day Cycle (Part 2)

by Kenneth Westby



Last time we looked at what science has uncovered concerning the innate seven-day (circaseptan) rhythms of living things and how these new discoveries are forcing us to reconsider the reigning theories on the origin of the seven-day week. We learned that this mysterious seven-day beat is entirely independent from environmental cycles of sun, moon and stars—the only major rhythm of human activity that is totally oblivious to external nature, resting on mathematical regularity alone.

We saw that history credits ancient Israel as the culture that bequeathed the seven-day week to the rest of the world. In his book *The Seven-Day Circle*, Eviatar Zerubavel plainly states the "continuous seven-day cycle that runs throughout history paying no attention whatsoever to the moon and its phases is a distinctively Jewish invention." Modern attempts by the French and Soviets to erase the seven-day week—with its imbedded religious ties—ended in complete failure.

But was it culture and religion alone that eventually moved earth's six billion people to now harmonize in a universal seven-day rhythm? The new and respected science of chronobiology (the study of how living things handle time) says no. Its discovery of circaseptan ("about seven") rhythms in human and other life forms points toward a biological explanation for the mystery of the week. In his study into the human nature of time, Jeremy Campbell states: "Inner time structure, in certain of its manifestations, seems to determine outer time structure, rather than the other way round. Rhythms of about seven days arose in living creatures millions of years before the calendar week was invented, and may conceivably be the reason why it was invented."

How did seven come to be imbedded deep into the ancient genetic building blocks of life? Why is seven the key coordinating rhythm for life's myriad complexities?

Life Begins at Seven

We've seen that the cultural/religious model doesn't sufficiently explain why humans organize their activity around a seven-day weekly cycle — a rhythm divorced from the environment. The biological model buttressed by the recent discoveries of circaseptan

rhythms in life forms "millions" of years older than ancient Israel, clearly puts biology before culture. The further uncovering of circaseptans in plants and animals leaves the cultural model relevant only to humans, and then after the fact.

But the biological model, while having the evidence for the "very ancient origin" of circaseptans, still doesn't have an answer for why. Why seven? And why seven in "primitive" one-celled organisms, in bacteria? Why seven in all life forms?

Is this not compelling evidence for a common beginning, for common design, for a common designer who could so powerfully program his creation to a cycle he set in motion? To a rhythm tuned to his own activity of work and rest? Let's see if yet another model can answer the remaining questions and better fit the evidence of history, culture, religion and biology.

For that model we will now draw evidence from one of mankind's oldest books — the Bible. This book, which claims inspiration and direct revelation from an almighty God, begins with the story of creation. This story is framed within seven daily cycles.

In the first six days of evenings and mornings the Creator established orbits of sun, moon and earth for time, cycles and seasons; he prepared the earth to receive living things; he formed fully developed plant, marine and animal life; and on the sixth day made his creation zenith — man, male and female.

"So God created man in his own image, in the image of God he created him; male and female he created them.... God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day" (Gen. 1:27, 31).

God's work was now over, but the week wasn't. Nor was God finished with creating. As the late Dr. Charles V. Dorothy, ACD's Director of Biblical Research, convincingly explained in his Genesis classes (available on tape), there is no chapter division in the original Hebrew. What our English Bibles call 2:1-4 should be the conclusion, the apex of chapter one.

"By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh

day and made it holy, because on it he rested from all the work of creating that he had done" (Gen. 2:2-3).

His last act in the creation week was to rest and make holy the seventh day as a memorial to his creation. He closed the cycle of creation at seven days and set the clock of time moving forward to this day. In all life resides that circaseptan beat echoing, like a rifle shot in a vast rock canyon, backward in time to the first seven days of dynamic creation.

Each living thing made testifies of brilliant design, of divine craftsmanship, of marvelous function, of intricate interactions with the environment and other life forms, of mystery, of beauty. From roses to redwoods, from salmon to sharks, from elephants to eagles, all life cries to be inspected, admired and praised for its peculiar display of divine handiwork. Even man marvels in awe when he beholds himself:

"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Ps. 139:13-14).

The fingerprints of a divine creator cover his creation. To behold life on earth in its billions of varieties and go forth claiming it to be the result of blind, random, evolutionary accidents, takes a "faith" and a "belief" that defy understanding or logic.

Not only did the Designer/Creator leave his fingerprints on everything he made, he left his calling card bonded to living cells telling us when he made life: in a seven-day creation week. That's when he wound up the clock of life and set it ticking in each of its forms to a rhythm of sevens.

He gave life the frequency of seven. It's the beat of creation, a harmonic that points directly to the life-starter, life-giver himself!

The more I look at creation and especially the miracle of life, I am forced to conclude with the psalmist that only "The fool says in his heart, 'There is no God'" (Ps 14:1). In the New Testament the Apostle Paul stops short of calling unbelievers "fools," but makes this point:

"For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse" (Rom. 1:20).

Why, after exhibiting his divine power in six days of creation did God choose to rest? Did he "need" to rest? What can we learn about his divine nature in this different, yet creative act? What does God do to time to make it "holy"? Why did he think this cycle of six work days and a seventh of rest so important that he included it in the middle of the Ten Commandments?

Is there some information about the divine nature contained in the creation week that mankind and even Christianity has missed? Is there knowledge to discover in the seventh-day Sabbath that can help humans to spiritually get in sync with their Creator? Is there important data to discover that can put us in harmony with the Divine Nature?

What did Christ have in mind when he said the seventh day Sabbath "was made for man," and when he further declared himself "Lord even of the Sabbath"? (Mk 2:27-28).

The modern science of chronobiology (the study of how living things handle time) teamed with the resolving power of computers recently discovered—much to everyone's surprise—innate seven-day (circaseptan) cycles in a wide variety of life forms, including us humans.

Clearly then the seven-day cycle is not a cultural or religious invention. Rather, we can now say these four things about the rhythm of seven: 1) it is of "very ancient" biological origin; 2) it is independent from environmental cycles of sun, moon and stars; 3) it is imbedded in all living cells and in short, 4) it is the beat to which all life is tuned.

In humans, we found the circaseptan rhythm to be the key coordinating rhythm for a complex myriad of cycles, all harmonizing to make up our body clock. The biological base of seven-day cycles (also called heptads or circaseptans) clearly gives this amazing building block priority in time: it existed before culture or religion ever recognized a seven day week in history. Such an intricate, indisputable base and such a fundamental common design require us to reconsider this double question: is there a common beginning, a common designer of all life?

We have suggested that the recently uncovered, stunning evidence of circaseptan rhythms should cause inquiring minds to look for answers in one of mankind's most ancient books — the Bible. This book, as commonly known, claims to be an inspired and direct revelation from an almighty God. But what does it tell us about the Creator's relation to time? Does the Bible say anything regarding time cycles, especially one built on seven [days]? And most importantly, does this revelation say anything about the effect of life rhythms on the most neglected element in human beings: our spirit? [Put another way, the Bible reveals God to be Spirit (Gen. 1:3; Jn. 4:24). Is it logical that the Creator would leave his creatures with no spiritual avenue to reach him?]

Time Tells a Story: and a Story Tells Time

When God created mankind he also created time — or did he perhaps connect man to a paced rhythm already a part of his being? Ultimately we cannot know that answer, but we do know the following. As we

learned in our Genesis class, the early chapters of Genesis portray the foundational relationships of our world. "In the beginning" the great Elohim gave man relationship to himself as Maker, to his mate, to all other living things. God also gave all humans, in their parents Adam and Eve, a relationship to the movement of life and action— time.

Stephen W. Hawking, acclaimed as the most brilliant theoretical physicist since Einstein, in his work ***A Brief History of Time*** remarked:

"The concept of time has no meaning before the beginning of the universe. This was first pointed out by St. Augustine. When asked: What did God do before he created the universe? He didn't reply: He was preparing Hell for people who asked such questions. Instead, he said that time was a property of the universe that God created, and that time did not exist before the beginning of the universe"³².

Whenever time might have begun, it is inseparably connected to human origins in the creation story. In fact, the story in Genesis 1 is framed within seven daily cycles. The chronology of creation builds each day in this pattern: "evening and morning, day one;" "evening and morning, the second day"³³ (note the switch from "one" to "second"). This building pattern reaches its next to last height with the making of man and woman on the sixth day (v 26-31). The crown and climax of the week, however, is the seventh day when God rests and hallows it as a memorial of all his hands had wrought (the account continues into 2:4, as commentators recognize). God who made time now made holy the time of the seventh day.

"And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done."

Later when the Creator established Israel as a nation (Ex. 12-19), he gave his newly redeemed people ten commandments to be the spiritual and moral pillars upon which a national character could be built (Ex. 20). In the middle of that law he thundered from a mountain top was a unique commandment, one which man would never have thought out for himself. "Thou shall not murder" makes civilized sense, but "rest on the seventh day" is another matter. Many who honor this great law code themselves assume that its basis must be arbitrary. Let us look carefully at the two versions (statements) of the Ten to see what reasons are given.

"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God....

For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy" (Ex 20:8-11).

Scripture gives a reason all right, but it is one grounded in the spiritual world: it pictures a divine act in creation itself.

Now Deuteronomy (the name means "second law" or repetition of the law).

"Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day" (Deut. 5:15).

This time Scripture gives a quite different reason: the people who have the revelation of the Sabbath were delivered—given rest from slavery.

So Scripture presents two important motives behind the Sabbath. ***But no one, to our knowledge,***

In the ebb and flow of time, God has engineered-in a cycle of pause points—places to stop from the mechanics of living to consider the purpose of life itself.

has ever demonstrated a physical/scientific reason behind this law. Based on the brief summaries of a vast body of research given in the previous installment, we can now add a third reason to the two given in Scripture. In the ebb and flow of time, God has engineered-in a cycle of pause

points — places to stop from the mechanics of living to consider the purpose of life itself. ***The divine design calls for this life-harmonizing pause to occur every seven days.*** The Hebrew verb *shabath* means to cease/rest; hence our name (noun) for the seventh day "Sabbath" also comes from Hebrew (*shabbath*).

Although the word Sabbath does not mean seven, it has become inextricably bound up with the concept of seven—a significant number in the Bible. It will enrich our understanding of the importance of this numeric concept if we quickly trace a few of its uses throughout the Bible.

Sevens, Sevens and More Sevens

The number seven has special place among numbers used of God in Scripture. Till now we have had our focus on the seven-day (circaseptan) cycle in living things, on the biblical creation account and on the significance of the seventh-day Sabbath. But the number seven is associated with things and times other than the week.

Seven's place is eminent among "sacred" numbers in scripture. For example: the creation account, and thus the Bible itself, begin with seven Hebrew words which contain a total of 28 (4x7) letters in those seven words (Gen. 1:1). The New Testament also opens with seven words introducing the genealogy of Christ (Mt.

1:1). Beyond those beginnings, seven is typically associated with acts of completion, fulfillment and perfection. We can certainly see those meanings coming through from our study of creation.

The rhythm of seven is a pattern for even greater blocks of time. We find a sabbatical year cycle of letting the land rest every seven years³⁴; and there was a year of jubilee, which followed seven times seven years (the fiftieth year)³⁵. There were seven sacred days on the calendar God gave Israel. The Feast of Unleavened Bread in the spring and the Feast of Tabernacles in the fall each lasted seven days³⁶. The Feast of Trumpets arrives on the first day of the seventh month — which also marks the beginning to the civil year and is believed to be the day of the month when creation began³⁷. A congregation of annual holydays appears in the seventh month — the Day of Atonement, Feast of Tabernacles and the Last Great Day, each bringing clear pictures of the coming Messianic age³⁸.

Old Testament worship ritual often came in sevens: the sprinkling of bullock's blood seven times and the burnt offering of seven lambs; the cleansed leper was sprinkled seven times³⁹. Diseased General Naaman was told by Elisha to dip in the Jordan river seven times to be cleansed of his leprosy⁴⁰. The priests encompassed Jericho seven times, Elijah's servant looked for rain from God seven times⁴¹.

In the New Testament Jesus fed the four thousand from seven loaves of bread and a few fishes, the seven basketsful collected afterward may teach us that Christ can satisfy our hunger⁴². He sent seventy disciples out to evangelize — symbolically all mankind which was viewed as being comprised of seventy nations⁴³. Revelation, the great book of future events, is full of sevens. There are seven churches; seven golden candlesticks; seven stars; seven angels; seven lamps of fire; seven spirits of God; a book of seven seals; a lamb with seven horns and seven eyes; seven angels with seven trumpets; a dragon and a beast with seven heads; seven last plagues; and seven golden bowls full of the final wrath of God.

The prophet Daniel was told the Messiah would arrive after "seventy 'sevens'"⁴⁴ and in the first chapter of Matthew the genealogy of Jesus is organized into three groups of fourteen (2x7) generations.

Scripture highlights other "sacred numbers" each having special symbolic meaning, but seven seems to rise above them all as the rhythmic action of a living God in the affairs of man. From creation, to a call to pause and worship, to the plan of God in prophecy we find a rhythm of seven as if a fingerprint, a calling card of God.

An Oasis in Time

Billy Graham once summed up the two things he believed mankind needed most to know: 1) The nature of the One who created and orders the universe; and, 2) The nature of man himself. He is correct, of course, and this needed knowledge is at the center of all truth.

At the very center of the Ten Commandments, Yahweh ("the Lord") our God placed a unique seventh day rest law, forever enshrining in time and symbol the core truth that he is our personal Creator and Savior/Redeemer. This is the "holiness" of the Sabbath — a remembrance and a personal reaction to the primal fact that we were made by God "after his image" for a divine purpose.

And what is that divine purpose? The Creator's purpose makes plain man's proneness to evil, his lack of virtue, his mortality — and a divine purpose providing a graceful solution, a way of deliverance from evil and death, and, most importantly, a divine purpose that leads to eternal life as sons and daughters of God and brothers and sisters of Christ (Rom. 8; Heb. 2).

Just as chronobiology has discovered the harmonizing power of the seven-day (circaseptan) cycle to keep our bodies in sync — homeostasis, or equilibrium — the seventh-day Sabbath was given to keep

us spiritually and morally in sync with ourselves, our Maker and his divine plan for us.

Desmond Ford in his book *The Forgotten Day* notes:

"The Sabbath, by putting all things in true perspective, meets that need of the soul to worship and adore the highest good. The distinction between Creator and creature is marked out by creation's memorial, and weekly the reminder is afforded that none of the things made are adequate to satisfy the human spirit, and therefore they should never receive first place in the soul's adoration."⁴⁵

The Sabbath serves as an oasis in time—given to refresh and nourish us on our journey through life.

This truth is supremely important; it is why God calls this time holy. Only the Sabbath commandment begins with the word "remember." This most critical knowledge under heaven is enshrined in the call to "remember" — remember that there is a living God; that we are made in his image with great purpose; that he is a loving God who has given us a beautiful earth to enjoy; and as a Father he gives us guidance in how to live upon it. And remember that he has the power to deliver us from the captivity of sin and death,

Only the Sabbath commandment begins with the word "remember." This most critical knowledge under heaven is enshrined in the call to "remember"—remember that there is a living God.

to create in us a new heart, a new character, and to give us life eternal in the never ending Kingdom of God.

Can we now grasp why God made the seventh day holy and included it in the great moral/ethical package he delivered from Mt. Sinai? Seen from this perspective, is it any wonder that the Son of God would say **“the Sabbath was made for man, not man for the Sabbath”** (Mk 2:27)?

Ford offers a mini-sermon that God may have delivered to humanity’s [the] first parents.

“It is as though God had said to Adam after his creation on the sixth day, ‘Adam, behold this wonderful world — full of objects animate and inanimate which call for admiration; but beware — none of them, nor all of them, can satisfy you, not even Eve. You were made for me, your heart can find rest only in me, its source; therefore let us spend your first whole day together as a pattern for your life hereafter.’

“At that juncture God ushered in sacred time with the glory of the first sunset Adam had ever seen. What a wonderful time that first whole day of existence must have been for Adam and Eve! They walked and talked with their Maker and found in him their fountain of joy and their source of truth and strength. That first Sabbath was God’s acted-out invitation to all men to find their rest in him.”⁴⁶

God has invited his creation to pause with him every seventh day for a walk in the cool of his garden, to commune with him and enjoy the nourishing fruit and clear water of his special oasis. Refreshed and in harmony, we then set forth for another six days of work, achievement and accomplishment.

Harmony vs. Disharmony: What Our Modern World Has Lost

Mysteriously, the profound meaning of a seven-day weekly cycle and of a holy Sabbath are lost to our present world culture. The human suffering that flows from the loss of this primal knowledge is beyond calculation!

Instead of a world full of the knowledge of the Eternal,⁴⁷ in worship, harmony and rest with him every seventh day, we have a world writhing in unrest and disharmony. We have a world that is characterized by its ignorance of God — its pain and tears catalogued by a list of the commandments of God it wantonly or ignorantly breaks. This is the price paid for turning our backs to God and his revelation.

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them.

For since the creation of the world God’s invisible qualities — his eternal power and divine nature — have been clearly seen, so that men are without

excuse. ...Although they claimed to be wise, they became fools, and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.... They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator — who is forever praised” (Rom. 1:18-26).

In our “savvy” age exchanging the truth about creation for a lie has been made quite respectable through the psuedo-science of evolution. It functions, however, as an intellectual idol just as effectively as wood totems did in past cultures — a natural, earthy substitute for the Holy Creator God.

It seems easier, less threatening and more free for man to look inward to find a god. Man even fancies to make himself a god; to be his own lawgiver, his own maker, to make himself the sum of all things. Through a variety of philosophies he attempts to divine-up power, invent a purpose, discover a destiny and even pursue immortality.

If mankind looks outward (instead of inward or upward), another “goddess” offers herself. The modern goddess Evolution sits secure upon her throne in the temples of academia. Worshiped as the force “mother nature” who creates through the miracle of mutation, chaos, confusion and blind chance. She “creates” by some unknown, untestable and unobservable laws of disharmony from which she is able to produce a universe of design and ordered life.

What great faith is required of evolutionists to explain creation. What devotion to storied theory! What belief! No longer need we look in churches for the prime examples of superstitious faith.

But we do not live in a vacuum. Our refusal to “remember” who the Creator is has set in motion a flow of thoughts and actions which in time destructively erupt into a variety of plagues. These ever present negatives that characterize the “human condition,” that rob our race of its peace and happiness, are a woeful testimony that something is missing. When we humans reject God’s wise instructions on how to live on his earth, we are doomed to march to another beat. We are resigned to learn from short term experience as we stumble along in moral and spiritual darkness. We are out of sync with our God and as a result, are out of harmony with ourselves and our environment.

By turning our backs on the majestic God and his revelation of the awesome program for his created sons and daughters, we have spun out of sync with God. We have reduced our horizon from an omnipotent, limitless God to a mortal man groping along in the continual accident of evolution. “Evolutionary” man, if such we are, has gotten out of rhythm with life itself.

A Weekly Trip to Eden

A key control to keep humankind in harmony with the created order and with the Creator/Savior himself is the Sabbath institution. It isn’t, by any means, the

sole path to discovering God and his plan, but it has that as its prime purpose.

Here is how the biblical “circaseptan” [the Genesis *heptad*] could operate to accomplish a harmonizing rhythm between man and God. At the national societal level, a day of rest requires intellectual, philosophical, legal and moral commitment to its institution. Commercial and social affairs would be integrated into a six-day work, seventh-day rest cycle. The Sabbath would be used by society for physical rest and relaxation, for family and social bonding, for biblical teaching, for meditation and spiritual renewal.

At the personal level, a Sabbath would provide an organizing principle for daily life. God’s seven-day cycle, [the biblical *heptad*] would become our cycle and thus our schedules, plans, and affairs would all be influenced by it. Rather than attempting to fit the things of God into our too busy world, we would instead, with purpose, be engaged in fitting our lives into the plan and rhythm of our Creator. Now that we know of the biological base, the circaseptan of life, this would truly be “getting into the flow” of power, in tune with the pulse of God’s universe.

Of course, mere outward adoption of a seventh-day rest cycle for a nation or an individual without real intellectual and heart involvement would yield only limited benefits. Without sincere spiritual involvement, a Sabbath institution would become in time an ossified relic of history, a cultural tradition. It would sink to a symbol devoid of message and power — a one dimensional day like any other day of the week.

Witness how the Sabbath day impacts the average Jew in modern Israel today. Except for a few radical legalists, it is a secular day of nationalistic identity borrowed from the religious roots of an ancient past. Witness also how little the Western world is influenced by its substitute Sabbath — Sunday⁴⁸. It’s good to stamp our money “In God We Trust,” but the power of the phrase is unlocked only when an individual or nation truly trusts in the living God.

Symbols can only point to the power, to the knowledge, to the message that stand behind them. In the case of the seventh day, we’ve been given a symbol of time, a rhythmic sign of time in unstoppable motion. We have in this day a symbol, which if examined, pondered and tasted, would tell us of creation and of the nature of the Creator himself. It would tell us of our salvation, of our future and of our eternity.

The seventh-day Sabbath also offers us a perfect picture of the soon-coming Kingdom of God, his Millennium of rest and peace on earth. Utopia follows the age of man that has ended in futile work, much

suffering and many, many wars. The millennial Sabbath is a welcome relief coming as it does with the return of the Creator and Savior himself, Jesus Christ. He ushers in a new Garden of Eden that envelops the entire earth. He cleans the environment, and with his saints rebuilds a beautiful world — as it has always been his plan to do. And once again, like Eden, God will walk with his people in the cool of the day. He invites us to enter that rest with him.

“Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. ...For somewhere he has spoken about the seventh day in these words: ‘And on the seventh day God rested from all his work.’ ...There remains, then, a Sabbath-rest for the people of God; for anyone who enters God’s rest also rests from his own work, just as God did from his.

“Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience” (Heb. 4:1-11).

But if not pondered, if not entered, the Sabbath re-

mains an unlocked symbol — its benefits limited, its great message unpublished.

Time to Get in Time with God

Physicists labor to measure the rhythms, movements, orbits and energy of stars and galaxies in the hope of seeing back in time to the very origins of the universe — to its creation, the “big bang.” Astronomers look heavenward with ever deepening penetration searching to find clues to when and how the universe was created. Steven Hawking has this insight:

With the success of scientific theories in describing events, most people have come to believe that God allows the universe to evolve according to a set of laws and does not intervene in the universe to break these laws. However, the laws do not tell us what the universe should have looked like when it started — it would still be up to God to wind up the clockwork and choose how to start it off. So long as the universe had a beginning, we could suppose it had a creator.⁴⁹

God did “wind up the clockwork” leaving his fingerprints all over the clock. The new science of chronobiology has had some of science’s most impressive successes in seeing back to creation with its discovery of “primitive origins” to the seven-day cycle found in human cells and other life forms.

God somehow coded into the infinite complexities of life a clock that ticks to the time of a seven-day rhythm. We humans have no control over these innate circaseptan rhythms and benefit best by simply living

God somehow coded into the infinite complexities of life a clock that ticks to the time of a seven-day rhythm.

in sympathetic harmony with them. More importantly, the seven-day cycle in physical nature points beyond temporal reality to a far greater spiritual reality.

God, with masterful design, uses time itself and a seventh day rest to call his creation to pause and listen. He has a message which explains why we were created and for what special purpose. His words are so majestic, so exciting, so unbelievable, so beyond our mundane world that they could only be comprehended as coming from God himself. His message dispels ignorance, solves life's grand mysteries, and offers a future too beautiful to be true.

His personal message introduces himself as our creator. He gives us dignity and a special relationship to himself by declaring we have been made in his image. He then offers to save us into an eternity with him — if we but follow him. He invites us to join him on his journey, to walk with him, to talk with him, to learn from him, to even rule with him. How could we refuse such an invitation?

The mystery of the seven-day cycle was never intended to be a mystery, but a call from the Creator to get in harmony, in sync, with him. It is high time we get in step with God. □

End Notes

32. Stephen W. Hawking, *A Brief History of Time* (Toronto: Bantam Books, 1988), p. 8, emphasis ours.
33. Note the important switch from "one" to "second;" see commentaries.
34. Lev. 25:2-6.
35. Lev. 25:8.
36. Ex. 12:15, 19; Num. 29:12.
37. Lev. 23:23-25.
38. Lev. 16; 23; Zech. 14:16.
39. Lev. 4:6; Num 28:11; Lev. 14:7.
40. 2 Kings 5:10.
41. Josh. 6:4, 1Kings18:43.
42. Mark 8:1-9.
43. Luke 10; Gen. 10:1.
44. Dan 9:24-27.
45. Desmond Ford, *The Forgotten Day*, [Newcastle, CA: Desmond Ford Publications, 1981] p. 7.
46. *Ibid.*
47. Isaiah 11:9, 66:22-23.
48. For a historical investigation into how early Christianity—not Christ or the Apostles—replaced a Saturday Sabbath (the seventh day) with a Sunday "Sabbath" (the first day of the week) see Samuele Bacchiocchi's excellent work *From Sabbath To Sunday* (Rome: The Pontifical Gregorian University Press, 1977).
49. Hawking, p. 140-141, emphasis ours.

©Association for Christian Development (www.godward.org). Kenneth Westby is the founder and director of the Association for Christian Development and executive director of the Great Kings Discovery Project. Mr. Westby is also a director emeritus of the BSA.

Church Baby

A very poor family called our church seeking financial help. They had just moved to town and needed money for an apartment. We told them to come to the church and we would help them as best as we could. So they did. Before the service, the family, who had a two-year-old daughter, came over to chat with me. I noticed right away that they were not dressed very well and their clothes were soiled. The daughter's hair was snarled and her face was dirty. She was not wearing shoes. The father looked alright, but the mother had very strong body odor and her teeth were quite yellow.

As we chatted, telling each other about our children: names, ages, etc., my smile became fake and all I could think was "Please don't sit by me during church, please don't sit by me during church." While we were talking, my 18-month-old daughter was eyeing the couple's daughter. Just about when I was ready to bolt away from the family, my beautiful, kind-hearted little girl ran to the dirty, smelly two-year-old girl with no shoes. My daughter wrapped her arms around the little girl and embraced her in a giant bear hug, a radiant smile lighting up her face.

It was at that moment that I became utterly ashamed. Here was a destitute family needing help, dignity, and respect. I was willing to give them money (that's the easy part), but I was not willing to give them hope, faith, or love. Where I saw a dirty, smelly, poor family, my daughter saw something entirely different. She saw a new friend.

You are never too old to learn, and you are never too young to teach.

Julia Benson is a freelance writer who lives in a small town in northeast Iowa. A former school teacher, Julia now spends her time at home writing and taking care of her two-year-old daughter and husband. Julia attends an Adventist church in Wisconsin.

to be court martialled after the war." "Yes, sir," said Franz. "What did you do to earn this?" "I refused an order for religious reasons. I am a Seventh-day Adventist, and I keep the Sabbath holy as the Bible asks us to do. Once, on my day of rest, there was an attack, and I refused to do duty because it was the Sabbath." "You can't be serious. All through the war you kept the Sabbath in the Nazi army, and you survived?" "Yes, sir. God protected me, even in the German army." "That's amazing," said the colonel. "I'm a Jew myself, by the way. But even in the American army I don't keep the Sabbath because it's too difficult." "Colonel," Franz said boldly, "I recommend that you keep the Sabbath."

Before leaving for the war, Franz had read in family worship, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day . . . **a thousand shall fall at thy side**, and ten thousand at thy right hand; but it shall not come nigh thee . . . For He shall give His angels charge over thee, to keep thee in all thy ways," **Psalm 91:5-11**. All but seven of his 1,200-man unit died in the war. Man does not keep the Sabbath — the Sabbath keeps him.

I am a natural chicken. The brave Hasel family gives me a glint of hope that with the Almighty's help, I can go through whatever trials come my way.

Susi Hasel was born in 1943 to Franz and Helene Hasel. She recounts the story of her parents from taped recollections and the other members of her family. She is married and currently is the Registrar of Pacific Union College, Angwin, California. You may reach Susi Hasel Mundy at smundy@puc.edu.

— by Richard C. Nickels

Review & Herald Publishing Association 2001, Hagerstown, MD, 172 pp. \$11.50 (nonmembers, add \$2.00 for shipping and handling) from The Bible Sabbath Association, 3316 Alberta Drive, Gillette, WY 82718.

mandments into action instead of merely onto stone. Instead of a 5,000-pound memorial, let's have multiplied thousands of one-pound living memorials in our hearts. □



Under federal court order, Alabama officials remove the Ten Commandments monument from the Alabama Supreme Court building.

End Notes

1. 1 Samuel 15:22.
2. Hebrews 10:16.
3. "Take Back Your Sabbath," *Christianity Today*, November 2003, pp. 42, 43.
4. *Ibid.*, p. 42.
5. <www.thasmore.org/news.html?NewsID=131> "Supreme Court Rejection of Ten Commandments Case Reveals Court Hostility Towards Religion," November 3, 2003.
6. Matthew 5:13, 14.

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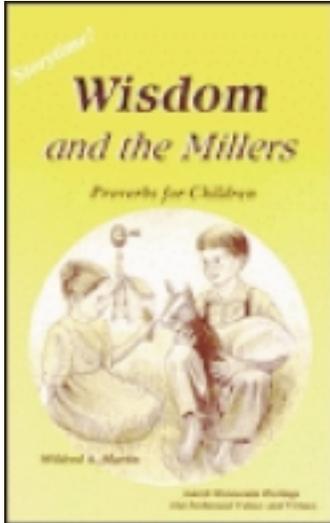
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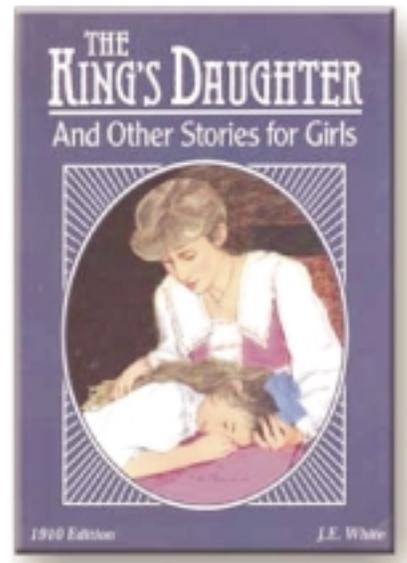
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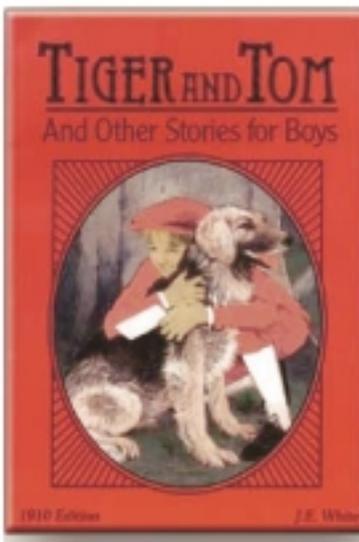


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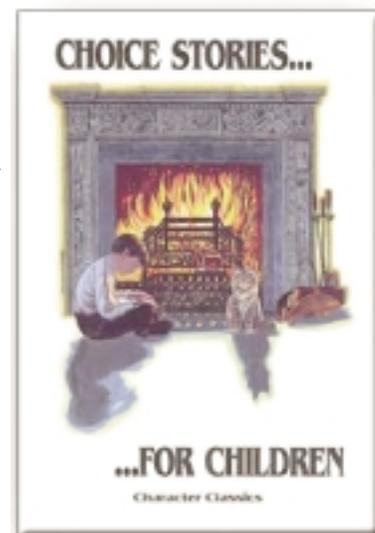
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Do not forget the original good book, *The Bible*. Read it to your children. Read it for yourself. Truly, as the Bible says, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand,” **Revelation 1:3**.

Woman dies over Bibles

Beijing – A 34-year-old woman has allegedly been beaten to death in jail on the day she was arrested for handing out Bibles in southwest China's Guizhou province, state media said on Sunday.

Police in Guizhou's Tongzi county arrested Jiang Zongxiu, a farmer, on June 18 on suspicion of "spreading rumours and inciting to disturb social order," the Legal Daily said.

They had planned to detain her for 15 days, the report said, alleging Jiang died in police custody the afternoon she was arrested.

Her mother-in-law, Tan Dewei, who was arrested with Jiang but later released, told reporters police kicked Jiang repeatedly during interrogation.

Police later informed Jiang's family she had died of a sudden illness and turned over her body to the family, but relatives saw the body was covered with bruises and blood stains, the report alleged.

Jiang's husband and other villagers in neighbouring Chongqing municipality, where Jiang lived, said she was in good health before the arrests and was responsible for doing most of the family's farm work.

Bibles not easily available

An operator manning the phones at the Guizhou police station on Sunday said she was not aware of the incident. Other police officials could not be reached for comment.

The incident has generated a strong public reaction in Jiang's hometown in Chongqing's Jijiang county, the report said, with local residents demanding an investigation into the cause of death.

Jiang's case highlights increasing public disgust with police tactics and China's continuing crackdown on religious practitioners.

The Chinese government, while allowing people to practice state-approved religions, such as Christianity, in government-sanctioned churches, forbids proselytising.

Bibles are banned from book stores and are not easy to obtain.

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Update on China Persecution

(August 16, 2004)

Most of the 100 Christians arrested July 12 in China's Xinjiang Autonomous Region have been released by China's police following international outcry about the arrests.

Five Christians, however, are still being held in the area and could be facing long prison sentences. Mr. Zhao Xinlan, 50; Ms. Li Cuiling, 44; Mr. Wang Chaoyi, 39; Mr. Yang Tian Lu, 39; and Ms. Gao Rui'er, 28 are still being held in the A Ke Su prefecture, near the provincial capital of Urumqi.

In another province, Anhui, a major underground church leader has been transferred to prison. Luo Bing Yin is a leader in the Ying Shang house church group which includes about five million members. He has been sent from a local detention center to the Funan Prison. VOM (Voice of the Martyrs) sources say there has not been a court hearing, and the charges against him are unknown. He has twice been imprisoned before, first in 1978 and then again in 2001. The case against him in 2001 was handled by the national public security office, as he is considered an important figure in the underground church.

"This case has become very serious," said Todd Nettleton, director of news services for The Voice of the

Martyrs. "We urge the Chinese government to publicly state its charges against this brother and hold a public hearing on his case."

Luo's wife, Huang Xiu Lan, and their two children, a 17-year-old daughter and an 11-year-old son, are under intense pressure from the police.

VOM sources say that Brother Luo's business, a DVD-duplication company, was also raided by police, who confiscated computers and other equipment. These computers reportedly contained information about other underground Christians in China.

Finally, VOM sources report additional arrests in Henan Province, following the arrest of more than 100 Christians meeting for a retreat on August 6. In the days following that raid by more than 200 police and military personnel, family members of some of the arrested Christians have also been arrested. Pastor Han Quan Shui was arrested on August 6. His wife, known simply as Mana, was arrested the following day. Ru Xi Feng, the mother of a pastor who died in 2000, was also arrested on August 7. Xue Ying, the wife of arrested pastor Zheng Wan Shun was detained and interrogated by police.

In addition to those arrests, the families of six of those arrested August 6 have received formal notice of the "criminal detention" of their family members. Chinese law allows incarceration up to three years without formal charges or a trial.

"China talks about religious freedom," said Nettleton, "but where is it? We urge the release of these Christians who simply want to worship God freely according to the dictates of their conscience."

(Source: *Voice of the Martyrs*).

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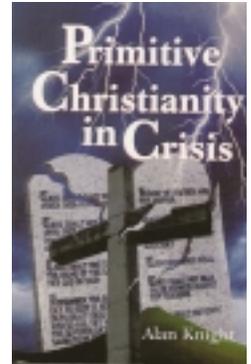
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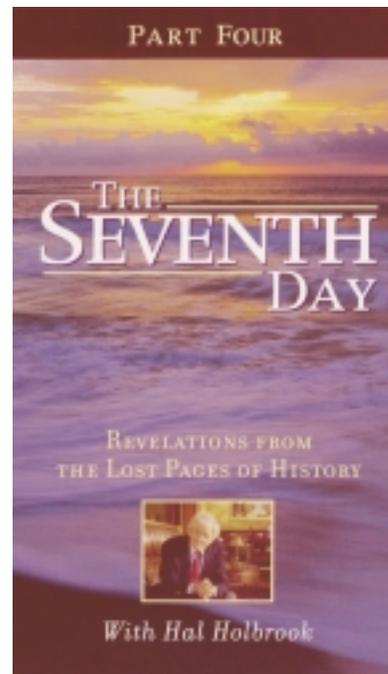
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