

# THE Sabbath Sentinel

March–April 2004



**The Western Wall**  
"I will make Jerusalem  
a burdensome stone for  
all people."

**BSA — The Bible Sabbath Association**

*"...the Gentiles besought that these words might be preached to them the next Sabbath."*

# **The Sabbath Sentinel**

**March–April 2004 Volume 56, No. 2 Issue 506**

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**Cover Photo:** Source: Webshots.com. Jerusalem's Western Wall. When Herod refurbished of the Temple, he built a wall around Mount Moriah. The Western Wall is the only remaining part of that original Herodian wall after the Roman destruction of Jerusalem in 70 A.D.

**Cover Bible Quote:** Zechariah 12:3, "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

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# Can We Taint the World and Remain Untainted by It?



As part of the school's "no tolerance" policy, a six-year-old boy is summarily suspended from his elementary school. His offense: he kissed his cousin on the cheek during recess, violating the school's sexual harassment policy. Another six-year-old is suspended for bowing his head and praying silently before eating his meal in the school cafeteria.

Two high schoolers are kicked out of their school for cheering for the "other side" in a basketball game in which their best friend was playing for the opposing school.

A local government official embezzles tens of thousands of dollars and settles for the return of "whatever is left." She spends no time in jail. A convicted serial child molester is released from prison early on "good behavior" and immediately rapes and kills another child.

What do these cases have in common? They and thousands more like them manifest a pervasive mental illness—the inability of authorities in our society to distinguish between right and wrong. The notion of absolute good and absolute evil is quickly vanishing from our landscape. Unchangeable standards of right and wrong are being replaced by individual and group preferences, personal choices, and "what's right for the greatest number of people," and the result has been moral chaos. Lives are left in shards as individuals crash against the rocks of the "laws of nature and nature's God."

You would think that all but the most calloused Christian would view this as an opportunity to bring the gospel into every corner of our culture—from home to church to government and every public institution. It is the one concept that could bring healing to our brokenness. Unfortunately, there are many Christians that believe there is some mythical "wall of separation" between Church and State that must be maintained at all cost. By their stand they have, in effect, given government sanction to the removal of morality from the arena of public discourse and public policy.

The notion that biblically based morality could at all be removed from the public arena was, at first, viewed as an idea maintained only by kooks and radicals. These intellectual malcontents were confined within

the walls of our hallowed universities. We always assumed that whatever went on inside those buildings and classrooms was not really our business. After all, no one is going to take these ideas seriously anyway. What we failed to see was that our children who sat in their classes and drank their noxious and hallucinating mix would leave these universities believing such lies. Upon entering the workforce, they would begin to vote for those very things they had been taught in their colleges. They would become the evangelists of their new secular religion. They would begin to transform schools, businesses, government institutions, and our churches into the likeness of their new way of thinking. In other words, they would do the very things that we as Christians had refused to do, choosing rather to remain "untainted by the world."

It is distressing to me to see so many Christians staunchly in favor of the separation of all "religious" ideas and ideals from schools, businesses, and government institutions. Such people are abysmally ignorant of the history of our nation and assume that the Founders wanted no Christian influence in government institutions at all, when, in actuality, the last thing they wanted was for Christian ideas and influence to abandon the halls of government. They never envisioned a country in which Christian beliefs were absent from consideration when government policies were being formed.

To be sure, many Christians are deeply distressed and outraged by the immoral and secular slide of American and other Western societies. They know that our freedoms are rooted in the truths of the Bible. But most have come to agree with the prevailing cultural belief that all "faiths" must be accommodated in schools, businesses, and government bureaus. And, they are quick to give ground to every loudmouth who is clamoring for a bigger piece of the American pie. After all, they wouldn't want to offend by making others think that Christianity is not a "loving" religion. So, they throw away their principles and their freedom for the sake of peace. They think as prime minister Neville Chamberlain

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# **Benefits of the Sabbath**

**by Richard C. Nickels, BSA President**

When you search for a job, you look for a company with attractive compensation and benefits. In fact, in some cases the benefits may be even more important to an employee than the salary he receives. Employees are interested in company-paid pension or retirement plans, medical insurance, as well as paid vacation and sick days. In the United States, company employee benefit costs are typically 30-40% of salaries.

It is surprising that some employees do not avail themselves of company-paid benefits. For example, a relative of mine has a good job for a stable company, yet he does not participate in the company's 401-k retirement plan, foregoing the company match of his tax-free contributions to his retirement savings account.

The Sabbath has much more valuable benefits than any employer can provide. However, most of the world does not participate in the Sabbath Benefit Plan. They opt out of the best benefits in the universe. Jesus said, "The Sabbath was made for man" (Mark 2:27). Or, in other words, "The Sabbath was made for the benefit of man." Let us examine some of the many benefits of the Sabbath, and see how we can fully participate.

The Sabbath is a family day, a day of joy, a meeting with God, a day of equality, a day of freedom, a day of remembrance, a palace in time, a service day, and even, if you understand it correctly, a day of work.

## **Family Day**

The daily grind causes us to rush to get the kids off to school in the morning, get to work through rush hour traffic, work a hard day, return in rush hour traffic, rush to shop and prepare meals, and often rush to a game or school activity in the evening. We meet our family members in passing, and quickly conduct the necessary business of family affairs during the week.

The Sabbath ends all rush hours. It allows us to take quality time with our loved ones. Our sons and our daughters are to keep the Sabbath with us (Exodus 20:10). On Sabbath, the family takes time out to get to know each other, to eat together, to talk and engage in quality activities together, such as listening to fine music, enjoying the creation, a light game, visiting friends, family Bible Study, attending Sabbath services together, etc.

Members of the Mormon Church (Latter Day Saints) understand the necessity for regular family activities. They designate one night a week as "Family Night" when the whole family takes time out to do spiritual and physical activities together. We need to follow their fine example, especially at the time God has designated as Family Day.

Even some Sabbath keepers do not fully participate in Family Day benefits. They load up poor mother with extra work on the Sabbath. I make it an extra point to help my wife Shirley clear the dishes off the table on Sabbath, and do other things to lighten her burden on the Sabbath, so that she can fully enjoy the blessings of Family Day.

You don't have any immediate family? As a Sabbath keeper, you have an extended family of brethren. Take time to be with them, and enjoy their company.

## **Day of Joy**

Happiness is a state of mind. One of the shortcomings of our modern society is that we are too rushed to appreciate the good things that we have. On Sabbath, we take time out to enjoy our family, ourselves, our Creator and His Creation, our accomplishments, good food, fine music, and other simple yet sublime pleasures of life. On the Sabbath, even food tastes better. My friend, Dr. Samuele Bacchicchi, is a native of Italy. He enjoys spaghetti with special sauce. Authentic Italian sauce takes much time to prepare. It adds zest to the pasta. Dr. Sam says that the Sabbath is like this sauce: it adds zest to life. The Sabbath takes the ordinary aspects of life and adds spice to them!

Walking through a park or country road with loved ones on the Sabbath, we stop to appreciate the fresh air, the hills and trees, the birds and wildlife, and feel closer to the Creator who made these beautiful things. The grass is greener on the Sabbath!

On a special weekend we went camping in the Big Horn Mountains, to my favorite place high upon a mountain meadow, a wilderness place where you can see God. On Sabbath morning I got up early and knelt on a rocky crag to pray. As I was praying, a female deer sauntered along the mountain trail right

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# Two Scenes from Israel

By Kenneth Westby



Travel brochures romance every foreign destination with words like enchanting, quaint, beautiful, and of course, unique. Occasionally the hype fits, frequently it does not. How would I write a brochure on Israel? What would I tell the innocents traveling abroad to expect of Israel? Among nations, Israel is in a category all its own.

Israel is all about one thing: the Bible—its history, its peoples, its faith. Israel is wall-to-wall religion, not withstanding the fact it is a secular state and most Jews avoid synagogue. Visiting Israel is like a trip through a biblical history theme park the size of New Jersey. Instead of Disney characters there are Jews and Arabs, ancient antagonists fighting new battles with new weapons, real and lethal.

It seems mystical to drive through towns and cities with names like Bethlehem, Ashkelon, Bethel, Jezreel, and Jerusalem; to read road signs pointing toward Jericho, Samaria, the river Jordan and the Dead Sea. Roman Catholic and Orthodox churches and shrines compete with synagogues and mosques in city skylines.

Ancient cities are slowly rising from the ground as archeologists peel back the centuries. Like ghosts, the glories of Greek, Roman and Jewish culture appear from the ruins of cities like Megiddo, Caesarea Philippi where Peter confessed Jesus as the Christ, Jesus' headquarter city of Capernaum, the spectacular Greco-Roman city of Bet She'an above the Jordan, and three miles northwest of Nazareth, Sefphoris, a sophisticated Hellenistic city and Galilee's most important—Jesus would have spent time working there.

Any direction you go—Abraham's burial plot, Joshua's march route, the waterfall and caves of En Gedi where David surprised the pursuing Saul, John the Baptist's home town and his baptizing site on the Jordan, the beautiful hill of beatitudes overlooking the Sea of Galilee, Armageddon, the bloodiest battle ground on earth—you traverse the most famous real estate on earth.

Two snapshot events from our recent trip capture for me the continuing strife and contrasts of modern Judea. Beholding the daily struggle of life in Israel today I found to be every bit as stimulating and educational as touring ancient biblical sites—perhaps more so.

## Scene One: Teddy Bears and Guns

Our group traveled twenty miles south from Jerusalem to Gush Etzion, one of the so-called settlement cities, to visit a Jewish grade school. Each of us was armed with brand new Teddy Bears of a variety of shapes and colors. Between JoAn and me we had six bears to give as gifts to some poor Jewish pre-kindergarten kids. Having Christians give Jewish children these token gifts was intended as a loving gesture of support and goodwill.

Before we entered the classrooms we were given an outdoor welcome by one of the town leaders, Cheryl Mandel. A professional woman, she told of her commitment to this town, this school and to Israel's struggle for survival. Seven months ago her son was killed while leading an elite squad of commandos. Rather than indiscriminately bombing a terrorist hide-out and risk killing innocent Palestinians, this young officer followed Israeli policy of visual identity. This meant he and his comrades had to enter the structure. Before he could enter the building the terrorists opened fire killing her son and wounding others.

The mother was angry at her loss, angry at the enemy, and angry at God. Speaking through tears she proudly praised her fine, young soldier-son and shared a few vignettes from his life. She said she is still asking God, "why my good son?"

As she spoke, behind her, I could see an Israeli soldier slowly walking the street fronting the grade school, hanging from his shoulder a fully automatic rifle gently rocking with each stride. A school of Jewish children is apparently a juicy bomb target for perverted Islamists.

A few minutes later an attractive young woman in civilian clothing walked past me heading for a door into the school. I noticed a large caliber semi-automatic pistol wedged inside her jeans belt at the small of her back, like where a restaurant waiter might holster an order pad. No doubt she was making her continuous rounds through the many classrooms. Jewish security was quiet, but vigilant. The little ones must be watched over.

Our group was divided and led into various classrooms, our arms full of Teddy Bears. The teachers knew we were coming, but the children didn't. JoAn and I entered into a room of about 30 pre-kindergarten

children sitting on little chairs arranged in a square. Their eyes were wide with surprise upon seeing all these old people enter their room. Among some there was detectable fright at these foreign people with big smiles speaking a strange language. The children spoke Hebrew, and since many of them were the poor children of Russian Jewish émigrés, they may have spoken Russian at home. Latter in their schooling they might learn English.

I was transfixed by their eyes staring at us. They didn't smile, just sat on their little chairs wondering what all this meant. There were two teachers for the class and they explained to the children who we were and why we had all these Teddy Bears. The children didn't seem to understand. We were given the go-ahead to find specific children to give our bears to. I already had a couple picked out.

I entered into the center of the square and holding up two different bears gave my dark-eyed boy a choice between them. Taken aback and unsmiling, the little fellow reached for neither. I felt like a Santa Clause with presents the kid didn't want. What were we doing to these precious little people? I noticed his big brown eyes beginning to look frequently at the bear in my right hand. I figured this is the one. One of the teachers in the background was coaching the children that it was alright to accept these gifts. I handed my boy his bear which, without emotion, he grasped firmly while keeping his eyes fixed on my silly smile. He couldn't understand my requests for his name, but a teacher from behind spoke for him. Regrettably, I have since forgotten it.

Then I sought out my second recipient, a precious little girl (amazingly, all the kids were the exact same size as if they were machine sorted), and gave her a choice of my remaining two bears. Seeing what was happening she quickly took one. No smile. Since each of the children now had his or her own bear, the teacher asked us to leave the remaining bears on a table so they could be distributed to other classrooms later.

We were all talking, taking pictures, and smiling our faces sore. Those poor kids didn't know what to think. But as we began to slowly move toward the classroom door and away from the square of children things began to change. It was as if a switch flipped. These same tots became animated and began talking excitedly, smiling, and holding up their new bears for classmates to admire. We couldn't understand Hebrew, but we could imagine what they were saying.

The bears were accompanied with notes from us that I presume were taken home to the children's parents. I wonder what mom and dad thought of Christians traveling half way around the world to give their Jewish child a Teddy Bear.

We all thought it was great fun. It was probably the best experience we had in Israel. JoAn and I, dotting grandparents that we are, talked longingly of tak-

ing a few of those darlings home with us. God bless the guards with guns and may those little innocents always be kept safe.

We boarded out bullet proof bus and headed through Palestinian territory back to Jerusalem.

## Scene Two: Signs and Guns

My traveling companions (JoAn, Linda and Dixon Cartwright) and I volunteered to take part in a Jerusalem Solidarity March—a demonstration through the heart of the city in support of Israel and its right to exist in peace and safety. This event was a surprise to us, but the cause seemed noble so we joined in. The sponsoring group, Bridges for Peace, wanted to convey to Israelis that they had friends, Christian friends.

Jewish mistrust of Christians is rooted in centuries of anti-Semitism, pogroms and persecutions. Attitudes change slowly and our efforts were but a small step toward dispelling old, ingrained anti-Christian feelings. Bridges for Peace has a permanent presence in Jerusalem distributing food and help to the poor—especially to émigrés from poorer nations. They distribute more aid than any other organization, Jewish, Arab or Christian.

Busses dropped off about 100 of us in the central business district of Jerusalem (now Israel's biggest city, although the population of the greater Tel Aviv area is larger). It was a cold grey afternoon with occasional light rain. The plan was to walk about a dozen blocks down Ben Yehuda Street—the city's busiest. We picked up our demonstration signs and milled around waiting for the full complement of our police escort to arrive.

Our group had secured a parade/demonstration permit from Jerusalem's mayor—not a routine grant in this city of weekly suicide bombings. Police arrived in trucks and by motorcycles (Japanese-made trail bikes for both on- and off-road use.) Every policeman/soldier carried a fully automatic rifle and wore a flak jacket. They took positions on foot at the head of our march, along both sides, and following along the rear. Police vehicles paced the march on adjacent streets. We were probably in the safest position of anybody in Israel, and it felt that way. The Israeli police and military are not showy; they have a way of moving quietly in the background.

Our crowd of mostly middle-aged pilgrims from the USA, UK, S. Africa and Australia began slowly walking down the shop-lined street. Since the Palestinian Infatata was unleashed upon Israel over three years ago tourism has dried up, thousands of businesses have gone under, and many more are struggling to survive. These shop keepers were among the survivors and our parade was arousing their curiosity. Merchants and customers came out to their front stoop looking surprised and carefully read the signs we carried.

Our signs were large. A few were in English, but most were in Hebrew. Mine was in Hebrew and I hoped it didn't read "Shoot Me." Our Israeli guide

said my sign read something like, "Yahweh Is Your Defense." Other signs read, "Christians Support Israel," "You Are Not Alone," and similar sentiments.

The mood in Israel was a bit gloomy that week as it seemed the whole world was once again turning on them. Jimmy Carter, some out-of-office Israeli politicians, and the usual internationalist suspects had just met in Switzerland and called for Israel to leave its settlements and give up the West Bank to the Palestinians. If that were to happen Israel would be decimated, and most Israelis knew it. The international conference had no authority but received much praise around the world, giving further aid and comfort to Israel's enemies. Perhaps our signs of support offered a bit of encouragement during that bad-news week.

As we marched along, some in the group began singing popular Jewish religious songs that they must have learned back in their home churches. I didn't know them, but after hearing a song repeated a dozen times I could chime in with an off key word or two. The singing helped draw people out of the stores to watch the passing parade.

Some shop keepers waived, smiled, and shouted words of appreciation. One owner who saw us coming ran back into his store and came out with a large shoffar and blew his lungs out as we passed. Hearing the shoffar joyfully sounded in Jerusalem was moving. Several merchants stood silently as if at attention, with tears in their eyes, watching us slowly pass. Others stood expressionless, observing.

As we came upon a covered sidewalk café I heard loud shouting. I paused to see the cause of the commotion. An older man seated at a table was berserkly shouting, violently waving his arms in the direction he wanted us to flee. I don't know if I've ever seen such an unhinged human. I couldn't understand his Hebrew, but I knew its content was hateful and vitriolic. Tom Brimmer, one of our Hebrew speaking guides, approached the man to see if he could be calmed down, but he only became more venomous. A policeman stood nearby observing.

The wild man didn't stop his screeching until our group had passed. I asked Tom later what the crazy guy was saying. Tom said the pathetic fellow was using every filthy word he could muster to curse Christ, Christians and all of us. He was telling us to immediately get out of his face, out of his country, and to go to hell. The episode brought to my mind the behavior of some demoniacs described in the Gospels.

Our march reached its termination point and the placards were loaded in a van. We now had a few hours on our own to shop before the buses would arrive to take us back to Ramat Rachel, our Kibbutz hotel.

JoAn and I did a little shopping, bought a bottle of Israeli wine at one of the Ben Yehuda shops and then found an inside café where we could rest our

feet. It was now dark and we had a pause to reflect on our strange adventure. Imagine, we had demonstrated on the streets of Jerusalem!

One needs time to sort through the contrasts that abound in this "Holy Land." Here we had Christians marching in friendship and solidarity with Jewish Israel. The banner at the head of our march read "Bridges for Peace," but this bridge needed a phalanx of military police to protect it. Israel has few friends in the world, but we wanted it to know many Christians are among them. Our march was received with welcoming warmth, with apathy, and with hatred—a combination not unusual in Jerusalem.

How many marches had Jerusalem witnessed in the millennia since David conquered the Jebusite fortress and made it his city? Who can count them? Not harmless little friendship marches like ours, but bloody house-to-violence. One empire after another sent conquering armies through Jerusalem's streets: Babylonians, Romans, Arabs, Crusaders, Turks, British, and a host of others—with more fighters yet to come.

Jesus wept over the place and warned of its coming destruction. God has called Jerusalem by some unflattering names—Sodom, Babylon, Egypt—and has brought it to deserved ruin many times. Yet here it is today, rebuilt and bigger than ever. Once again, it is a city at the center of a gathering storm. It seems peace must wait until the Prince of Peace arrives to forever change things. No one or nothing else can.

These two scenes I've described, sweet little children clutching Teddy bears and peace banners in the streets of Jerusalem, are the poignant pictures of Israel I carried home. Of course I enjoyed visiting the sites, seeing the sights, and taking in the history lessons, but I found the present Israel more moving and important. Thanks to God's good revelation, I can look at Jerusalem's bright future in hope and not despair.

Perhaps you share my idealized picture of a future Jerusalem with its streets full of happy children safely at play, children like the ones I saw being guarded in the settlement city of Gush Etzion.

The prophets spoke of that glorious new age. Scripture presents the coming Messianic kingdom akin to a cozy scene from a Thomas Kincaid painting—welcoming, warm lights, safety everywhere, happiness, peace and pleasure abounding. But it's the little children the prophets place in that inviting scene that bring great delight to my heart. "A little child shall play...and they will not hurt in my holy mountain for the earth will be full of the knowledge of the Lord" (Is 11:8-9). We can now hope for that better day. May Christ make it happen...soon. □

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*Kenneth Westby is the founder and director of the Association for Christian Development (<http://www.godward.org>), former BSA president, and director emeritus of the BSA Board.*

# 7 Wonders of Mount St. Helens

by Lloyd and Doris Anderson

*The 7 Wonders, summarized below, are seven geological features resulting from the eruptive activity of the '80's and displayed at the MSH Creation Information Center. Because they were formed rapidly they challenge evolutionary thought which assigns long ages to such formations. We call them "wonders" because of the awe they produce. In fact, it is our persuasion that these wonders are a message from God to remind man of the speed in which He created the world.*

**1. Mountain rearranged beyond recognition in nine hours.** Mount St. Helens (MSH) was acclaimed the most beautiful of the Cascade peaks. Cone-shaped and snow-covered, it towered over heavily-forested deep ravines with a crystal clear lake to its north. In March of 1980, magma began moving up into the mountain wedging it apart. A powerful earthquake at 8:32 a.m., on May 18, caused the north slope to plunge into the valleys below, releasing the pressure within with a lateral, northward, fan-shaped explosion. This initial eight minute blast destroyed 230 square miles of forest.

The mountain continued to erupt until evening, expending the power of 20,000 Hiroshima-class atomic bombs. In those nine hours, the top 1/4 and entire center of the mountain disappeared, leaving a vast, gaping, horseshoe-shaped crater. Deep ravines were filled, 250' of material was deposited on the bottom of the lake, and the river that drained the north and north-west sides of the mountain was buried under an average of 150 feet of deposit. In just nine hours the region had become a hideous, lifeless moonscape.

For 150 years geological evolution minimized the role of catastrophic events. Yet the enormous geological change produced by this nine-hour eruption of a minor volcano would take a million years of gradual change.

**2. Canyons formed in five months.** In the five months following the eruption two canyons were formed by mud and pyroclastic flows, establishing drainages for the 1.5 x 2.0 mile crater. The primary drainage, Step Canyon, is up to 700 feet deep. To its east is Loowit Canyon. Both canyons cut through 100 feet of solid rock. Creeks flow through each canyon. The typical evolutionary explanation is that a creek slowly forms a canyon over vast ages. In this case we know that the canyons were formed quickly; then a stream began to run through them. Textbooks say the most spectacular canyon in the world, the Grand Canyon, was formed by stream erosion over a hundred million years. Now scientists who specialize in geological erosion believe it was formed rapidly just like these canyons at MSH.

**3. Badlands formed in five days.** Badlands topography is found in the Southwest and in South Dakota. It

occurs where loose material has been eroded in areas of rock structures, leaving a jagged but picturesque landscape. The standard explanation for such landforms is that water, over the centuries, washed away the loose materials, leaving free-standing towering rock patterns.

At MSH the massive landslide carried huge amounts of ice and snow with it, burying them in the deep valley to the north. Throughout the day 30 feet of 550 degrees F. ash was also deposited, which quickly melted that ice, causing it to "flash" to steam. This is the same energy process that caused the explosions up in the mountain throughout the day. Water expands 1700 times when it turns to steam. When this happens instantaneously, it is an explosion. Eventually through similar explosions all the water was used up.

When the red hot ash covering the buried ice and snow in the valley caused that ice to melt and "flash" to steam, something called "steam explosion pits" (up to 125 feet deep) were formed. They had nearly vertical sides until gravity collapsed them to produce a "rill and gully" effect, one of the features of badlands topography. (Rills are small gullies). The great badlands features in the US could also have been produced by catastrophic forces and some by volcanic action.

**4. Layered Strata Formed in Three Hours.** On June 12, 1980, a third explosive eruption produced 25 feet of stratification that amazed geologists. Successive layers are traditionally thought to require long periods of time to form; yet upwards of 100 layers accumulated mostly between the nighttime hours of 9 and 12. While a plume swiftly ascended nine miles above the mountain, wave after wave of pyroclastic flows began hurtling out of the crater and down the north slope, each dusting the valley below with another lamination. Measuring from a fraction of an inch to over a yard in thickness, each took from a few seconds to a few minutes to form.

Geologist Steven Austin described these pyroclastic flows as ground-hugging, fluidized, turbulent slurries of fine volcanic debris. They moved down the mountainside at hurricane speeds and left deposits of 1000 degrees F. One would expect each deposit to be homogenized and thoroughly mixed. Remarkably these





## Mount St. Helens as seen from Johnston Ridge

Before – After – Four Years Later

On May 18, 1980, nearly 1,300 feet of the top of Mount St. Helens was blasted away leaving behind a horseshoe-shaped crater nearly 1 mile wide by 1/2 mile deep. A lava dome now grows within that crater.

high-velocity slurries of red-hot ash and pumice separated into coarse and fine particles of perfectly defined layers. Such features follow laws governing flows demonstrated in laboratory sedimentation tanks.

Similar thin layering appears in the Tapeats Sandstones of the Grand Canyon. Conventional wisdom says they were formed by slow and continuous sedimentation over long ages. Both gas-charged slurries which formed the MSH strata and water-charged slurries which formed the Tapeats strata follow the same laws of physics. The volcano has demonstrated that such formations can be formed rapidly. A global flood would have produced Tapeats in a brief time.

**5. River System Formed in Nine Hours.** The landslide of May 18 had buried the river and highway to Spirit Lake to an average 150 feet. It also buried most other drainages in the 23 square miles of the Upper Toutle Valley and plugged the valley's mouth. For twenty-two months no established path for water to the Pacific Ocean existed.

Then, on March 19, 1982, an eruption melted a large snow pack that had accumulated in the crater over the winter. The waters mixed with loose material on the slopes of the mountain creating an enormous mudflow. In nine hours while no eye watched, the mudflow carved an integrated system of drainages over

much of the valley and reopened the way to the Pacific Ocean. The drainages included at least three canyons 100' deep. One was nicknamed "The Little Grand Canyon of the Toutle" because it is a 1/40th scale model of the Grand Canyon.

Much water (or mud) accomplishes rapidly what a little water (or mud) takes an eternity to accomplish.

Evolutionary geologists assigned long periods of time to the formation of the 16,000 square mile Channeled Scablands of Eastern Washington. In the 1970's they finally acknowledged that this vast geologic formation which includes the Grand Coulee was formed mostly in two days as a result of a catastrophic event. Catastrophic events best explain the great erosional formations on the earth's surface. The histories of nearly 300 people groups speak of an event adequate to the job—the Global Flood.

**6. Sinking Logs Look Like Many Aged Forests in Just Ten Years.** A million trees were washed into Spirit Lake the day of the main eruption. As the years go by, one by one they become waterlogged and sink to the bottom. Dense root wood is still a part of 10% of the logs. Those logs sink to the bottom in an upright position and their roots quickly become covered by the continuing sedimentation washing into the lake. They give

# Sedimentation

by **Arnold C. Mendez**

How long does it take for sedimentary rocks/strata to form? The theory of evolution requires vast periods of time in order for new life forms to be developed. Scientists say that it takes millions of years for a few feet of strata to form. They use the depth of the strata to prove this time has actually transpired. This supposedly shows that the earth is millions of years old. In actuality strata can and does form to great depth very quickly. There are many examples of strata being formed very quickly through floods, volcanoes, or other catastrophic means. Considered the eruption of Mt. St. Helens in 1980.

Fine layering was produced within hours at Mt. St. Helens on June 12, 1980, by hurricane speed surging flows from the crater of the volcano. The 25-foot thick (7.6 m), June 12 deposit is exposed in the middle of the cliff. It is overlain by the massive, but thinner, March 19, 1982, mudflow deposit, and is underlain by the air-fall debris from the last hours of the May 18, 1980, nine-hour eruption.

In the picture below please notice that this forty-foot column of strata was formed in a very short time. It was formed in a totality of less than 72 hours. It did not take millions of years to form. During the time of the flood mentioned in Genesis 6 through 8, the earth went through catastrophic upheavals. This was a time of great volcanic activity. The floodwaters also covered all the earth. These two mechanisms and others helped form much of the strata that scientist look at today. The flood stratum was deposited very quickly and covered vast portions of all the continents. This strata if interpreted incorrectly gives the appearance of much age when in reality it was formed in a few months.



March 19, 1982  
Mudflow deposit

June 12, 1980  
High speed surging magma  
and sediment flow from the  
crater of the volcano produced  
by a secondary eruption.

May 18, 1980  
Air fall debris deposited  
within a few hours. This  
occurred following the  
main eruption.

Austin, S. A. 1991. *Mount St. Helens: A slide collection for Educators*.  
Institute for Creation Research. Santee, CA  
© Arnold C. Mendez, Sr. & Mendez Enterprises  
acm@amendez.com

the appearance they grew and died where they are deposited, one forest on top of another over long periods of time.

Such formations are found in other places, including Specimen Ridge in Yellowstone National Park. There, geologists found forests “rooted” in 27 different layers in the ridge and concluded they were observing 27 successive forests. The interpretive sign at Specimen Ridge expressed their error. It read: “Buried within the volcanic rocks that compose the mountain are twenty-seven distinct layers of fossil forest that flourished 50 million years ago.”

Today the truth is out and the sign is gone. Scientists realized that the Spirit Lake phenomena explains Specimen Ridge. The trees floated on a lake, became waterlogged and sank to the bottom over a period of time, giving the appearance of multiple forests that grew one on top of another. The 50 million year formation could have formed in just a few years plus the time necessary for petrifying the logs (100 to 1000 years).

**7. A New Model for Quicker Coal Formation.** Dr. Steven Austin wrote his doctoral dissertation at Penn State University on a new model for coal formation based on his study of a coal field in Kentucky. While geologists have used a peat swamp model to explain coal formation for over 100 years, Austin argued that explanation doesn’t fit because coal is coarsely textured

like bark, not finely textured like swamp peat. Swamp peat contains root material; coal does not. Swamp peat rests on a layer of soil; coal often rests on a rock layer. No swamp peat has been found partly formed into coal.

Austin advanced a floating mat model—that a watery catastrophe stripped away millions of acres of forest and tangled them into mats. The mats floated on an ocean over Kentucky, bumping against one another and dropping their bark to the bottom. Subsequent volcanic activity provided heat and pressure, the final ingredients used in laboratories to produce coal. The result was rich seams of coal in Kentucky and a Ph.D. for Austin.

Just ten months later Mount St. Helens erupted, dumping vast amounts of vegetation into Spirit Lake including a million logs. Dr. Austin found the logs on the lake stripped of their bark. The bottom of the lake was strewn with up to three feet of bark mixed with other vegetation and sediment. To this day the material remains as merely slowly decaying vegetation. But if a catastrophe supplies the right amount of heat and pressure, the material will quickly change to coal. Dr. Austin’s research indicates that the idea of coal formation requiring millions of years is highly questionable.

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## “For Seven Days Present Offerings Made to the LORD by Fire”

When was the last Feast of Tabernacles that you saw “any fire”? Fire in the messages, Fire in the worship? Do you want more out of the Feast than a mere vacation. It is good to have fun at the Feast, and we will. But, the main focus of the Feast of Tabernacles should be the Joy of the Lord and our Joy in the Lord. There is far more Joy at the Feast when there is an offering made by FIRE to the Lord. *Hungry Hearts Ministries* is offering a Feast of Tabernacles where there will be Fire in the Worship and Fire in the Sermons. Come to the Feast of Tabernacles and present your offering of FIRE to God our Father and to our Lord Jesus Christ! Experience the Joy of the Lord’s Presence during worship. Experience the Joy of hearing the Greatest Message of Hope on Planet Earth presented by serious, on Fire, Ministers of God. Messages Like:

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*The Consecration of the Bride*

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*The Church is the Bride*

*Rescue of the Bride*

*The Gospel of the Kingdom*

Doctrinally Correct, Serious Teaching from the best of our Churches, presented by men who are yielded to Jesus and who know how to present that Teaching with Conviction. This will not be a boring Feast! We will use the very best of Contemporary and Messianic Worship Music. Music that conforms to our beliefs. Lyrics that you can pray to God the Father and our Lord Jesus Christ from the Heart. Music that will rekindle your First Love for our Messiah. Music that will really Move the Spirit of God within you. Time to open your Mind and open your Heart in real Spiritual Worship of our God and King! Come to the Feast and Worship in Spirit and in Truth! Come and live in the Joy of the Lord like no other time in your life. Come to the Hungry Hearts Feast Site, it will be a Feast to Treasure for ever! If you are interested in a Spiritual Feast, rather than a vacation, call or write for a free Feast Planning Kit for the most exciting Feast you will ever keep. We comfortably have room for 300 worshippers, all are welcome. Opportunities for service available. (731) 668-8477, PO Box 3741, Jackson, TN 38303

## First Aid for the Criticized

by Sandra Doran



**Question:** How should Christians react when they see members of the congregation being hurt by a critical member? Should they try to intervene or just ignore the situation and hope it goes away?

**Answer:** As Christians, whenever we see people being hurt, we have no choice but to be an agent of healing. Whether we directly confront a situation or choose to handle it in a less obtrusive way, we have a moral obligation to staunch the pain that we witness in the world around us. In looking to the life of Christ, we find an array of examples that range from direct action to subtler methods of problem resolution.

In response to the moneychangers in the temple, Christ left no questions as to His feelings. His actions were clear, swift, and decisive. When reacting to wealthy church officials who looked down upon the widow with a two-mite offering, He simply validated the woman who was the object of ridicule. In all cases where Christ witnessed maltreatment of human beings, He stepped in, role-modeled kindness, and restored dignity to the demeaned and demoralized. Consider His reaction to the downtrodden in the following instances:

- When the disciples criticized mothers longing to place their little ones on Jesus' lap, He reacted by affirming the women who were so often the recipients of bias and negativity.
- When the woman caught in adultery found herself facing a host of accusers, He posed the searching question that pulled the critics up short.
- When Mary Magdalene was denounced for spending too much money on a costly gift, He directly confronted the victimizers, affirming the object of their ridicule and scorn.

In short, whenever Christ witnessed a jump to judgment on the part of self-imposed critics, He was quick to speak words that would restore and heal. He was the champion of the underdog, the cheerleader of the downtrodden, the advocate for society's outcasts.

What can we learn from His example? Christ possessed ultimate respect for all people. Such respect would not allow Him to remain silent in the face of criticism. How should your congregation react to a critical person? With solidarity! Let each negative message be overpowered by many louder voices speaking words that lift and inspire. Make a commitment to speak out

in the face of injustice, to counter criticism with hope, to utter two positive words for each negative one spoken.

Without sympathizers, your critical person will find it more and more difficult to do his or her work. Every element of society—whether it be a church, school, or home develops a culture of acceptable and unacceptable behavior. Where bias, type-casting, and harsh judgments are valued, they flourish. Where individuals intentionally cut off the oxygen for meanness and superiority, the caste system dies.

I have witnessed firsthand what one person, determined to crush criticism, can do. More than 20 years ago I watched a young man named Jeff change his environment by refusing to buy in when a negative remark was leveled about or to anyone in his hearing. Jeff had a kind but firm way of redirecting a conversation whenever an insult was either directly stated or insinuated. He did not exacerbate the situation by criticizing the accuser. Rather, he quietly inserted an appropriate uplifting statement whenever a conversation began to deteriorate. In the face of such a gentle Christian reminder, people soon learned that you did not get anywhere by tearing people down in front of Jeff. On more than one occasion I watched people backpedal after faultfinding, realizing that such an attitude was not valued by the one to whom they were speaking.

How do you handle a critical person? Start by role-modeling ways to instill dignity and worth in every member of your congregation. Be intentional about speaking validating remarks to wayward teenagers, struggling members, parents with noisy children, welfare recipients, unwed mothers. Fan out to form an expanding network of support for those being judged. Then step back and watch your congregation be transformed. A critical member may be just the catalyst for the transformation.

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*Reprinted with permission from **Signs of the Times**, March 2004 (<http://www.signstimes.com>). Sandra Doran, Ed.D., is an associate superintendent of education for the Florida Conference of Seventh-day Adventists. She posts her monthly "Heart of the Matter" columns on her Web site. Read them online at <http://www.tagnet.org/powerlines>.*



# Where's the Power in the Church?

by Brian Knowles



Jesus told his first followers, "...you will receive power when the Holy Spirit comes to you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8 NIV). As the original apostles went out into the world, the manifested power of God was clearly present. The Book of Acts makes it obvious that Jesus' witnesses were supernaturally supported. People were healed (Acts 3:1-8), raised from the dead (Acts 10:40-41), delivered of demons (Acts 16:18), visited by angels (Acts 5:19), and otherwise helped by the power of the Holy Spirit and the intervention of God's angels. Luke wrote, "Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles" (Acts 2:43).

Even deacons preached the Gospel and performed miracles (Acts 6:8; 8:26-40). When people were baptized, they often rose out of the baptismal waters speaking in languages they had not learned (Acts 10:44-46; 19:6). People were sometimes healed of diseases and delivered of demons simply by receiving anointed cloths sent out from the person of Paul (Acts 19:11). For a further discussion of the miracles, supernatural happenings, healings and deliverances of the Apostolic Church, read the rest of the Book of Acts. The Church of that day operated in the power of the Holy Spirit.

The apostle Paul was fully aware of the power that was at his disposal as one of God's apostles. He wrote to the Corinthians: "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on man's wisdom, but on God's power" (I Corinthians 2:4-5). Paul did not view himself as a great orator or "speaker" – but the words that he delivered were empowered by the Spirit of God. When Paul spoke, spiritual things often happened.

In his second letter to the same congregation, Paul wrote: "The things that mark an apostle – signs, wonders and miracles – were done among you with great perseverance" (II Corinthians 12:12). Paul was comparing the power of his own ministry with that of the so-called "super-apostles" who were falsely claiming to represent Christ (verse 11). On the human level, Paul viewed himself as "nothing." But he performed his apostolic duties in the power of God, not merely with human words and arguments. To those who observed

him closely, it was evident that God was with him – as He was with the other apostles.

At the same time, the performance of miracles brought persecution from those who were threatened by them. The demonic world was stirred up. Those against whose interests the apostolic "traveling salvation show" worked were aroused to anger. According to tradition, all of the original apostles, and Paul, were murdered at the hands of those who opposed them. Despite the clear, miraculous evidence that God was with them, the apostles were abused and hated. Paul needed the supernatural power of God to endure the horrendous persecutions that he suffered throughout his apostolic journeys (II Corinthians 11:22-29).

The plight of the apostles is described in Paul's first letter to the Corinthians: "For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men. We are fools for Christ, but you are so wise in Christ! [A little sarcasm there.] We are weak, but you are strong! You are honored, we are dishonored! To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless. We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world" (I Corinthians 4:9-13).

With the power came poverty and persecution. Paul and the other apostles did not sit atop small mountains of tithe monies, for they knew they were not entitled to claim them. Rather, "We work hard with our own hands." They were cursed, slandered and persecuted. Yet they performed miracles. Their own survival was miraculously sustained until it was God's time to add them to the long list of his martyrs.

Power often comes with a painful price tag. Simon Magus sought the power of God, but for the wrong reasons (Acts 8:18 – 19). He was willing to pay money for it. Peter, with righteous indignation, responded to Simon, "May your money perish with you, because you thought you could buy the gift of God with money! You have no part or share in this ministry, because your heart is not right before God. Repent of this wickedness and pray to the Lord. Perhaps he will forgive you



for having such a thought in your heart. For I see that you are full of bitterness and captive to sin" (Acts 8:20-23)

### **Needed: A Right Heart**

To be empowered by the Spirit of God as were the original apostles, we must first acquire a right heart. If it is in our heart to exalt ourselves, as it was in Simon's, we will receive nothing. God is not supportive of cults of personality in which the focus of attention is on some humanly charismatic leader who claims to represent God. The purpose of ministry is to glorify God, not man. Peter understood this: *"If anyone speaks he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen."* (1 Peter 4:11).

Peter, Paul and the other apostles drew attention to God, not to themselves. They were Christ-centered (1 Corinthians 2:2; Philippians 1:21).

To be empowered by God, we must demonstrate a selfless attitude of service, a spirit of humility, and a willingness to glorify God rather than ourselves. We must also be willing to live a godly life: *"This is how to know who the children of God are and who the children of the devil are: Anyone who does not do right is not a child of God; nor is anyone who does not love his brother"* (1 John 3:10). To "do right," in this context, is to love one's brothers and sisters in the Lord. John went on to say, *"Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him"* (1 John 3:15).

The most fundamental, foundational commandment Jesus gave his people is that they should love one another (John 13:34-35). Our love for each other is a sign to the world that we are truly Jesus' disciples. Yet how much such love do we see in the Church? Sadly, as the Churches of God continue to fragment, we see more divorces, separations, alienations, markings and disfellowshippings, and related nonsense. We note the continuing development of "Us/Them" scenarios. You can study the whole history of the Church from apostolic times to the present, and you'll discover it is a story of endless fragmentation, dissension, bickering, political polarization, doctrinal arguments, division, reorganization, and enmity. We find Christians burning other Christians at the stake, torturing them, confiscating their property, defaming them, and driving them from pillar to post. We see bloody Crusades, demonic Inquisitions, imprisonments, burnings and lynchings, not to mention forced conversions.

The Churches of God Pod is a minor waterspout on the periphery of this ecclesiastical Perfect Storm. Yet it illustrates in microcosm a lot of what is wrong with the larger Church. The Church is a house divided

against itself. It is divided doctrinally, politically, structurally, philosophically, and in leadership. Worst of all, it is divided by a lack of love. Sometimes Christians hate other Christians more than they do the unconverted that persecute them.

God gives his Spirit to those who are willing to obey him (Acts 5:32). To obey him is to love – to live rightly in relationship to one's brethren. On one occasion, Jesus said to his disciples: *"Why do you call me, 'Lord, Lord,' and do not what I say?"* (Luke 6:46).

If we want to be empowered by the Spirit of God as were the original apostles, we are going to have to obey our Lord and learn to love one another as brethren. We will have to follow Paul's instruction to the Corinthian congregation when he wrote, *"Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy"* (1 Corinthians 14:1). Embarking on a journey of love is the beginning of empowerment. Jesus healed out of a motive of compassion and love. He was moved by the plight of the sick, the demonized and the disenfranchised. He responded in love and God empowered his words of healing and deliverance. In every selfless move Jesus made, God was glorified. Jesus was humble, yielded, and pliable putty in the hands of his Father. Because he was empty of self, he could be filled with Spirit. There was plenty of room!

We don't have to have perfect knowledge or understand all doctrine. We may well take to our graves seemingly insolvable doctrinal issues. But because we know imperfectly does not mean that God will deny us his Spirit.

### **Wigglesworth's Example**

From 1859 to 1947, there lived in England a most unusual Christian man. His name was Smith Wigglesworth. Wigglesworth was a sturdy, but illiterate, Yorkshireman, without formal education. He was converted to Christ as a boy, yet he was unable to read the Scriptures for himself. His speaking style was almost unintelligible, as was his mother's.

At a young age, Wigglesworth began working 12 hours a day to help out his family. Eventually he became a plumber. In his own awkward way, he tried to win people, including his mother, to Christ.

In 1882, at the age of 23, he married Polly Featherstone, a vibrant young woman who loved God and was both a skilled preacher and a gifted evangelist. Polly taught Smith how to read – using the Bible. From that time on, Smith was never without his "Testament" or a full Bible. In fact, he later offered people five pounds if he was ever caught without it.

Polly and Smith had great compassion for the sick. Together, they opened a mission on Boland Street in Bradford at which Polly preached and Smith prayed for the sick. Many were miraculously healed when Smith prayed for them.

In 1907, Wigglesworth experienced a new infusion of the Spirit of God. He was now age 48. He found that he was suddenly able to preach, clearly and powerfully. His lifelong inarticulateness had miraculously disappeared – except for a few ungrammatical expressions in which he persisted. Even Polly, his lifelong partner, was amazed at Smith's transformation. Over time, he became an internationally known evangelist preaching in the UK, the US, Australia, South Africa and all over Europe. His campaigns were characteristically accompanied by powerful, and undeniable, healings.

On one occasion, it was reported that some 20 people were raised from the dead after Wigglesworth prayed for them. He spoke to the devil and his demonic minions with great authority. Wigglesworth saw the devil as the author of sickness and disease.

One night, Wigglesworth was preaching in Preston, a small town in Lancashire. A group from nearby Blackburn decided to take the train and attend. The group convinced an invalid lady friend that she should accompany them in order to seek healing. The lady's limbs were hideously swollen and she got around only with great difficulty, using chairs and the kitchen table to aid her. She was stricken with rheumatism, rheumatoid arthritis, neuritis and bronchitis. It had been years since she'd been able to do any housework.

Once the train journey was completed, it took the group 45 minutes to get the crippled lady from the Preston station to the place of meeting, about half a mile away. (No one could afford a taxi in those days.)

Once there, they had to climb some 45 steps to an "upper room" where the meeting was taking place. They made it just in time for the beginning of Wigglesworth's sermon. They had booked passage on the 10:45 train back to Blackburn. At ten to ten, Wigglesworth was still preaching. Boldly, pressed for time, the group interrupted Wigglesworth's sermon and asked for prayer for their friend.

Wigglesworth knew his priorities. Moved by her condition, he reached out and laid his hands on her, rebuking all of her afflictions. Instantly, she was healed! In seconds, the released woman was running down the stairs with her friends in hot pursuit. Filled with grateful hearts, the Blackburn group made the train and the next day the lady did all her own housework for the first time in years. Word spread throughout the neighborhood and many people joined the fledgling Blackburn Church with which she was associated.

And, as they said in those TV ads for kitchen knives, "that's not all." The woman's husband, a confirmed drunkard who suffered from the DT's (delirium tremens), came under conviction. In the middle of the night, he awakened and walked the floor crying out to God for mercy. In moments, he was saved, delivered from his alcoholism, and filled with the Holy Spirit. He

later became the first treasurer of the newly founded assembly.

## Flawed Theology

Now if I were to judge Wigglesworth entirely on his theology, I would find much with which to disagree. I think he was "wrong" about many things. His understanding of the Bible was, seemingly, minimal. But he was filled with the Spirit of God. He loved as Jesus said we should love. He had compassion on the unsaved, the poor, the sick and the demonized. And because he did, God blessed his ministry. The fruit, the power and the manifestations of the Spirit were all in evidence throughout his long life and ministry. By the time he died at age 88 in 1947, tens of thousands had been healed, delivered and converted to Christ through his unorthodox and unsophisticated ministry. Much of what he said was not "theologically correct." Yet his heart was beautiful to God and God honored that. Wigglesworth was a man of deep faith. From the time he was able to read, the only book he ever read was the King James Version of the Bible. Like Jesus before him, he had deep compassion on the sick. "Those who heard him minister from time to time will bear witness that as he preached and as he ministered to the sick, the tears would be trickling down his cheeks. Broken in spirit as he was, the brokenness would often sweep over the whole congregation" (*Smith Wigglesworth* by W. Hacking, p. 40).

Many of Smith Wigglesworth's sermons and ideas were edited into a book under his byline called *Smith Wigglesworth on Healing*. I reproduce here the last two paragraphs of that book for your edification:

*"Ah, brothers and sisters, we have no idea what God has for us if we will only begin! But, oh, the grace we need! We may make a mistake. If you do this work outside of Him, if you do it for yourself, and you want to be someone, it will be a failure. We will be able to succeed only as we do the work in the name of Jesus. Oh, the love that God's Son can put into us if we are only humble enough, weak enough, and helpless enough to know that unless he does it, it will not be done! ' whatsoever things you ask when you pray, believe that you will receive them, and you will have them' (Mark 11:24).*

*"Live in the Spirit. Walk in the Spirit. Walk in communion with the Spirit. Talk with God. All leadings of the divine order are for you. I pray that if there are any who have turned to their own way and have made God second, they will come to repentance. Let go of what is earthly, and take hold of God's ideals. God will bring you to an end of yourself. Begin with God this moment" (pp. 206, 207). □*

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*This article is reprinted from Brian Knowles' "Out of the Box" column, a regular feature on the Association for Christian Development Website, <http://www.godward.org/>.*

# **The Worst of All Fears**

David L. Antion, Ph.D

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**What is the greatest fear of all? What fear is most likely to cause us to deny Christ, be untrue to ourselves, and dishonest with others?**

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People hold many fears in their minds. Dozens of phobias are listed in the diagnostic books on psychopathology. People can be anxious about any number of situations. These fears and anxieties are often self-inhibiting and self-destructive. When they get into the areas of delusional paranoia they can be destructive to others as well.

*But of all the fears which one would you say is the greatest fear of all? What fear is most likely to cause us to deny Christ, be untrue to ourselves, and dishonest with others?*

Proverbs 29:25 tells us “the fear of man brings a snare ...” It is a trap, a pit into which many have fallen. If you are honest with yourself, you can think of many times in your life when you compromised yourself out of fear of *what others would think*. One of the most anxiety provoking situations is speaking in front of a crowd. We fear what others will think, and how they will judge us.

Abraham asked Sarah to tell the Egyptians that she was his sister not his wife for fear they would kill him (Gen. 20:2). He told Abimelech that Sarah was his sister out of fear. Abimelech almost committed adultery as a result and God had to stop him. Abraham admitted it was out of fear that he did it (Gen. 20:11).

Many Pharisees believed on Jesus but were afraid of what others would think and therefore would not confess Him openly (John 12:42-43).

“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.”

How many people have denied God’s truth because of the fear of friends and family?

Peter was the one who made the great confession about Jesus and professed that he would never forsake Him. Yet, because he feared humans, he denied even knowing Jesus, three times. He went as far as to take an oath and curse, saying he did “not know the man” (Matt. 26:69-75).

“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. *But he denied before [them] all, saying, I know not what thou sayest.* And when he was gone out into the porch, another [maid] saw him, and said unto them that were there, This [fellow] was also with Jesus of Nazareth. *And again he denied with an oath, I do not know the man.* And after a while came unto [him] they that stood by, and said to Peter, Surely thou also art [one] of them; for thy speech betrayeth thee. *Then began he to curse and to swear, [saying], I know not the man.* And immediately the cock crew. And Peter remembered the word of Jesus, which said

unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

Pilate knew Jesus was innocent but sent Him to be crucified anyway when the Jews threatened to report him to Caesar. They said that any man who makes himself a king is no friend of Caesar. Pilate feared for his status among other Romans (John 19:12-13):

“And from thenceforth Pilate sought to release him: but the Jews cried out, saying, *If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.* When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.”

Peter was the first one to eat with Gentiles in their homes but because he feared the other Jews he back away from his integrity. These Jews who came from Jerusalem totally intimidated Peter, and the other apostles - even Barnabas! While at the Gentiles’ table they subtly got up and went over to be with the Jews. All the other Jews did likewise, including Barnabas! Paul was the only one to not change his behavior for fear of man. Paul had to take a courageous stand and rebuke Peter to his face in front of them all (Gal. 2:11). These are some of the Bible examples of how the fear of humans can trap us.

Jesus told us not to be afraid of men who can only kill the body but be afraid of God who can kill both body and spirit in gehenna (Luke 12:4-5):

“And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.”

Also, the book of Isaiah tells us:

“And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid [it] to thy heart? have not I held my peace even of old, and thou fearest me not?” (Isa. 57:11)

We are told,

“*It is better to trust in the LORD than to put confidence in man*” (Psalm 118:8).

And again,

“They that trust in the LORD *shall be as mount Zion, which cannot be removed, but abideth for ever*” (Psalm 125:1).

The more we trust and fear God the less we tend to fear humans! Because the fear of humans is a trap.

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*David L. Antion works full time in private practice as a psychologist and marriage and family therapist. He was ordained in 1960 and has spent more than 30 years as a pastor of churches. He founded Guardian Ministries in 1998 and has sent scores of thousands of his sermons and Sabbath Thoughts email around the world. David resides in Pasadena with his wife of 44 years, Molly. They have one son and two granddaughters.*

## Not I, but Christ

*They approached Philip ... with the request, "Sir, we want to see Jesus." John 12:21, Phillips.*

Our verse for meditation refers to an incident that took place during the last week of Jesus' earthly ministry in which a group of Greeks came to Philip, one of the twelve disciples, and asked to see his Master. Philip spoke to Andrew, and the two introduced the Greeks to Jesus.

Introducing people to Jesus is the lifework of a Christian, whether he is an evangelist, a farmer, a businessman, a scientist, a factory worker, a housewife, or something else. Satan, the great deceiver, will divert us from this objective if we will let him. One of his cleverest, seldom suspected ploys in achieving his end is to induce us to lead people whom we have introduced to Christ to depend on us.

A young minister told me some time ago how he unwittingly fell into this satanic trap. He was a ministerial student in one of our colleges. One day one of his schoolmates, a girl, came to him for help. She was having personal problems arising from an unstable home situation. He talked to her about Christ and prayed with her, and she seemed to be helped. One night, while he was sleeping out on the campus lawn, this girl, in gratitude for his help, offered him intimate favors. Though the young man had the strength of character to resist her advances, it dawned on him that unintentionally he had encouraged her to depend on him instead of on Christ.

Purely human solutions to personality problems caused by sin do not get to the root of the trouble. This is not to say that these solutions have no value whatever. They have their place. But in altogether too many instances they merely "slightly" heal "the hurt of the daughter of my people ..., saying, Peace, peace; when there is no peace" (Jer. 6:14).

You and I may be frequently used as vehicles through whom Christ performs His miracles of spiritual healing, but we are, and will remain, only vehicles. When we become, or think we have become, an end, and not a means to an end, we are failing in our mission as Christians. We need to teach sinners to depend on Christ and not on ourselves, when we lead them to the Saviour. To do otherwise is to do them a disservice and to magnify our role out of its proper sphere.

On the other hand, this is not to say that we should not be helpful and supportive of newborn babes in Christ. We should be. But in that role we need ever to bear in mind that we are merely the means through whom Christ performs the miracles of His grace.

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*Reprinted from New Every Morning, p. 256. Author: Donald Ernest Mansell. Publisher: Review and Herald Publishing, 1981.*

"Benefits" continued from Page 4.

next to me. She did not hear or see me until she was only a few feet from me. Then, her eyes met mine, and startled, she paused for a moment of curiosity, then bolted down the trail. As the sun rose, the cathedral-like mountains were bathed in red-orange light. God's presence was so imminent you could practically taste and feel Him. Every Sabbath is like being in God's Country!

One of my favorite joys of the Sabbath is that I have more time to listen to what God says. Many times on a Friday evening, after a hard week's work, after a great meal and family activities, after the rest of the family is in bed, I return to my study to receive from God a "second wind." I am no longer tired; I am refreshed, lifted up on eagle's wings. As I study the Bible, new truths are opened before me. This Sabbath joy is unspeakable, a deep knowledge of the reality and awesome power of the Almighty.

### Meeting with God

Yes, the greatest joy is our weekly divine meeting with God. The Sabbath is a holy convocation, a feast (Hebrew: mo'ed, "divine appointment"), Leviticus 23:2-3. My dentist's receptionist calls me the day before a check-up to remind me of my dental appointment. It is easy for me to forget, even with a reminder! However, there are so many benefits of the Sabbath that in thirty-five years of Sabbath-keeping, even old forgetful me has never forgotten this divine appointment with God! It is too good to pass up.

I have met John F. Kennedy, Bill Gates, and perhaps a few other famous people, but meeting our awesome God on His Sabbath day, tops everything! The Psalmist expresses this well, "Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore," Psalm 16:11.

The famous Patrick of Ireland was a Sabbath keeper. His biographer, Muirchu, said that "The angel was want to come to him [Patrick] on every seventh day of the week," and further, "Patrick as a man who was visited by ... God every seventh day" (see Leslie Hardinge, *The Celtic Church in Britain*, pp. 78-79). God visits us every Sabbath day!

### Day of Equality

Ostensibly, Communists want to establish an egalitarian society where everyone is economically equal. After a 70-year experiment, the utter failure of communism should be apparent to all. In Communism's hey day, elite Communist bosses lived like kings while the working class people toiled in poverty. There was no equality there.

In America, unless you are exposed to inner city ghettos or Appalachian backwoods poverty, you might not notice great inequities of wealth. But, go to a developing country like India, Indonesia, Mexico, or El Salvador, and you will see vast distinctions in class and status, between the elite and the abject poor.

One of the great benefits of the Sabbath is that the Sabbath is a great equalizer. Thomas Jefferson, author of the American Declaration of Independence, did not pull out of thin air the phrase, "all men are created equal, and they are endowed by their Creator with certain unalienable rights, and that among these are life, liberty, and the pursuit of happiness." That idea comes right out of the Bible, to be specific, the fourth commandment. Deuteronomy 5:14 states that our servants and even our animals are not to work for us on the Sabbath day. Whether a king or a servant, on the Sabbath day nobody is to work! Even the king, for example, has to make his own bed and clean up his dishes on the Sabbath!

The rich are not allowed to continue reaping financial gain on the Sabbath. The poor are not forced to work for the rich on God's Holy Sabbath. Keeping the Sabbath demonstrates that every human being is equal in the sight of God. Obviously, this is a great physical benefit, especially to the poor and lowly.

However, the mental benefit of Sabbath equality is far greater than the economic benefit. No matter how far down the social ladder you are, no matter what your physical or mental handicaps, the Sabbath makes you equal to the richest and wisest man in the world. Knowing this, your attitude is totally changed. The Sabbath enables those of low estate to walk and talk with kings (Psalm 119:45-46), "And I will walk at liberty: for I seek Thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed."

The Sabbath leads to the recognition of the dignity and worth of every human being as equal in the sight of God. What a benefit!

### **Day of Freedom**

Black Africans wanted freedom from the white man's colonial rule. Yet, in almost every case, they exchanged fairly benevolent colonial governments for corrupt, brutal, dictatorships, which destroyed and ruined their land of vast natural resources. Today, neither Africans nor most of the rest of the world are free. Many people, in the words of Dr. Martin Luther King, want "freedom now." But, they do not have it.

So, what is freedom? It is the ability and good sense to choose to do the right thing, and the willingness to accept the consequences of making the wrong choices. Freedom cannot exist without God's Law. True freedom is obeying God's Commandments.

The Sabbath is a day of freedom. Like the Israelites of old, before we kept the Sabbath, we were in bondage to this world's rat race. Without the Sabbath, life was a treadmill of never-ending work we "had to do." No sauce with the pasta.

In the office where I work, there are sometimes "crunch times," when reports have to be submitted to management or corporate headquarters, and times when critical tasks "have to" be done "now." It is not uncommon for Fridays to be especially demanding and hectic. When sundown approaches, I stop work, and am liberated from this stressful situation. No, it is not easy, and sometimes Sabbath keepers lose their jobs because they refuse to work on God's Holy Day. But, He never forsakes His people. The freedom to rest from servile work is a wonderful benefit.

We work too hard, we are too stressed out, we have too many tasks that must be done, and we worry about jobs not done. We make bricks with and without straw. As a wit once quipped, "The only man to have his work done by Friday was Robinson Crusoe."

"Sabbath" comes from a word which means "stop!" Sabbath is a "time-out" from that which presses down and oppresses us. It is a weekly vacation, a holiday, and much more, a holy day. Deuteronomy 5:15 says, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

The Sabbath is a celebration of our freedom from sin and freedom from endless toil. Those who do not know and keep this twenty-four hour period of rest, relaxation, and recreation, do not have freedom. Bless the Lord for the freedom of His Holy Sabbath!

### **Day of Remembrance**

Am I forgetful or not? One of the biggest complaints of my employees at work is that I sometimes forget the details of a difficult project on which they are working. When they return to ask me for help, they sometimes need to rehearse what they told me before. There are many items on my plate, and my brain only retains so much information, and can focus on only so much. Older people often think of the hereafter. They go into a room looking for something, and wonder, "What am I here after?"

The Sabbath provides me fifty-two times a year to remember who God is, who I am, who my family is, and what my priorities are in life. The Sabbath is a day of remembrance. "Remember the Sabbath day, to keep it holy" (Exodus 20:8).

All too easily we forget God and our purpose in life. Our plate is full. Sabbath benefits us by clearing



our plate of life's responsibilities, so that we can remember the Lord of the Sabbath. Since Sabbath is a family day, a day of joy and freedom, a day of meeting with God, by nature the Sabbath creates memorable events that we love to savor. A shined up car, clean and smiling faces of the kids, Sabbath services, fellowship with the brethren, special meals, God's creation, music, and much more, the Sabbath reminds us of the joy of our salvation.

## A Palace in Time

Abraham Joshua Heschel, in his classic book, *The Sabbath: its Meaning for Modern Man*, gives an excellent philosophical exposition about the meaning of the Sabbath. Religions not based on the Bible sanctify places and images—physical things. In contrast, the religion of the Bible sanctifies time. The first thing mentioned in the Bible as being "holy," is not a temple, an altar, a statue, or anything like that. Genesis 2:3 states, "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" (NIV, see also NAB).

"The meaning of the Sabbath," Heschel reminds us, "is to celebrate time rather than space." Six days a week we toil under the tyranny of things of space—this physical world. On the Sabbath, we seek to become attuned to the holiness of time. God is eternal: He was, is, and ever shall be. God fills all of time, past, present, and future. By observing the sanctified, special time of the Sabbath, we enter the presence of the Holy One. We turn from the creation to focus on the Creator.

Sabbath is not an interlude so we can go out and do something better. It is the object of the six days of toil. We wrongly observe the Sabbath if we count the hours and minutes until it is over. Instead, we should relish each precious moment of this holy time. Heschel says, "Labor is a craft, but perfect rest is an art." The seventh day is a palace in time that God builds with us through our soul and our joy. It is a day founded on love, and that is why Sabbath keepers refer to the Sabbath as a "bride." As a young man eagerly looks forward to being married to his lovely bride, so we are in love with the Sabbath.

There are many palaces on earth today. From the Biltmore House in North Carolina to Hearst Castle in San Simeon, California, people love to tour palaces and see exotic rooms and furniture. But, the greatest palace is the spiritual palace in time, the Holy Sabbath. In the Sabbath palace, I am a king and the richest person in the world.

## A Service Day, Day of Work

Another great benefit of the Sabbath is that it provides us an opportunity to work and serve others. Have

I gone daft? Isn't the Sabbath supposed to be a day of rest? Isn't working on the Sabbath day forbidden?

Jesus shocked and offended the Pharisees when on the Sabbath He healed a man that had been infirm and unable to walk for thirty-eight years. Jesus retorted, "My Father worketh hitherto, and I work" (John 5:17).

In case you missed an essential point about the Sabbath, let's review a basic principle. Not all work is forbidden on the Sabbath. "Six days shalt thou labor, and do all thy work" (Exodus 20:9). You may do all YOUR work on the first six days of every week. But, on the seventh day, the Sabbath, you can do only GOD'S work. You can serve others, but not for gainful employment. Jesus went out of His way to heal even chronically ill people on the Sabbath. He could have waited to heal them on any other day of the week. Why did He do this? Not to do away with the Sabbath, but to enhance, magnify, and elevate the Sabbath day. Acts of compassion and mercy are not only allowed on the Sabbath, they typify what the Sabbath is all about. God made the Sabbath for man, not man for the Sabbath. The Sabbath is a tool that we should use to serve others, which, after all, truly makes us happy.

You don't have time to serve others? Don't have time to visit an elderly lonely widow, a sick friend, or time to spend with a child needing attention? The Sabbath gives you the time to serve others. And, in serving others, we are actually serving God, and ourselves (Matthew 25:40).

Jesus "worked" on the Sabbath day serving others with acts of compassion. If we are to follow His steps, we will work on the Sabbath day doing good for others.

## Remember the Benefits

I have covered some of the benefits of the Sabbath. It would be foolish to opt out of these astounding benefits. Yet, strange as it may seem, many professing Sabbath keepers don't sign up for all of God's benefits available to them. They don't make the Sabbath a family day; the Sabbath is a harsh day of do's and don'ts to them, rather than a day of great joy. They walk into the doctor's office but miss their appointment with the "doctor." They treat others, even fellow Sabbatharians, as second class citizens. Like the old Pharisees, they make the Sabbath a restrictive burden to themselves and others rather than a day of freedom. They forget God on His day of remembrance. For them, the Sabbath is a hovel rather than a palace in time. They miss out on the joy of serving others on the Sabbath.

Don't lose out on the Sabbath benefits! "Bless the Lord, O my soul, and forget not all His benefits" (Psalm 103:2). □

thought when he met with Adolph Hitler prior to World War II: Appeasement brings peace. These are his words to the British people in 1938: "My good friends, for the second time in our history, a British Prime Minister has returned from Germany bringing peace with honour. I believe it is peace for our time... Go home and get a nice quiet sleep." The "sleep" of "peace for our time" was short-lived as Hitler and Germany unleashed the bloodiest war in the history of mankind.

You cannot appease the forces of hell. Their battle cry is "kill, steal, and destroy." As Christians our accommodation of secular tyranny only allows the enemies of Christ to gather strength in their battle to expunge all mention of Christ and the God of Israel from our courts, schools, government institutions, and ultimately from our children's minds.

If we are serious about bringing more people into the Kingdom of God, then we, the Church, must stop giving ground to the forces of evil and the ground where we stand must become a place of refuge for those escaping the clutches of the devil.

I started this piece by discussing the inability of many today to distinguish between good and evil, light and darkness, beauty and ugliness. If we can stand in contrast to the wave of secularism that is sweeping over our nations, then people will see the light of Christ in us. Make no mistake; as we shine the light of Truth and show evil for what it is, people will either hate us or love us and seek us out. But, we have the power of Christ to proclaim that God's measure of right and wrong, good and evil, which is summed up in the Ten Commandments. Many broken lives are seeking a path back to what is right and good. We must not shrink from the need for the testimony of Christ and His Commandments to be proclaimed in every dark corner of this society.

As you ponder our place in society, consider these quotes from four American presidents and three other great American leaders:

*I am sure that never was a people, who had more reason to acknowledge a Divine interposition in their affairs, than those of the United States; and I should be pained to believe that they have forgotten that agency, which was so often manifested during our Revolution, or that they failed to consider the omnipotence of that God who is alone able to protect them. — George Washington*

*We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come. — Samuel Adams*

*They [the Founding Fathers] were intent upon establishing a Christian commonwealth in accordance with the principle of self-government. They were an inspired body of men. It has been said that God sifted the nations that He might send choice grain into the wilderness .... Who can fail to see in it the hand of destiny? Who can doubt that it has been guided by a Divine Providence.*

— Calvin Coolidge

*You have the highest of human trusts committed to your care. Providence has showered on this favored land blessings without number, and has chosen you as the guardians of freedom, to preserve it for the benefit of the human race. May He who holds in His hands the destinies of nations, make you worthy of the favors He has bestowed, and enabled you, with pure hearts and hands and sleepless vigilance, to guard and defend to the end of time, the great charge He has committed to your keeping. — Andrew Jackson*

*The cause of America is in a great measure the cause of all mankind. Where, say some, is the king of America? I'll tell you, friend, He reigns above.*

— Thomas Paine

*I do not believe human society, including not merely a few persons in any state, but whole masses of men, ever have attained, or ever can attain, a high state of intelligence, virtue, security, liberty, or happiness without the Holy Scriptures; even the whole hope of human progress is suspended on the ever-growing influence of the Bible. — William Henry Seward*

*The law given from Sinai was a civil and municipal as well as a moral and religious code; it contained many statutes . . . of universal application-laws essential to the existence of men in society, and most of which have been enacted by every nation which ever professed any code of laws.... Vain, indeed, would be the search among the writings of profane antiquity ... to find so broad, so complete and so solid a basis for morality as this Decalogue lays down.—John Quincy Adams*

The Church of Jesus Christ is in a unique position in America. We have the freedom to come and go as we please and the freedom to preach as we please. We have the freedom to fulfill the "Great Commission" given by our Lord in Matthew 28:19-20 who told his disciples, "Go ye therefore, and teach all nations...." The day we cease to exercise and defend that freedom in our own country is the day we cease to be favored in His eyes.

One final question: If they tell you to be silent in the courts, in the schools, or in the halls of government, will you obey their command?

—Kenneth Ryland

## ***The Church in the World***

### **Christians Urged to Convert Muslims**

In Jerusalem correspondents for *The Australian* ([theaustralian.news.com.au](http://theaustralian.news.com.au)) report that Israel's right-wing Tourism Minister Benny Elon has called today on fundamentalist Christian groups to convert Muslims to "combat terrorism" and bolster Israel.

"It would be better that these people are converted to Christianity, which is based on the Bible and recognises our rights (to the holy land)," the minister told public radio, emphasising that he was *speaking in a personal capacity*.

He said evangelical groups, with whom he had close links, should "spread the good word" in Israel *on condition that they did not seek to convert Jews*.

"In the past I believed that Islam was much closer to Judaism than Christianity, but I have changed my opinion," added Elon, who is a rabbi.

### **Neighbors Spy on Christians for Government**

Eritrea's outlawed Protestants confirmed last week that their neighbors are being hired to report to security agents regarding any gatherings of evangelical believers in their communities. Police "spies" are rewarded with special benefits, including exemption from military service and allotments of sugar and flour.

Since May 2002 when the government ordered Eritrea's 12 independent Pentecostal and charismatic churches closed, their 20,000 members have gathered secretly in small groups in private homes. Hundreds have been arrested for holding worship services, possessing Bibles or witnessing about their faith.

—Source: *Compass, HCJB World Radio*

### **Special**

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for information*

## ***Spotlight on the Bahamas***

**On a recent trip to the Bahamas, BSA vice president Marsha Basner visited a unique Sabbath-keeping ministry. Following is a profile of that ministry.**

### **Beyta Yisrael Messianic Assembly (Freeport Congregation)**

126 Pioneers Way & Frobisher Dr.  
P.O. Box F41817  
Freeport, GB, Bahamas  
Phone & Fax numbers: (242) 351-4852 (O), (242) 373-1051  
E-Mail: ariyahbenlevi@hotmail.com

Leader Body: A Kohenim Council consisting of elders that shepherd the congregation. There is also a Zakhanim Council that consists of elders who assist the Kohenim in the local congregations, and a Shemashim Council consisting of Levites who assist the Kohenim and the Zakhanim.

Purpose: To promote the Hebraic lifestyle in light of the Messianic belief and to be the vehicle that Yahuwah uses for the restoration of the House of Yisrael. We endeavor to reach the Lost Sheep of the House of Yisrael wherever they may have been scattered and provide a link or network for all those returning through teshuvah. This includes those of "natural birth" and those who are being "grafted in" to the House of Yisrael.

History: The congregation was started in 1998 as a home cell group of individuals who were Sabbath keepers since 1991. Since 1999 it has developed into a Torah-based Messianic Hebrew congregation that now include two sister congregations, one in Nassau (Beyta Yisrael Messianic Assembly, Nassau Congregation) and one in Tampa, Florida (Lekhem Chayim Congregation, Tampa, Florida). We were the first Messianic congregation in the Bahamas.

Affiliation/Membership: Affiliation with "Messianic Israel Alliance" and also "Union of Two-House Congregations."

Distinctive Doctrines: We believe in the total inspiration of the Hebrew Scriptures, its Hebraic interpretation and the consistency of all 66 books. We use "The Scriptures" of which the Tanak is a translation from the Masoretic Hebrew Text, and the Brit Chadash from the oldest consistent copies of the Greek text, compiled by The Institute for Scriptural Research, located in South Africa. We do believe, however, in the Brit Chadash's original Hebrew inspiration though the Hebrew texts are not available.

Sacred Names: Yes. Holy Days (Moedim): Yes (According to the Hebrew Calendar)

#### Evangelistic Efforts:

Radio: "Repairers of the Breach" on WLBJ, 1040 A.M., West Palm Beach, Florida.

Literature distribution: "The Difference between the Hebrews and Jews," "The Difference between Yahuah and Jesus," "What Is Deliverance?" and "How to Be Saved."

Annual Yeshivas are conducted in Freeport, Nassau, and Tampa, Florida, and in other congregations upon request.

Hospital and nursing home, orphanage visitations.

B'Nai Yisrael Homeschooling Academy, a Torah-based Home School for "all ages" (pre-school through grade 12).

We also serve congregation members and assist within the general community in providing free education and meals as needed.

Open Treasury/Financial Records: Supported by Levitical "Tithes and Offerings" system. Records are open to membership. (First tithe & second tithe encouraged.)

## The BSA Scholarship Essay Contest for 2004

If you are a student between 16 and 25 and would like to compete for scholarship money to help you pay your way through college, write us and ask for the BSA Scholarship Form and enter our essay contest. Scholarships will be awarded to native and non-native English speakers alike.

Hurry and write us for your contest application. All USA entries must be postmarked by May 1, 2004, and all international applications must be postmarked by April 15, 2004.

If you have questions about our scholarship essay contest, you may contact the scholarship contest chairperson, June Narber, at [jnarber@hercurian.com](mailto:jnarber@hercurian.com) or go to the BSA Web site at <http://www.biblesabbath.org/> where you will find all the necessary information and forms.



*History of the Sabbath*, by James N. Andrews, 548 pp., \$15.00 regular price, special sale price, \$13.00. The history of the Sabbath stretches for almost 6,000 years. The Creator rested on the Sabbath, He placed His blessing upon the day; and He sanctified a divine appointment of the day to a holy use. The Sabbath dates from the beginning of our world's history. This book shows the record of the Sabbath in secular history and the steps by which Sunday has usurped the place of this the Bible Sabbath. Non-members: add \$2 for shipping and handling. B206

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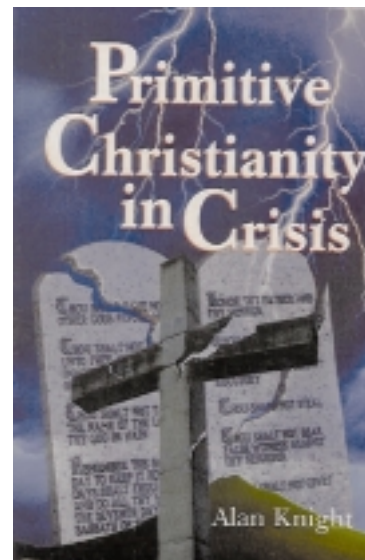
**"The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained."**

—George Washington

## Brand New Revised Edition of Primitive Christianity in Crisis

The second edition of *Primitive Christianity in Crisis* is 30 per cent larger, at 421 pages, but 50 percent of the content is totally different from the first edition. It is the product of more than a year of full-time research and writing by the author.

*Primitive Christianity in Crisis* historically documents the collision of religions that produced the chaotic world of Christianity of the first century A.D., a Christian world essentially the same as today. Gnostic Christianity is very much alive today. This book explains the issue of law and grace, combating lawlessness and how to return to Primitive Christianity.



Included are major new contributions to Sabbath research with a lot of new historical information on the transition from Sabbath to Sunday and the role of Gnostic Christian theology in pioneering that transition. There is also an important new analysis of Hebrews chapter 4.

There is an entirely new section on modern Protestant theology and surprising new evidence of a significant historical connection between ancient Gnostic Christianity and the Protestant Reformation.

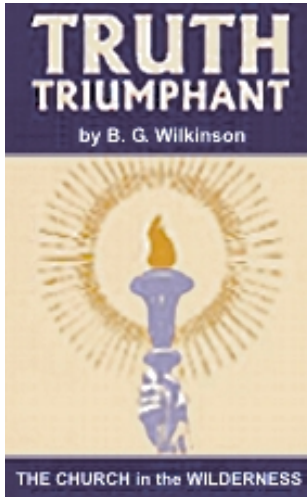
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