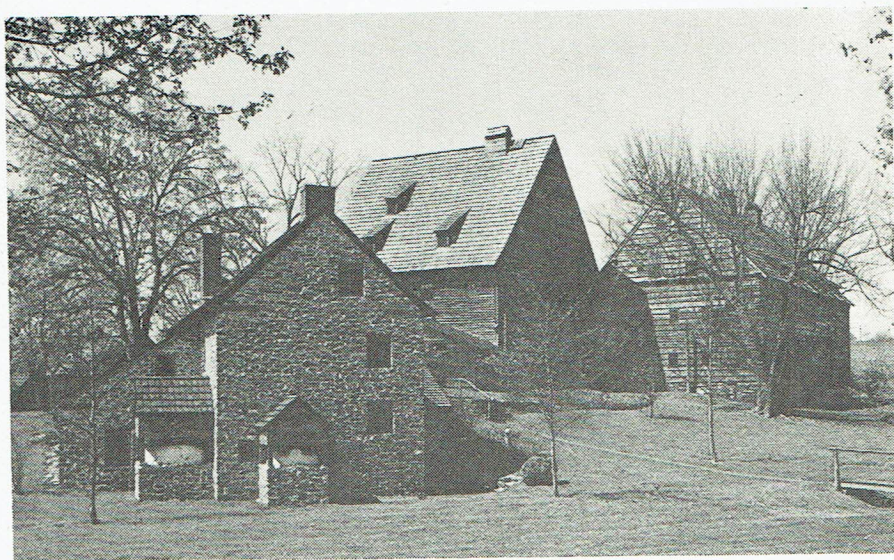


*"Go, set a watchman,  
Let him declare what he seeth."  
— Isaiah 21:6 —*

MAY 1972

## **The Sabbath** *Sentinel*



Shown here are the granary and bakehouse in the foreground, the Saal (chapel) in the center, and Saron (Sister's House) on the right. These buildings, erected between 1735 and 1749, are part of the Ephrata, Pa., cloister of German Seventh Day Baptists.

(Ephrata Cloister Associates Photo)

# Sentinel

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"The way to relive the story is to visit the cloister."

# I Visited the Ephrata Cloister

TERRIL D. LITRELL



A re-enactment of the "Vorspiel"—a cappella singing—at the Ephrata Cloister. (Photo, Studio of Photography, Witmer, Pa.)

**I**n August of 1971, my wife, children, and I visited the old historic German Seventh Day Baptist Cloister at Ephrata, Pa.

As I looked out over "Zions Hill," my imagination took me back into the past to the year 1732, when Conrad Beissel came here to establish a society of believers whose aim was to renounce "the world, the flesh, and the devil" and to follow the commandments of God.

## *It Started in Europe*

The religious unrest that stirred

Western Europe in the late seventeenth and eighteenth centuries was especially marked in the German states, where many felt that the religion of the state churches had become empty and devoid of any feeling of emotion. There were various reform movements and groups that were under way by 1650. Among these were three parties especially pertinent to the story of Ephrata—the Pietists, the Dunkers, and the Inspired. Of the three mentioned, the "Inspired" group placed more stress upon im-



mediate divine inspiration and direct revelation from God.

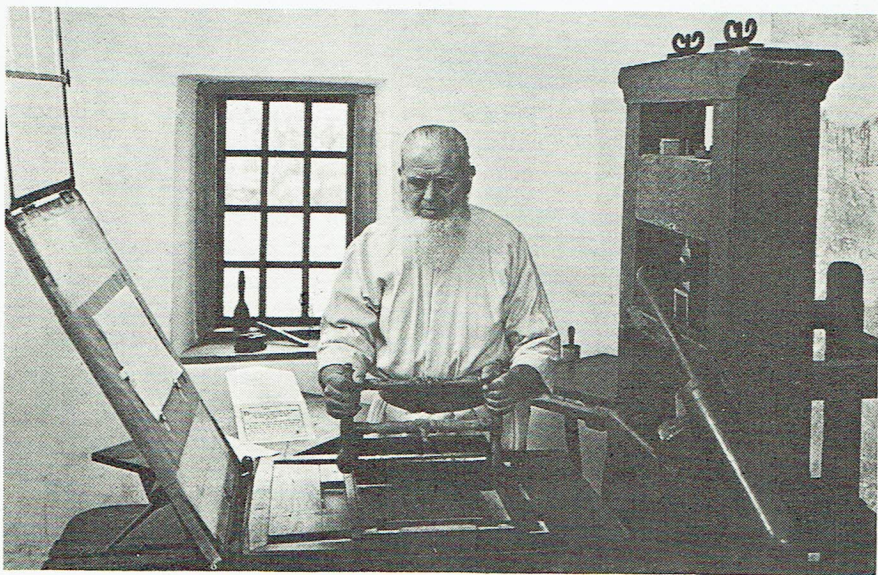
Conrad Beissel was born in 1690 at Eberbach, Germany. Historians say that he was small in stature, but a person of considerable vigor and great personal magnetism. Although he had very little formal education, he was keenly intelligent.

At age 25, while serving as a baker's apprentice, he experienced a spontaneous spiritual conversion which resulted in his frequent gatherings with the "Pietist" group. These Pietists referred to themselves simply as "Brethren." In general, they gave evidence that they were men of intelligence and steadfastness. Beissel was particularly attracted to the "Inspired" element. Their practice of becoming "inspired" followed in many respects the same line of thinking as the Mennonites and Quakers.

Convinced that worldly concerns were a hindrance to spiritual growth, many of the "Inspired" group condemned marriage, advocating the celibate and ascetic life. Conrad Beissel soon came to adhere to this view. Since religious intolerance was common at that time in Europe, Conrad Beissel was exiled from Rhenish Palatinate because of his unorthodox beliefs.

### *Beissel Brings His Ideas To America*

Beissel migrated to America, landing in Boston in 1720. While in Boston he heard other Germans who had been victims of religious persecution speak of going westward to Pennsylvania, where a person could follow the dictates of conscience and worship God in his own way. He moved to Germantown a year later. In 1724 he



Harry F. Stauffer operates the ancient press at Ephrata Cloister. On this press was printed **The Martyr's Mirror of the Mennonites**, the largest book published in Colonial America. (Ephrata Cloister Associates Photo)



met with a group of "Brethren" (known as "Dunkers") in Lancaster, County, Pa., who persuaded him to become the pastor of their church. He served this church faithfully and preached his convictions. It was not long, however, until his preaching of the superiority of celibacy and the observance of the seventh day as the Sabbath met with opposition from the "Brethren." This led to the separation of Beissel and his followers from the other "Brethren" in 1728.

In 1732, Beissel moved to the "Pennsylvania Dutch" country on the banks of Cocalico Creek, where a new community of believers was established. Beissel had planned to take up the life of a hermit. The forcefulness of his personality, however, drew various of his former followers to him for spiritual guidance. Most of them wanted to stay with him. He could not turn them away. Thus the community came gradually and spontaneously into being. From a single hermit's hut it grew into an institution of international reputation, comprising hundreds of acres and numbering hundreds of souls. The various orchards of apple, peach and cherry trees dotted the fertile land.

The buildings of the settlement were unique. When I saw them I was carried backward hundreds of years into the very presence of another age—to Europe of the eighteenth century with its convents and monasteries.

The steep roofs, the many-storied gable ends, the shed-roof dormers of the cloister, mark it as a rare survival of medieval German architecture. Conrad Beissel had called this place "Ephrata"; I remembered reading this name in the Bible (Psa. 132:6).

### *Sabbatarian Monasticism*

The Ephrata Community was a settlement of the monastic nature with three orders, a brotherhood and a sisterhood, both of which practiced celibacy and lived at the cloister in separate dwellings, and a married order of householders which made up the congregation. All three orders adhered to a rigid life of spiritual self-discipline and purification. Most of the householders were farmers or craftsmen who lived nearby, worshiped at the community meeting house, and supported the community's economy. The garb of the solitary orders was a white habit—so ordered to represent the spiritual man and to reveal but little of the mortal body. This ecclesiastical garb was no doubt patterned after the Roman Catholic and Hebrew models.

Taking the Bible alone as their guide, the members of the Ephrata community sought to restore primitive Christianity. By returning to simplicity they revived such practices as communal ownership of material possessions, rejecting oaths and lawsuits, advocating pacifism, and adopting plain dress.

Members of the solitary orders observed private hours of meditation during different times each day. The midnight meeting was announced to each of the solitary orders by tolling a bell, which was also the signal for devotions in the households.

### *Divine Worship*

The service of common worship was held on the Sabbath day at the cloister meeting house, built in 1741. It was the Sabbath meeting place for all members of the community. The



service consisted of extemporaneous discourses, Scripture readings, and the a cappella singing of their self-composed hymns. The women sat on one side of the chapel and the men on the other. The brethren who had the gift of preaching the Word were called "priors"; these officials sat on special benches. There was no pulpit; only a communion table in the front with a wooden candlestick at each end.

In the early days, no creed existed and considerable diversity of opinion prevailed. Under the leadership of different priors through the years ceremonial innovations flourished. Trine baptism was practiced for believers only. The laying on of hands, the Lord's Supper, and feet-washing were considered important doctrines. The Lord's Supper was always observed at night in connection with a love feast and fellowship meal, hosted at will by a member of the community. The simple meal consisted of lamb stew and bread.

Conrad Beissel was the cloister overseer, but there were other prominent leaders in the community. One of these was John Peter Miller, whom the Brotherhood called Prior Jaebez. He was superior to Beissel in formal learning, was an elegant speaker and teacher, and was the master of seven foreign languages. Ordained as a German Reformed clergyman, Miller withdrew to Ephrata in 1735, taking with him some of the most prominent members of his congregation. He was the last prior of the Brotherhood and was widely loved for his cordiality and Christian character.

Easily the most famous member of the cloister was Conrad Weiser, an Indian agent of Pennsylvania and a trusted advisor of James Logan. He

molded the Indian policy of the colony and wielded influence in Virginia and Maryland as well. For a number of years Weiser was one of the main priors of Ephrata. It was upon him that the office of priesthood was confirmed; he was one of the few men to be consecrated to that office at the cloister. Kneeling before Conrad Beissel and other priors, he received the rite of "laying on of hands" as Conrad Beissel said, "I ordain you a priest after the order of Melchizedek forever."

### *Life at the Cloister*

As I walked through the cloister that housed the solitary orders, I saw a minimum of adornment. The halls were narrow; the guide said that this was to remind one of the strait and narrow path; the doorways were low, to teach humility. The cells where the sisters or brothers slept consisted of small dark rooms with small tables from which to read. There was enough room only to sit up, stand, or lie down. The standard sleeping equipment consisted of board benches with wooden blocks for pillows. In the kitchen the knives, spoons, bowls, and plates were also of wood. We were told that all members of the solitary orders ate one meager meal a day which consisted of fruits, vegetables, and whole grain bread. Milk, butter, and cheese were also eaten. Meat, though not forbidden, was apparently seldom eaten except at the love feast. Water was allowed for drinking. Wine was kept on the premises but was used only for medicinal purposes.

The sisterhood, the order of Saron, was divided into seven different class-

*(Continued on page 16)*



Absolutely nothing occurred during

# Eleven Days That Never Were

EUGENE LINCOLN

SEPTEMBER							1752
SUN.	MON.	TUE.	WED.	THU.	FRI.	SAB.	
		1	2	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	

**D**URING the Eighteenth Century in the British Empire there was an eleven-day period in which absolutely nothing happened. Nobody was born, nobody died, no business was conducted, and in the years to come not one person could recall anything that had occurred during those days. In fact, the eleven days were completely dropped from the calendar; they just *weren't*.

On Wednesday, September 2, 1752, people all over England and its colonies went to bed knowing that they would never see September 3 of that year—nor for that matter any of the ten days following it. True, the next day would be Thursday, but it would be Thursday, September 14.

What happened to those eleven lost days, and why did it happen? The answer provides one of the most fascinating episodes in history.

The English-speaking realm was out of step with most of the rest of the world—eleven days out of step, to be exact. This caused countless difficulties in international communication and commerce, and in other

ways also. The explanation of how this had come to pass is somewhat complicated.

The Catholic countries, which at that time included most of Europe and much of the Americas, had dropped ten days from their calendar 170 years before—when, in October, 1582, they had the fourth day of the month followed by the fifteenth. The change had been ordered by Pope Gregory. But for all those intervening years the British had been reluctant to go along with an order of the Pope, for they had broken all ties with Rome and felt that no papal decree should be enforced in England or its colonies.

The calendar change, however, was no mere whim of Pope Gregory; it was a change made necessary by a mistake of Julius Caesar years before when he had initiated the Julian calendar. Caesar had realized that the year is not exactly 365 days long, but about a quarter of a day longer. To allow for this, he had provided for an extra day to be added each fourth year. But the catch was that the year is *about*—not exactly—



365¼ days long. To be more exact, a solar year is 365 days, 5 hours, 58 minutes, and 46 seconds long. Those eleven minutes and fourteen seconds were to create countless headaches in the years to come.

By the Sixteenth Century, farmers were doing their seasonal work about ten days late, and religious holidays were falling noticeably at the wrong time. Pope Gregory's advisors informed him that the Julian calendar was ten days behind the true time. So the days were dropped from the calendar and some other changes were made to insure its keeping accurate in the years to come. Leap years still occurred every fourth year, but now there were exceptions. Years at the beginning of a century ending with even hundreds (such as 1700, 1800 and 1900) would not be observed as leap years despite their being fourth years. An exception to the exception, however, ruled that century years divisible by 400 (such as 2000) would be leap years.

By the time England made the change, the old Julian calendar was not ten, but eleven, days behind. Since then, most of the world has accepted the Gregorian revision of the calendar. Russia and Greece were among the last countries to make the change; the Russians switched in 1918 and the Greeks five years later.

The important point of which many persons are not aware concerning the change from the Julian to the Gregorian calendar is that it had no effect whatever on the weekly cycle of seven days. The order of the seven days of the week in the reckoning used today goes back in an unbroken line to the time of Christ and even before.

This is not to say that there have not been attempts to change the sev-

en-day week, though. In 1793, during the French Revolution, the National Convention attempted to integrate the metric system into the measuring of time and to remove a reminder of the former power of the Church by formulating a calendar which eliminated the week altogether. Each month was divided into three parts of ten days each, called decades. The change was not popular, and twelve years later Napoleon abolished the revolutionary calendar and re-established the Gregorian form.

A contemporary attempt to change the calendar proposes a blank day each year (two on leap years) which would be counted neither as a day of the month nor of the week. It would follow a Saturday which ended a month and be followed by a Sunday on the first day of the next month. This would cause chaos, for those who feel that "the seventh day" specified in the Fourth Commandment of Exodus 20 does not allow for blank days would find themselves out of step with most of their fellow men. With each new year they would be observing their day of rest on another day of the week in terms of the new calendar. Many sincere Sunday observers, too, would find themselves out of step if they did not recognize the "blank day" concept.

For thousands of years the smooth flow of seven-day weeks has continued uninterrupted. Why? Can it be that the Creator has a reason for preserving this unit of time established when He formed the world and reaffirmed when His hand wrote the Ten Commandments on two tables of stone?

---

One's theology may be "dead right," and he spiritually dead.

# A Question of Influence

SHARON ROGERS

Editor's Note:

*We have never published an article just like this. We were impressed by the article and by the writer when she showed it to us in March.*

*As a teacher in a church-operated school, we are very much in favor of them. We feel that other Sabbathkeeping denominations besides the Seventh-day Adventists should consider operating their own elementary schools wherever possible.*

*Should any reader wish to contact Mrs. Rogers, her address is Hokomo, Mo. 65691.*

**W**HY help the powers of evil by giving them so much influence over your children? The Bible teaches in many instances how the influence of evil persons caused many to fall into sin. Some examples: Adam and Eve, Ahab and Jezebel, Solomon and his heathen wives, Samson and Delilah, and King Joash.

Now let us consider the influence of the public schools. The public schools *do* teach religion. They teach paganism and idol worship in the form of Easter, Valentine's Day, Christmas, Halloween, etc. Your children are forced to observe these pagan customs in the schools or face ostracism and ridicule from their classmates and teachers.

Have you considered the heart-breaking situation in which this places your child? He wants the approval and friendship of his teachers and classmates, yet he can't have this without conforming to their heathen and immoral customs! I include improper dress and general bad behavior in this also.

How many boys and girls can survive this kind of pressure for 12

years? Could you?

But this is not all. The public schools are feeding our children a steady diet of evolution. Do you know what this means? Year after year they are taught by various means that they came from a little one called "animal" that grew in a swamp somewhere and somehow, and "evolved" into a "super animal" we call human beings.

This convinces our children that the Bible story of Creation is just a fairy tale, that there is no Creator (we're just an accident according to evolutionists), and therefore we do not need to *believe* or *obey* the Bible!

Brethren, are you going to continue to put up with all this being done to your precious children?

Why?

We can do something about it. I can teach your children. I have a B.S. degree in Elementary Education and ten years' experience in grades one through five. All we need is classroom space which most of you have in your church meeting house. Remember the one-room school house? With a really

*(Continued on page 18)*



"I can do all things through Christ"

## Accept Yourself

PASTOR KEITH MARKHAM

A WORRIED and frustrated man rushed into the office of a travel agent and said, "I want to take a trip, and I don't care what it costs or how long it takes."

"Where would you like to go?" he was asked by the agent.

"Anywhere. It doesn't matter," he replied. "You see, I just want to get away from myself for a while."

The travel agent said, "I'm sorry, sir, our trains, planes, and ships will take you away from your home, work, family, even your country, but I'm afraid wherever you go you will still have yourself on your hands."

—That is true. We cannot so much as move one inch from ourselves. We can divorce mates, leave homes, quit jobs, but we still have ourselves on our hands. I do not mean to imply that all people are dissatisfied with themselves, that there are no happy, well-adjusted people left in the world; but there are times when we would all like to escape, just run away from ourselves.

Sometimes we feel as if a civil war were being waged inside. With most people, such a war is but a brief skirmish, while others are continually torn apart by major battles. It is a constant warfare within. What causes these inner conflicts? What forces within us make us want to run away? Why do we sometimes get to the place where we dislike what we have become?

Many times we find it much easier to get along with others than it is to get along with ourselves.

More often than not, it is because in our minds there is a constant struggle between what we would like to be or do and what we actually are or are doing.

This may be caused by a comparison of ourselves with others. Other people have better jobs, nicer homes, better health, higher educations, happier families, more money, and brighter personalities, just about everything we are not, and wish we were.

Sometimes parents, husbands, wives, or so-called friends constantly remind us of our failures, inadequacies, and that we couldn't succeed even if we really tried our best.

Our ambitions many times far out-run our abilities. How can you meet these frustrations, the occasional ones, or the continuing conflicts?

One thing from the start: circumstances alone cannot *satisfy*, and *insure happiness*. Good circumstances help, but *do not guarantee*, that a person has peace within.

Some people try a most tragic method of settling that civil war that is within; they try the *self-destruction method*, either totally or in part.

To try this with a vacation, a trip or other diversion which causes us to forget the everyday grind, is fine, but remember, temporary escape is no answer.

You must come back to the same self and its problems. Problems are never solved by running away, even if the rest does help.

Unfortunately, some try to rid themselves of those inner conflicts with drugs and drink. They don't enjoy the drink, but they do enjoy the deadening of their senses. "It is easier to face the hollering at home, if you are drunk."

There are other examples of self-destruction, the person who tries to drown himself in his work, just hoping that work will help him forget just how short he has fallen from what he would like to be.

Still, another overeats, gambles, or is in mad pursuit of sensual pleasure. In each case the person is attempting to escape from facing himself as he really is.

You perhaps know people who must be continually entertained, or must turn on the radio or TV the moment they enter a room. They cannot sit still with themselves to think of their failures.

Of course the extreme example is the suicide. These many times are explained by the wide gulf that exists between what he wished to be and what he actually was.

Just as some people can't accept themselves and go about seeking to self-destruction, a few turn and seek to destroy others. "If I can't have nice things in life, then neither will you. If I can't be happy, I'll see to it that you are not happy."

This is one explanation of increasing delinquency among juveniles and adults.

Never before have so many people had so much. Yet much of the destruction and lawlessness is caused

not by "have nots," but by the "haves."

The person bent on destroying others, physically, by gossip, or by hint, is a person who feels like destroying himself. The pattern is the same, whether he is rebelling against parents, insulting the aged, ridiculing his country, desecrating churches, destroying property, laughing at God, sneering at authority, shocking people or ignoring virtue—he is one who despises himself.

The third alternative for the person who can't stand himself is to adopt the attitude of quiet resignation. "Whatever will be, will be," or "It was meant to be that way," are his stock answers. This is a nice easy way to escape, just "give up." Resignation is negative, passive, submissive, and slavish.

This is a less destructive approach than the others that I have mentioned. This person, however, pays heavily. He loses his pride. He becomes a vegetable. He is satisfied merely to react rather than to act.

He expects nothing, hopes for nothing, plans for nothing, and is not disappointed when he gets nothing. He sees the external circumstances as the determining factors in life. He discredits the value of his powers, attitudes, and efforts. "What I do or say matters for little or nothing, so why not give in and get it over with."

The way you face life is more important than the way life faces you." For example, the loss of sight is one of life's great tragedies. Some we know and love bear this burden. Suppose it happened to you today. Yes, it would be a tragic event. But the attitude with which you face your blindness would be more important than the blindness itself.



It is bad to lose one's sight, but it is far worse to go blind inwardly, to resort to self-pity, bitterness, and rebellion. Your attitude about the *events* in life is more important than the event.

Glenn Cunningham, terribly burned as a boy, was told that he would never walk again. But Glenn had a different opinion; he not only walked, he ran. He ran up a new record for the mile in 1934.

He could have said, "It was never intended that I walk again, and so I won't."

Just as self-resignation is negative, passive, and submissive, then self-acceptance is positive, active, and aggressive. This is the only satisfactory way of living with yourself.—Accept yourself as you are. In this way you agree to face life and fight today's battles with today's resources.

Look yourself squarely in the face, honestly, admit your faults and failures, see also your virtues and strong features. Then say, "I am a creature, made and loved by God. I am somebody, and I am willing to make the journey through life with what I have with God's help."

Some things in life can be changed—others cannot. You cannot change your birthdate, your parents, your past, your sex, and many everyday events in life.

Self-acceptance can be clarified by comparing it to the marriage vows. When one is married, the question is asked if he will take this man or woman for better or worse, for richer or poorer, in health and in sickness, in life and in death, etc. Successful marriage is absolutely dependent on each partner accepting the other as he or she is. One does not promise to love his bride if she changes certain

things, but *as she is*—on the day of the wedding—not if she loses or gains weight or meets certain of your requirements.

Hopefully, both bride and groom will mature and improve and develop in a way they never could have done singly. But neither withholds his love until the improvement is done. Love of another person must always be love of that person *as he is*.

Exactly the same is true of oneself. To accept oneself means that he accepts himself and starts with himself *as he is*. Very true, he is aiming at self-improvement, but he does not inflict self-punishment by delaying self-respect and self-esteem.

*You must start with yourself where you are, not where you would like to be ten years from today.*

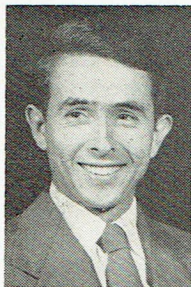
We must make special effort to take advantage of our strong points, and we also accept realistically our weaknesses and sins.

These faults and sins (not the same) must not drive us to despair, nor do our virtues excuse us from excellence. "Man is not simply to submit to what life does to him but to handle it, reshape it, and transform it."

Some people apologize that they are so limited in resources that they could hardly be expected to assume self-responsibility. But don't we with small amounts of money have to be more careful with spending than do the wealthy? Must not we who are rushed for time be more conscientious in the use of the time that we do have?

Likewise, the one-talent person must assume even more responsibility than the many-talented person, since he has so few resources with which to honor God.

*(Continued on page 18)*



## The Law of Health and Disease

by Dr. Allen E. Babcock

"The law of the Lord is perfect, converting the soul" (Psa. 19:7a). We find above a perfect law of perfect spiritual performance. The law which governs the performance of the spiritual man is perfect and leads to spiritual perfection. Everything created by the Eternal was perfect at the time of creation.

Following creation of earth, heavens, animals and man, the Creator noted, "and behold it was very good" (Gen. 1:31). The creation continued to be very good as long as it continued within the boundaries of perfect laws. Spiritual transgression brings spiritual death; physical transgression, physical disease and death.

In the garden of Eden man was given a perfect food, a perfect formula for a perfectly harmonious body—a perfect body functioning perfectly for the Creator.

People are ill today not because they are immoral but because they are ignorant of and fail to cooperate with natural physical laws. The statement "visiting the iniquities of the fathers . . . unto the third and fourth generation" (Ex. 20:5) was spoken by the Creator, explaining how the law of health and disease operates in the human body. How many of our present diseases baffling science today are handed down because of genera-

tions of improper eating habits is not clear. It is clear that there is a correlation between certain diseases and genetic weaknesses produced by generations of nutritional deficiency.

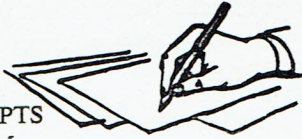
Now we add to the problem noted above the lack of personal discipline in appetite for food of dubious value and contaminated with poisonous sprays, dangerous additives, and naked calories; we have a generation with many new and baffling diseases.

We are lost today in a system of conquering disease as if it were a demon waiting to attack as soon as we present ourselves. Like a child chasing the down of a dandelion, we chase diseases; before one is corrected, many more spring into being. Disease is always present until we learn to understand and correct or avoid the cause.

I challenge you to build a body not subject to these imaginary demons. We look for a "bug" to kill, yet these "bugs" live in harmony with a harmonious organism or environment. The University of Missouri recently demonstrated that robust well-fed plants were not as susceptible to bugs as the plants which were undernourished. Certain nutritive elements were withheld from one plant and it attracted bugs and was soon destroyed. The

*(Continued on page 18)*





EXCERPTS  
FROM  
**Letters . . .**

Conducted by **Terril D. Littrell**

Thanks for the calendar. I keep it in my office and use it to open quite a few conversations concerning the Sabbath. Also I want to tell you how much I enjoy THE SABBATH SENTINEL.

—V.L., California

\* \* \*

I would like to have your literature on the Sabbath question. I can use lots of it as I go to county and state fairs with an assorted literature booth.

—G. S., Minnesota

\* \* \*

The calendars just came and they are so pretty with all the beautiful autumn colors. They remind me of areas where I have lived.

I just looked over the SENTINEL; it looks interesting. I liked H. M. S. Richard's treatise in the December issue.

—G. H., California

\* \* \*

I wish to thank you for the booklet that you sent me concerning the Ten Commandments. I have just finished reading it from cover to cover and it has already proven to be a great help to me in understanding God's law. I felt the anointing of the Holy Spirit as I read the great truths.

—A. K., Nebraska

We appreciate the work of the Bible Sabbath Association in which several of our members have been involved.

—Rev. Albert N. Rogers,  
President and Historian,  
Seventh Day Baptist Historical  
Society,  
Plainfield, N. J.

\* \* \*

Please send me one dozen of your calendars . . . I am on a mission for the Lord to see if I can get people to come back to His Sabbath day. I am thanking and praising Him for being one of His commandment keepers. What a blessing to be in the truth.

—M.S.W., North Carolina

\* \* \*

Thanks for your calendar. You are doing a good work for the Lord.

\* \* \*

Enclosed is \$5 to continue my membership in the Bible Sabbath Association for 1972.

—J. B., West Virginia

\* \* \*

Thanks for sending the booklets. I agree it is no time to play church or build a specific denomination. I am glad to read that a few are accepting the truth. I want to help in the radio work and please pray with me about a work for this area. I would be glad to do the follow-up work for you.

Thanks again and keep up the good work. We will be praying for you and your radio work.

—F. R., Texas

\* \* \*

I enclose my tithe and offering. Of a truth it is a great privilege to

be able to do the small jobs I am now doing and to be able to speak of my Lord as I work.

I like to hold out my two hands and thank God for them and ask His blessing upon them that I may be able to bring in the tithe and offering.

—W. H., California

\* \* \*

I saw one of the Sabbath calendars in a friend's home and I would very much like to have one of the 1972 calendars. Enclosed is 50¢ for one of them.

—Mrs. C. H., Texas

\* \* \*

I do not know when my SENTINEL subscription runs out but I will put in a check for it—if not enough let me know. Do not want to miss any. It is so good.

—Z. E., New Mexico

\* \* \*

Here is my help for the radio work. I know of a lady in Poland who is interested in your literature. . . .

—Mrs. S. S., South Carolina

\* \* \*

Please pray for my loved ones that they may do what is right. I am a strong believer in the power of prayer. I know that God can help when it looks the darkest. . . . Enclosed is — for missionary work.

No name or address given

\* \* \*

I have been receiving THE SABBATH SENTINEL for several years. This magazine is filled with Bible truths and prophecy. I have back issues that I sometimes pick out and read and

realize that they are "not out of date," though several years old. The truth contained in them is Bible facts.

—Seventh-day Adventist member,  
Tennessee

\* \* \*

The answers to the question in the ? Box in the February issue of the Sentinel were wonderful. I had read many things on this subject. Some Mormon elders had come to our home and presented this same question to us once several years ago. Thanks to the two brothers who did such a fine job in answering this question, now I no longer feel a lack of understanding on the law and the gospel.

—Mrs. B. S.,  
Michigan

\* \* \*

Please continue to pray for my son, who is a Korean War veteran. He is taking care of some children and building model ships with them in his spare time instead of drinking.

He wanted me to hear the record, "Jesus Christ Superstar," with him. He said at first he thought it was irreverent, but after hearing it several times, now believes that it is an expression by the younger generation of their acceptance of the Saviour.

—M. Loomer,  
El Cajon, Calif.

\* \* \*

Presently we do not belong to any church, but do honor and observe the holy Sabbath. We read the literature of Herbert W. Armstrong; it makes good sense.

—A. G.,  
Illinois



## I VISITED THE EPHRATA CLOISTER

*(Continued from page 6)*

es according to their occupational interests. Each class worked and slept in a separate area of the building. The sisters were occupied with spinning, sewing, writing, drawing, and singing. They engaged also in quilting, embroidery, basketry, canning, the preparation of household remedies, and the manufacturing of sulphur match-sticks, wax papers, paper lanterns and artificial flowers. The sisters had to split their own firewood because the separation between the two solitary orders was so rigidly maintained.

Farm work and care of the orchards was largely in the hands of the brotherhood. They were engaged also in shoemaking, tailoring, and weaving cloth and stockings. Since the brethren of the solitary orders could receive no female assistance in the men's cloister, they had to attend to domestic duties, such as cooking, baking, housecleaning, and washing clothes.

The brotherhood operated a series of mills which helped to open the surrounding country for settlement and served as the basis for industrial enterprises still active today. They also set up a tannery as well as looms for weaving woolen and linen cloth. The first school at the cloister was opened in 1740, and elementary and classical schools operated as an academy which taught Latin and higher mathematics. The brothers and sisters served as teachers. The community continued to operate a private academy until the Civil War, when the school was leased to the township and used as an elementary school until 1926. In the early days the Sisterhood established a home for the aged, and in the 1750's opened an orphans home. By 1750 Ephrata had its own printing establishment which was one of the earliest and best in the colonies. The community was not only self-sufficient, but at one time its industries were indispensable to the surrounding settlers. The work of the cloister was praised by such prominent men as

### "Echoes from Eden" Radio Log

KCAB, Dardanelle, Ark. (980 kc.)—1:30-1:45 p.m., Mon.-Fri.  
KXEN, St. Louis, Mo. (1010 kc.)—1:30-1:45 p.m., Mon.-Fri.  
WKYX, Paducah, Ky. (730 kc.)—9:50-10:00 a.m., Mon.-Fri.; 9:15-9:45 a.m., Sunday  
XEG, Monterrey, Mexico (1050 kc.)—10:15-10:30 p.m. (CST), Tues.  
KASA, Phoenix, Ariz. (1540 kc.)—12:15-12:30 p.m., Mon.-Fri.

Please, brethren, get behind this radio work, and let's go with it. Time is so short. Jesus IS coming. There is yet so much to do—so many to warn. Dare we spend our money on personal luxuries while sinners die lost? God is calling for SACRIFICE. Some of us are sacrificing, but most aren't.

How about YOU?

—Bob Rogers, radio director

Voltaire of France, Ben Franklin of Philadelphia, George Washington of Virginia, and Governor Thomas of Pennsylvania. It is recorded that the Reverend Morgan Edward of Philadelphia remarked that "God will always have a visible people on earth, and these are His people at present, above any other in the world." As we stood on the hill, pausing for a moment to overlook the scene, our guide repeated to us the words of Conrad Beissel: "Lo, from the stillness of Zion proceedeth the brightness of God."

#### *A Gradual Decline*

In 1768, when Conrad Beissel, whom the members of the cloister called Father Friedsam Gottrecht, died at age 78, the community was already on the decline, partly due to lack of leadership and partly due to the fact that few people were interested in the monastic way of life. The brothers and sisters were growing older, and the children of the householders were developing new ideas that would lead them on a different path of life.

In September, 1777, following the Battle of Brandywine, the large buildings on Zion Hill were taken over as a military hospital for the patriot forces. The members of the solitary orders acted the part of the Good Samaritan, nursing and tending to 500 wounded soldiers. The soldiers who died there were buried on Zion Hill. One soldier wrote in his diary: "Their kindness and hospitality to us is unbounded." It was during this time that an epidemic of typhus fever broke out among the soldiers, but the brothers and sisters continued to nurse the soldiers back to health. Many of the

brothers and sister were old and their resistance low; they took the fever and died as the result of serving their fellow man. Some of the buildings had to be burned to avoid the spread of contamination. The community actually suffered so much loss that it never completely recovered.

As a token of appreciation for the warmhearted devotion and acts of charity to the wounded and sick soldiers of the Battle of Brandywine, George Washington sent the cloister a wooden chalice for the observance of holy communion.

In its height of productivity in 1750 there were 300 persons in the community. After the death of Conrad Beissel, Peter Miller was made overseer. Miller predicted after the great fever epidemic that the cloister would become extinct, remarking that the genius of America was bent another way. With Peter Miller's death in 1796 most of the old features of life passed away. By 1800 the celibate orders were practically extinct. In 1814 the remaining householders incorporated the Seventh Day German Baptist Church, which continued as a congregation, using the building until 1934. Today there is no congregation of Seventh Day Baptists in Ephrata. The Ephrata Cloister Associates, a nonprofit organization formed in cooperation with the Pennsylvania Historical Museum Commission, took over the property in 1957. The Ephrata Cloister is a registered national landmark of the National Park Service, seven days a week open to the public at a nominal charge.

So the last chapter of the book about the forgotten legend of the Ephrata Cloister is closed. The only way to relive the story is to visit



the cloister, just as I did. I hope that you will do just that.

\* \* \*

Editor's Note:

Next month another article about the Ephrata German Seventh Day Baptists—this one written by John D. Bevis, Salem College professor—will be published. This article will tell more of the interesting history of this group.

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## A QUESTION OF INFLUENCE

*(Continued from page 9)*

good teacher it provided a more superior education than we have today.

I will teach free of charge provided of course that my husband has some means of making a living where we are, and look to our Lord for what little expense is involved in texts and supplies.

Your children can have a Christian education and fellowship with other little Christians, and not be subjected to the godless pressures and heathen influences of public schools.

If you want a Christian school, a school for those who keep the Sabbath and God's Holy Commandments, you must ask for it. I am ready, willing and able to do the teaching for you.

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## ACCEPT YOURSELF

*(Continued from page 12)*

Is this principle of self-acceptance a Christian one? It most certainly is. As one example, Paul's closing remarks in Philippians 4:11-13: he claims that he has learned to be content in whatever circumstances he found himself. He knew how to be

abased and how to abound. He knew how to live in want surrounded by plenty.

What was his secret? "I can do all things through Christ which strengtheneth me."

Paul was no quitter, no defeatist, no apologist, no pacifist. As a faithful missionary, he faced repeated hostility, enemies, dangers, illnesses, and heartaches. His testimony was one of *self-sufficiency*. He found an everlasting source of strength in Christ. This bore him up in the midst of trouble.

Now here is the key issue of his testimony: He seized on this strength in Christ, claimed it for his own, took advantage of its availability for him. Then he chose to fight life as he faced it with Christ as his great help.

This is truly the Christian way of living with oneself. The way the image of what we would like to be comes to grips with what we really are.

What, and Whoever you are,

Christ loves you.

He can and will save you

If you will turn in repentance to him.

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## THE LAW OF HEALTH AND DISEASE

*(Continued from page 13)*

other placed beside the first plant and looking the same was not harmed by the bugs.

Boyd's book on pathology states that "tuberculosis is a primary disease of the lymphoid tissues." The bacillus may be detained by lymphoid follicles of the mucosa—or the regional lymph nodes. It is an accepted fact that healthy individuals are found to be host to the tubercu-

lois bacillus. In this case, as in many others, we have the "bug" but not the disease.

The difference between the healthy and the diseased is not the bug but the resistance. In the beginning we were given perfect food, free of poisonous sprays and harmful additives; man lived to be 900 plus. When Moses died (Deut. 34:7), the Bible states, "and his eye was not dim, nor his natural force abated." Moses followed natural laws given by the Creator; therefore, he had naturally superior health. I challenge you to build a body which disease cannot overcome.

Editor's Note:

This is a new column in this magazine. We feel that, of all people, Sabbathkeepers should be healthy. We will be pleased to hear your comments concerning this column.

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### Board Members Meet In Missouri March 26

A general meeting of the Bible Sabbath Association board of directors was held on March 26, with Terril D. Littrell presiding. The following were present: Mr. and Mrs. Lawrence Burrell, Pastor Edgar Lippincott, Mrs. Frank Murphy, Evangelist Bob Rogers, Dr. Allen Babcock, Eugene Lincoln, and President Littrell.

We hope to give a more complete report of the meeting in the next issue of this magazine.

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### ANNOUNCEMENTS

**Copy must be brief. No charge will be made, but offerings to defray cost will be appreciated. The right is**

**reserved to reject any proposed copy.**

**Send all copy to Bible Sabbath Association, Fairview, Okla. 73737. Information as to dates and places of Sabbath services, camp meetings, radio programs, desire for employment by Sabbathkeeping people or vice versa, prayer requests, requests for information leading to Sabbath fellowship for isolated people, etc., will be included.**

**This feature, offered solely as a service for Sabbathkeepers, is probably not obtainable elsewhere and is for the purpose of fostering increased good will, love, and harmony among ALL Sabbath-observing people (John 13:35).**

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Sabbathkeeping family would like to hear from people of like faith all over the world. We travel extensively and desire fellowship. We are interested in forming or joining a community of those who love the Lord and His commandments. W. U. Humphrey, Rt. 11, Box 760, Birmingham, Ala. 35210.

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### BIBLE LANDS TOUR

Wholesale Tours International, Inc., has appointed us to be tour hosts for the tour of the Bible Lands and Rome, to depart in August, 1972, for 15 days. This is truly a trip of a lifetime. Financial arrangements can be made for those who do not have all the needed money to make the trip. We have planned this trip to accommodate those keeping the Sabbath. All interested persons should send immediately for the free travel brochure and begin making plans early for your trip to the lands of the Bible. Write to Pastor Terril D. Littrell, 1214 N. Tucker St., Nevada, Mo. 64772.



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!

**Stop** doing nothing to witness of your Sabbath belief.  
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