

Dec 1982

# The Sabbath School

Go ye, & witness  
Let him declare what he seeth.  
ISAIAH 21:9

DECEMBER 1982



# A Step Back in Time

By Eugene Lincoln

**H**AVE you ever felt that you had stepped back into a long-ago day in history—that you were actually a part of a past era? This has happened to me several times. Visiting Spring Mill State Park, in Indiana, with its rebuilt pioneer village, including an old water-powered mill that still turns out stone-ground meal; walking down Duke of Gloucester Street in

Colonial Williamsburg; and watching a reenactment of the First Battle of Manassas—all of these, and similar, experiences have made me feel almost that I was actually a part of the times that they represented.

Sabbatarians have a heritage that predates most of U.S. history. To visit the old Mill Yard Seventh Day Baptist Church, in London, would fill me with thrilling memories that time would never erase.

But a few years ago I did visit the Ephrata Cloister in Pennsylvania, where Conrad Beissel founded a monastic, communal German Seventh Day Baptist society in 1732. Here this ascetic group founded a Sabbath School long before Robert Raikes thought up the idea of Sunday Schools at Gloucester, England, in 1780. Here too was located one of the finest printing establishments of colonial Pennsylvania. And here wounded soldiers of the Revolutionary Battle of Brandywine were tenderly cared for.

But recently a spur-of-the-moment hunch led my wife and me to relive a part of Sabbatarian history that is not as well known as the Ephrata chapter. We were just south of the Mason-Dixon line, which separates Pennsylvania from

**We are doing something new in this issue, and we would like to know if you want to see it more often. The work, history, and recent news about various Sabbatarian denominations is featured in several articles: a children's home receives a gift of food, a new publishing house is dedicated, the history of a Michigan fellowship is given, and we relive the critical days of the U.S. Revolutionary War, when Sabbathkeepers helped wounded soldiers.**

**Please read them. They will broaden your outlook.**

**—The Editor**

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Maryland. Noticing a directional marker on Maryland Route 60, I saw that Waynesboro, Pennsylvania, was just six miles from where we were.

Somehow, the name of the town made a far-off bell ring in my mind. Waynesboro . . . just what makes it significant?

It was named for General Anthony Wayne ("Mad Anthony," they called him) of the Revolutionary War fame. He had once lived in Fort Wayne, Ind., where he had built a fort. But that was not it.

As a prelude to the Battle of Gettysburg, in the Civil War, a Confederate calvary group under the command of Brigadier General A. G. Jenkins had raided the town.

That was not it either.

Then the words *Snow Hill Nunnery* crept into my mind. At first I could not find a connection. But after a few moments I remembered a delightful little book I had purchased years before: *Ephrata Cloisters and German Seventh Day Baptists, Then and Now*, by Rev. Charles Graffius (Martinsburg, Pennsylvania: Morrisons Cove Herald, n.d.). In it the author tells of a group that journeyed from the Ephrata Cloister to found a new community three miles north of Waynesboro. Graffius tells of their journey as follows:

"The horses were not plentiful, so the first day Group One started

out on foot on this journey of well over one hundred miles. Sometime later, Group Two started on the available horses. They caught up with, and passed Group One and traveled to a predetermined spot where they left the horses to rest and set out on foot. At the time Group One found the horses, they were rested and ready to travel again. Now Group One rode around the walking Group Two, and so on, until they reached Snow Hill."

Then he describes the brick buildings they constructed, their 160-acre farm, and the grist mill they operated. He says that, unlike the setup at Ephrata, the brothers lived in one end, the sisters in the other end of a single building, with the saal, or meeting room, in the center on the second floor. The book pictures the buildings, which are still standing. The bedrooms, or cells, of the cloisters had boards for beds and blocks for pillows, as did the ones at Ephrata.

He tells of the church, also still standing, having two doors—one for men, the other for women—and a partition separating the two sexes, so that the minister could see both the brothers and sisters, but they could not see each other. He says, "You see, celibacy was a requirement of the monastic society, and this was just a little insurance." But the partition in the church has now been removed. Sabbath services are still held, though the monastic society ended in 1892.

I said to Darlene, "Let's go up to Waynesboro. There's something up there I'd like to see."

She agreed. How could she have done otherwise, since I was at the steering wheel of the car? But I think she would have agreed anyhow.

**We stopped at a service station just inside of town. The man on duty had never heard of the place; neither had a customer, who was filling his**

## In Trust

By Loren Maner

If God should give into your care  
A friend of proven worth  
For mutual fellowship and trust,  
A treasure here on earth;  
Be thankful for the precious gift  
And always bear in mind:  
Acquaintances are plentiful,  
But friends are hard to find . . .

gas tank.

We went to the police station. The lady on duty there had not heard of it either. But she took time to see if she could find out. Looking in the telephone directory, she told us that it was not listed. "But," she said, "we have some Baptist churches. Perhaps the minister of one of them could help you." She gave me the number of Rev. John Huff, and I called him.

Yes, he knew where it was. I appreciated his friendly voice and detailed instructions of how to find the place: "About three miles north on state road 997," he said.

Just beyond a little bridge, to our right, we saw it. How I wished I had brought a camera, so I could have taken pictures! Though the buildings were badly in need of repair (some of them were in the last stages of deteriorating), the setting was beautiful, with a small stream running through the grounds.

Time did not permit us to spend much time there, and the one person whom we asked information from would not have qualified as the most friendly person in Pennsylvania. (I'm sure he had no connection with the group.) But we vowed to return some Sabbath to a service in this historic church. We hope it will be soon.

# The Button Ministry

by G. Kinney



**S**AINTS delight in telling others the saving truth; but the sad fact is that because few find the way—few of the many answer the call—very few care to hear the witness we so very much love to give. Taking the example in Psalm 91:7, it has been said that one in eleven thousand is all that will desire to hear what we would like to say.

The Word indicates that we should be giving meat in due season. This means giving the proper witness at the correct time. Yahweh knows the proper times that a person answering His call needs meat; so He, of course, has ways of getting the food to him when he needs it. Sometimes the meat is gotten by hearing a conversation of other people—they not realizing meat in due season is being given to another. Other times it can be received by radio, literature, holy convocation services, talking with another, etc. The marvelous thing is that Yahweh always works things out just right, doesn't He?

When Yahweh cares to use us, He brings about the situation where we are used to give meat in due season. Often we are not aware that the situation will occur when it does; thus we should at all times be ready to tell of the hope that is within us. Wonderfully, the Holy Spirit brings

to mind the words that are needed.

I had not been one to carry a sign around saying, "REPENT" or "YAHWEH REIGNS," but somehow last year I was inspired to write an article concerning the many people thinking they are saved, only to be told in the future by Yahshua, "Depart from me you lawbreakers; I never knew you." There will be weeping and gnashing of teeth—a very sorrowful situation. Because most preachers of the word do not correctly teach what the Word says about lawkeeping, I was strongly moved to get the article written. At about the same time, one in my local assembly was making buttons to wear with words on them such as is shown heading this article. I was not very excited about the buttons; but one day as I was speaking in assembly about the fact that we should be keeping all ten of the Ten Commandments, Elder Samuel Graham pointed out to me what is written on the above button example. I was impressed. I began wearing the button and carrying around with me the article I had written that brings out the importance of observing all ten of the commandments, including the Sabbath.

I was soon amazed with the results. Not too often—but now and then—someone would say, "I like

your button." This was the case in a restaurant with our waitress, even after we had gotten up from the table to leave and had walked past her. I then spoke to her and gave her the literature. When others like the fact that the Ten Commandments aren't multiple choice, Yahweh knows it; and he can cause them to speak about the button so that they can receive some meat in due season.

Feeling so good about how well the button was working, I testified concerning it in a meeting last year. I then learned that this method of witnessing, along with the other methods, had already been mentioned in a book. The thing to do is to carry the literature that goes with the message on the button you wear.

Often it is not a lengthy conversation that ensues after someone indicates he likes the button; but, of course, it can be, if Yahweh wishes. Last fall in Dominica, I was walking on a street

in Roseau with my wife and Elder Joseph Liverpool. Some distance off to the side a man indicated that he wanted me to come over to him. He wanted to see the button more closely. I asked him if he knew what it meant. He did. I gave him literature.

Here is an interesting comment recently received from Elder V. Taylor in Jamaica: "I noticed that your button draws a lot of attraction. Truly every fisherman should always have attractive bait, and so the button is that which creates conversation. Thank Yahweh for the Ten Commandments."

Do you love to minister, but wonder just how? The button ministry is an effective way to give meat to others who will listen. And how much more good is the button doing when some people just read it, saying nothing? Seeing a sermon in (or on) us may sometimes be better than hearing one.

-Adapted from *The Faith*

## **BSA Member Seeks to Start Virginia Church**

Dr. William D. Bence, who recently moved from Arlington to Chamblessburg, Va., has found, he believes, the need of establishing a Sabbathkeeping, Bibleteaching Christian church in the Roanoke area.

The church would be based solely upon the Bible and such teachings as are contained therein. Books, manuscripts, or other forms of writings of so-called religious revelations will be rejected. This church will use the Bible and only the Bible for its teachings.

Dr. Bence says, "As the Bible interprets itself, nothing else is necessary for the formation of sound doctrine."

Persons in Roanoke or vicinity who are interested in such a church and would like to help in forming such a body of believers are invited to contact Dr. Bence.

Write: Dr. William Davey Bence, P. O. Box 4571, Roanoke, VA 24015; or you may telephone (703) 890-6860.

## **SDAs Inaugurate "Thousand Days Of Reaping"**

In an effort to win one million new members, the Seventh-day Adventist Church last September began a "One Thousand Days of Reaping" campaign, which will aim to baptize a thousand members a day during the next thousand days preceding the next General Conference session in 1985.

# SDAs Dedicate Modern Plant In Maryland

By Franca Lewis

**A** NEW Seventh-Day Adventist Church printing plant was dedicated south of Hagerstown, Md., on October 29.

Maryland Governor Harry Hughes and Adventist Church President Neal C. Wilson highlighted the day's activities.

The public was invited to attend the celebration and tour the facility,

which is the size of two football fields. The dedication was held on the plant's parking lot.

Harold Otis, general manager of the Adventists' Review and Herald Publishing Company, said the dedication ceremonies were in keeping with a church tradition that precedes the start of operations at church-operated facilities.



—Picture courtesy of *Adventist Review*

**Harold F. Otis, general manager of Review and Herald Publishing Association (right), introduces Maryland Governor Harry Hughes at the dedication of the new SDA publishing plant in Hagerstown, Md., on October 29, 1982.**

South Hagerstown High School's band was on hand for the dedication ceremony, and about 500 watched the governor and church president flick the switch to start the new web press in the printing facility.

The bindery and one press room were to be operating by Thanksgiving, Otis said. The church will continue to operate one printing press in Takoma Park until January, he added.

An office complex is presently under construction at the Review and Herald site. Total investment in the new plant is \$14 million, according to church officials.

Initial work on the plant was started in November, 1981.

Although church officials don't expect the Hagerstown plant to be fully operational until January, they said most of their employees have already relocated from Takoma Park to Hagerstown.

The church operates 50 publishing houses worldwide. The church is currently considering relocating its world headquarters, located in Takoma Park, a suburb of Washington, D.C., because the facilities there are landlocked. "We hope the church president will take a serious look at this area," Otis said.

## **Handfuls of Corn**

**Reviewed by Janet Thorngate**

Here is a delightful new book of Sabbath poems. It is perfect as a gift for any lover of the Sabbath or of poetry — and ideal for one's own thoughtful meditation on any Sabbath eve or afternoon.

Thomas McElwain, the author, is a member of the Seventh Day Baptist Church in Salem, West Virginia. He lives with his family in Finland and teaches comparative

religion at the University of Turku. "The field is vast," he says in the preface, "and one soul can glean but a few handfuls on the way. Some experiences of one isolated Sabbathkeeper are expressed on these pages, with the prayer that they may lead another to taste of a neglected aspect of Christianity."

*Handfuls of Corn* is published by the Salem Seventh Day Baptist Church. The hard-cover book is printed on heavy paper with appropriate line illustration by Gary Martin of Salem. To order, send check or money order to Handfuls of Corn, Box 1678, Janesville, WI 53547.

## **NOTICE**

**Sabbathkeeping individual seeks gift of medium- to large-sized self-contained motor home to be used year-around for:**

- 1. Nondenominational ministry to isolated Sabbathkeepers;**
- 2. Distribution of pro-Sabbath literature;**
- 3. Person-to-Person contact with Sabbath church bodies of all denominations;**
- 4. Distribution of Christian books and Bibles;**
- 5. Promotion of Sabbath organizations, such as the Bible Sabbath Association.**

**Vehicle should be in top mechanical condition. Large travel trailer with tow vehicle will be considered. Possibility of tax deduction likely. Send description and photo (if available) to SABBATH WHEELS, c/o The Bible Sabbath Association, Fairview, OK 73737.**



## An Explanation



I DONT like apologies, for often the one who makes them would not need to do so if he had done his best. But I feel *Sentinel* readers need an explanation of some problems we are encountering that make the magazine less than we would like it to be.

First, we have escalating costs that make sending proofs back to the editor impractical. We have a deteriorating mail service, making many magazines arrive late. During the next few months I will not have the time necessary to do all the editing that should be done, for until my work moves to Hagerstown, Md., where we have moved, I must commute about 150 miles round trip to work. This situation should end next spring.

So, please accept my apology and be patient. All who are connected with the Bible Sabbath Association are trying against increasing difficulties to make this magazine a worthy witness of the Sabbath truth.

*Eugene Lincoln*

### THE SABBATH SENTINEL (USPS 474-580)

**EDITOR** ..... Eugene Lincoln  
**CONTRIBUTING EDITORS** ..... Janyce Royalty, Gilbert Sanford

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

Annual member contribution: Regular or subscribing members, \$20.00; family membership, \$25.00 (individual certificates issued but only one set of records maintained and only one copy of the *Sentinel* and other mailings sent); life members \$500.00 or more during any one year.

**WRITERS:** Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 1228 Wayne Avenue, Hagerstown, Md. 21740. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

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

# German Seventh Day Baptists Aided Wounded Revolutionary Soldiers

*The following are excerpts from The Monument on Zion Hill. Delivered on Patriots' Day, September 11, 1895, by Dr. Julius F. Sachse, the address expresses the social concern of the German Seventh Day Baptists of Ephrata during the Revolutionary War. Their sacrificial actions are examples of Christian social action at its finest.*

**T**HE Battle of Brandywine was fought on Chester County's (Pa.) fruitful fields, September 11, 1777, resulting in the retreat of Washington and deciding the fate of Philadelphia. When the question arose that night at Chester what to do with the large number of sick and wounded soldiers, Washington suggested sending at once all who could bear transportation to Ephrata.

[Washington]... knew that the pious men and women here would tenderly care for unfortunate patriots who were sick and maimed. According to reliable tradition the wagons began to arrive on the third day after the battle.

The devout brotherhood no longer formed into nocturnal processions, chanting their mystic incantations or assembled at the matins in the *Saal* to salute the first rays of the sun as it flooded the *Saal* with its roseate light; but now as they noiselessly stepped from sufferer to sufferer, who occupied their rooms, they whispered words of hope to one, attended to the wants

of others and, when necessary, prayed with such as needed it.

What is true of the brotherhood is also true of the sisters. Many a brave lad from a far-off province who lay here sick and wounded and now rests here upon Zion Hill in an unknown grave had his last moments cheered by one of the Sisterhood of Saron, who took a mother's place and soothed the dying moments of the young patriot. The whole story is one of self-denial and devotion in the interest of humanity.

To make matters still worse, shortly after the wounded soldiers were brought here, the malignant typhus, or camp-fever, broke out and carried away the soldiers as well as their attendants.

Now what was the course of these religious enthusiasts, whose property was so unceremoniously invaded and whose domestic economy was destroyed for the time being? Did they object or protest? Did they for a moment remonstrate? No! They not only threw open their whole establishment, which then contained the largest buildings within the state and gave them for hospital purposes, but the brothers and sisters, though all well advanced in years, never flinched for a moment in their duty, even when certain death stared them in the face.

During the whole time that the deadly fever raged in the Ephrata hospitals (even the chief doctor fell a martyr to his zeal), the Ephrata



The old cemetery at Ephrata, Penn.

Photo by Julius F. Sachse, 1888

brotherhood and sisters nursed the sick patriots, soothed their dying moments, and after all was over, gave them a Christian burial in the consecrated ground of Zion Hill.

In addition to the great personal risks run and sacrifices made by the different individuals who composed the Ephrata Community, almost everything was taken from the society upon requisition of the quartermaster sergeants, who came around with surprising regularity.

For all [the] property that was taken or destroyed—as a matter of fact both Zion and Kedar, on account of the infection, had to be demolished after they ceased to be hospitals—for the vast amount of stores given and taken, for the personal sacrifices made, the services and medicines furnished, the burial of the dead, not a single shilling was ever asked or received by the Ephrata Community, so far as I know, from the government either of the state or nation.

It is a noteworthy fact that no other instance is known in the whole history of the military hospitals in Pennsylvania during the Revolutionary War where the necessities

were so great as to require the assistances of members of the general community.

We cannot even tell whether these humble heroes rest here upon Zion Hill or in the old God's Acre by the roadside. However, no matter where they found a resting place, their services, together with those of such of the brethren and sisters as survived, made this spot *holy ground* in a double sense:

*First*, As it is the resting place of the patriots who gave their life for the country's independence.

*Secondly*, As it was sanctified by a religious community that never lost sight of duty to God or fellowman.

—From *The Sabbath Recorder*



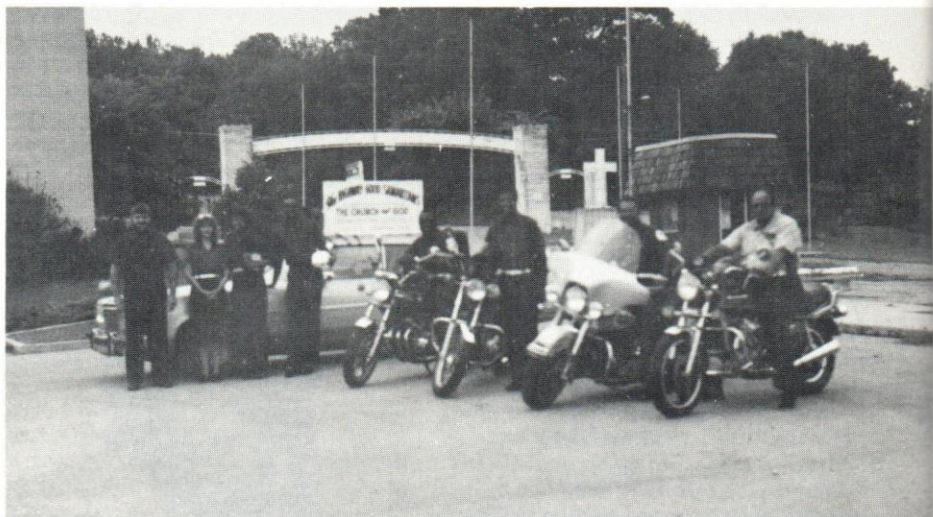
# Church of God (Jerusalem) Bring Good News of Salvation



Under the leadership of Helmut Helmuth, the Church of God (Jerusalem) brought the message of salvation to a Fair in Knoxville, Tennessee. The Church of God (Jerusalem) vehicles, including automobiles, a contingent of the Holy Spirit (the Church Markers Administration) visited the fair for one week. During this time, they distributed some 20,000 tracts personally with hundreds of tracts designed tract focused on the theme of Energy, noting that Jesus is the energy of creation and the energy of salvation.

In addition to the Highway Good Samaritan program, the Church of God (Jerusalem) helped stranded motorists, the Church of God (Jerusalem) about God's goodness and love.

The Church of God (Jerusalem) is a pentecostal sabbatarian church headquartered in Cleveland, Ohio.



# (Jerusalem Acres) Good Samaritans Outreach to World's Fair Visitors

A group of Bishop Mahlon Parkers Association of the (Jerusalem Acres) took the initiative to reach out to World's Fair visitors at the World's Fair. Using specially prepared mobile vans, motorcycles, and bicycles, the Highway Good Samaritans Association mobile outreach team provided outreach to World's Fair each day for a period of time. The group distributed 1000 tracts and talked to thousands of people. The specially prepared mobile vans, in the World's Fair theme, carried the message that Jesus Christ is real energy—the energy of revelation, redemption, and restoration.

During the World's Fair, the members assisted a number of people by being able to witness the love of God.

(Jerusalem Acres) is a Christian organization located in Memphis, Tenn.



## Everything Comes to a Halt

**F**OR 24 hours you're immobilized. You don't work. You don't travel by car, bus, or even afoot outside your neighborhood. You don't cook. You don't haul. You don't make deals or figure your bank account. You slow down. You stop the treadmill. You pause and take stock of what you are and why.

That is Orthodox Judaism's concept of the Sabbath, a day of tranquility, rest, worship, and reflective family associations—an ancient, ordained period which a noted Jewish authority sees as even more valuable now in the hurly burly of modern life.

"It's more necessary than ever," says Rabbi Dr. Emanuel Rackman, president of the Rabbinical Court of America, the judicial arm that determines the application of

Orthodox Judaism's religious-moral laws in the contemporary environment of the United States.

Orthodox Judaism, one of the three major branches of Judaism in this country, adheres firmly to the age-old Scriptural disciplines of the Bible's first five books, the Torah, but Dr. Rackman emphasized that they must be continuously adapted and reinterpreted to cope with current situations.

"The mere text of the law is not enough," he said in an interview. "Judaism has a mandate to keep those standards viable amid changing economic and social conditions."

But he said the Sabbath rules, commonly viewed as dated, and ignored to a large extent by Christians and many non-Orthodox



Jews, are especially relevant in the high-pressure patterns of modern times. Although many people regard some of the old Sabbath rules, such as those against riding in motor vehicles, as a kind of obsolete, negative imposition, Dr. Rackman says that actually they serve affirmative values. For instance, he says, the rule against automobile riding is "all the more compelling" in these days of vehicular dashing about, seeking diversions and distractions from deeper personal concerns.

Basic to Orthodox rules of the Sabbath are the prohibitions against using any "dynamic instruments," such as building tools, washing machines, plows, typewriters, trucks,

cash registers or other work implements, so as to call a halt to man's exploitation of nature and pursuit of gain from it.

"It's a day for 'going back to nature,' like Robinson Crusoe, which is the very antithesis of the mood of life in a technological age," he said. "But that's why the original rules are so desperately needed now, for peace of mind and human dignity."

For six days, under these rules, he said, man labors to take from nature, to acquire his livelihood from it, but on the seventh day, just as God paused in His creation of nature, man is supposed to draw back from exploiting nature for his "means of life" to focus on its ends.

## Campbell's Soup Donates Food To Sunshine Mountain

**T**HE economic recession makes operations especially difficult for nonprofit institutions like the Sunshine Mountain Children's Home in Chatawa, Miss. The home has had a number of pieces of good news that have made the lives and work of the residents a little easier.

A phone call from the Campbell Soup Company in Paris, Texas, recently set into motion a scurry of activity. The company said that if the home could get a truck to their plant, they had a donation to make to Sunshine Mountain. The home's bus had its seats removed so that it could carry a larger load, and with the bus and a pickup truck the Sunshine Mountain crew traveled to Texas. When they got to the plant, both vehicles were filled to capacity with cases of Campbell's Soup and other products. They returned to the home with all that they could carry,

and there were still pallets stacked with cases of canned goods waiting on the dock.

Another pleasant surprise for the home has been the performance of their "hollow-hipped and scrawny" cow. When the home got the cow about a year ago they decided that it would take a miracle for her to amount to anything. They named her Miracle, and she had lived up to her name by giving birth to a little black calf and by producing up to three gallons of milk a day above what her calf needs. It is a welcome daily donation.

Sunshine Mountain also reports that the board of directors of the Pike County United Fund has included the home in the division of funds for 1983.

Sunshine Mountain is located one-fourth mile east of Highway 51 at Chatawa, Mississippi.

# Orchids and Onions

Recently we requested a subscription to your publication, THE SABBATH SENTINEL. We also sent you the payment for the subscription. We don't know if we told you that we are also Sabbathkeepers and will be glad to receive your publication.

Would you be so kind to give us the address of the group that used to call itself Seventh Day Assemblies of the Good Shepherd—President Kenneth R. Woodcock? They had an announcement on page 11 of the August, 1981, issue about their new name as the Assemblies of Yahweh. We want to get in touch with them, but do not have their address. We would appreciate very much if you find them for us.

-Mrs. William Scampton  
4113 N. Seventh St.  
Philadelphia, PA 19140

*(Editor's Note: We do not have their address. If any reader can help Mrs. Scampton, please write to her.)*

I am writing concerning the letters and articles about portraits and pictures of Christ. I would like to say that I definitely think that the Second Commandment is as important as the fourth or any other. I also think that a picture of Christ, or of a man we imagine to resemble Christ, is the best way of transgressing the Second Commandment. The German brother that wrote the letter should be thanked and appreciated for having enough love and concern for his fellow brethren to try to help them.

Some people seemed to think that the German brother was tempted to fall down and worship



these pictures. This is ridiculous! There is no temptation to worship a picture. He probably wrote because he understood what a serious mistake other people were making in this, not because he was tempted to worship in this manner. People claim that they are not worshipping the pictures when they buy and possess them. Why would anyone have a picture of someone fixed up to make us think of our Savior if not for worship? I know that no one gets on his knees and worships in this manner, but if the only gods we had to worry about worshipping were the ones we got on knees and bowed down to, we would have it made, to say the least. There are many ways to worship, and many things, love of possessions probably being the biggest temptation. Your car, your money, or even your family could be your god ahead of the only true God. You don't have to get on your knees to worship something.

Let's face facts. When these pictures are painted, they are intended to represent Christ, and they are not Christ. When you look at these pictures and think of them as Christ, it is sin. Why would you have these pictures in your home if



not to represent Christ our Savior or the Lord? Will anyone who buys these tell me that it was not bought to give some sort of message about Jesus? These pictures are just an attempt to make a likeness of something in heaven above, although a poor effort, since no one knows what Jesus looks like. Some said that they first thought our German brother was saying obey the Second Commandment my way. Friends, it is not our way that counts. There is no choice about this: my way, your way, or someone else's way; it doesn't matter. There is only one way—God's way. When we honestly read the Second Commandment, it is easily understood.

—Jerry Bentley  
Pikeville, KY 41501

## Marylanders Want to Shop On Sundays

Most Maryland consumers want the state to rescind laws that restrict shopping on Sunday.

Sixty-one percent of 816 people questioned in a survey commissioned by the Baltimore *Sun* favored abolishing the Sunday sales limitations. About 31 percent said they wanted the laws to remain intact, and 8 percent were undecided.

Five counties have repealed their restrictions on Sunday shopping, but in other Maryland counties, stores are limited to six employees on Sunday for most of the year. Stores are permitted full staffs on the four Sundays prior to Christmas in six counties.

The need for Sunday shopping time was the reason cited by 30 percent of those favoring the repeal, while free enterprise was mentioned by 17 percent. Eight percent said

Sunday sales would help the economy and generate jobs, while 4 percent commented that the blue laws are simply outdated.

Another 4 percent said the regulations discriminate against religions other than Christianity, and 2 percent said the laws force Maryland consumers to other states.

Jewish respondents supported Sunday shopping by a 6-to-1 margin.

People in higher income brackets came out more strongly in favor of repealing the blue laws than those earning lesser amounts. Sixty percent of respondents making more than \$30,000 wanted Sunday shopping, compared to 55 percent of those making less than \$15,000.

Strongest support for abolishment of the Sunday sales restrictions was among young consumers. Nearly 75 percent under the age of 30 wanted the laws repealed.

## Commandments Still Apply, Says Conscience

This letter, accompanied with \$10 and recently received by the Lobby Shop supervisor at Washington Adventist Hospital, is proof that active consciences still work.

Dear Gift Shop Manager,  
I'm sorry to say that when I was a young lad a group of us boys would come into your store and steal candy.

It says in Exodus 20:15 that it's wrong to steal. It's a sin, and therefore I wish to make it right.

Thanks for your understanding.

# Readers Can Help To Free Russian Pastor in Prison

In the September, 1981, issue, we published the story of Pastor Rostislav Galetsky, a minister of the True and Free Seventh-day Adventist Church in the USSR. After eluding the KGB for five years, during which he issued samizdat reports of illegal arrests and searches, comforted the oppressed, and spoke at press conferences with foreign journalists, he was arrested.

The arrest took place in Moscow on July 1, 1980, as he arrived at the Kazan railway station in Moscow. When he left the train, five men in plain clothes began following him at a distance. At the entrance to the station, one of the men following him ran ahead, blocking his path. He was sent to Batoryki prison, charged with circulating deliberately false fabrications and slandering the Soviet State and social order.

*Izvestiya* newspaper had earlier denounced him as an agent of Vladimir Shelkov, another True and Free Adventist leader, who died in prison at the age of 84 in January, 1980. After Shelkov's death, officials refused to let relatives have his body, since he had not completed his sentence.

As is the case with several Protestant denominations, the Seventh-day Adventists in the USSR have two separate organizations—one of them registered with the government and officially tolerated because it cooperates with government officials, the other one persecuted because the members refuse to submit to the extensive controls that the government seeks to impose on



all religious denominations. The True and Free Seventh-day Adventists broke away from the official body in the 1920s.

Readers can help free Pastor Galetsky by writing to the USSR ambassador in their respective countries, expressing their concern over this violation of the USSR Constitution. Article 51 of this document says: "Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda. Incitement of hostility or hatred on religious grounds is prohibited."<sup>1</sup>

To be most effective, each individual should write a separate letter, telling his feelings in his own words. In the past, worldwide opinion has sometimes swayed officials to release or reduce the sentence of those imprisoned for unjust reasons.

Moscow: Novosti Press Agency Publishing House, 1977. *Constitution (Fundamental Law) of the Union of Soviet Socialist Republics*, p. 47.

# Early History of Eaton Rapids (Holt) Assembly of Yahweh

By Nina Bigford

IN THE summer of 1927 at a Sunday School class in the Methodist Church in North Lansing, Mich., Mrs. Bill (Harriet) Lasky invited the class to a Bible study in her home. I attended that study.

The studies were about the Sabbath, Second Coming, clean and unclean, feast days, and many other subjects we had never heard in the churches.

I would tell Early, my husband, what I had heard, and he asked why the studies couldn't be held at night so the men could attend. Sister Nora Bush said to find a place and she would come. We then decided to have them at our house. Meetings were called for Friday evening and all day Sabbath beginning at nine o'clock in the morning. A round table was held all day on Sabbaths, with a potluck lunch served at noon. Women came, bringing their babies and older children. We had a two-year-old girl, Marjorie, and then in February, 1928, another little girl, Barbara, was born. The studies went on as usual. In April, 1928, we kept our first Passover and Feast of Unleavened Bread at the home of Sister Pearl Coulter. We met many more people there, as Sister Bush was holding studies in various places. Some of the new ones we met were Claude Biggs, who was the immerser for those wishing to be immersed, also Harry and Florence Butterfield many years later after Harry's death; John Cornell and his family; Bertha Ohlenkamp, now

Mrs. Orva Saxman. More kept coming to the studies at our house, including Oliver and Cora Mae Starks, his mother and aunt and many others.

In the spring of 1929 we exchanged our home in Lansing for a farm. The Bushes were renting the farm, and they moved upstairs when we moved in. The studies and feasts continued to be held in our country home until we rented a house in Lansing for the winter. Florence and Harry Mercer opened up their home for meetings until we returned to the country. The Bushes lived upstairs with us until October, 1930, when our son Richard was born. Bushes built a home on their land and began holding the studies and feasts there. They invited people to build on their land. Several homes were built on the Bush farm by those who felt it was a place of safety during the time of trouble.

In February, 1936, we moved to Grand Ledge, Mich. By that time Sister Bush was beginning to have poor health, and Sister Coulter took over the teaching by the request of the group. Meetings were held in our home in Grand Ledge, and Earl was asked to take over the duties of the immerser, which he did for many years. As Mr. Coulter had been dead for several years, Sister Pearl married E. E. Smith, who was a faithful Bible believer. The Smith's and Bertha Ohlenkamp bought a farm next to Bushes and allowed people to build on it. Florence and

Harry Mercer built a home on the land, and we began holding meetings there. It later became known as the Camp of Yah.

Our group began to grow. Fred and Helen Duguid, Bill Graham and his sister, Helen (now Mrs. Harvey Briggs), built a home in the camp.

In 1939 and 1940, Brother Owsen, from Detroit, came with the name of Yahweh and Yahshua. We had read about those names in *The Faith*, but had not started using them. Soon after that, at Pentecost time, Brother Dodd and Brother Traina suggested we have a three-day meeting, which we did. We rented a big tent and quite a few people came: Brother Dodd and family, Brother Traina and others from his group, plus people from Detroit, Grand Rapids, Lansing, Saginaw, and other places. We began using the Sacred Name altogether. We had a Feast of Tabernacles meeting in a tent after that. More visitors began coming to our meetings every Sabbath.

In 1961 we bought a school-

house to hold the meetings and feasts. The elders took charge of the meetings, taking turns. Later Dick Francis (Married Camille, Lloyd Parry's daughter) and George Kinney and wife, Bernetta began meeting with us. Sam Graham (raised in the faith from a baby) became an elder. Bertha Ohlenkamp married Orva Saxman. She began writing songs and poems; we have over 100 songs in a book we sing from.

In January 1969 we began printing *The Faith*, which we are still doing.

The Holt Assembly came by its name because of the Post Office box for *The Faith* magazine—The Assembly of Yahweh's location address is 1010 N. Gunnell Rd., Eaton Rapids, MI 48827. The Camp of Yah was also located in the Eaton Rapids post office district. The present assembly building is only two miles from both previous farms where believers have met since the 1929 beginning.

Adapted from *The Faith*

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Exodus 20:8-11



**1983**

1982	December	1983
1	2	3
4	5	6
7	8	9
10	11	12
13	14	15
16	17	18
19	20	21
22	23	24
25	26	27
28	29	30
31		

FIRST MONTH

## January

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 Answer: "In the beginning God... rested... And He sanctified the seventh day."  
 "The Sabbath is a memorial of the Creation of the Universe and the world."  
 "From Genesis 1 and 2. Emphasis added in reference to Christ and "The  
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 Gen. 2:27; Acts 13:46.

**1983**

1982	February	1983
1	2	3
4	5	6
7	8	9
10	11	12
13	14	15
16	17	18
19	20	21
22	23	24
25	26	27
28	29	30
31		

Pages (numbers) given for the days of the week

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
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