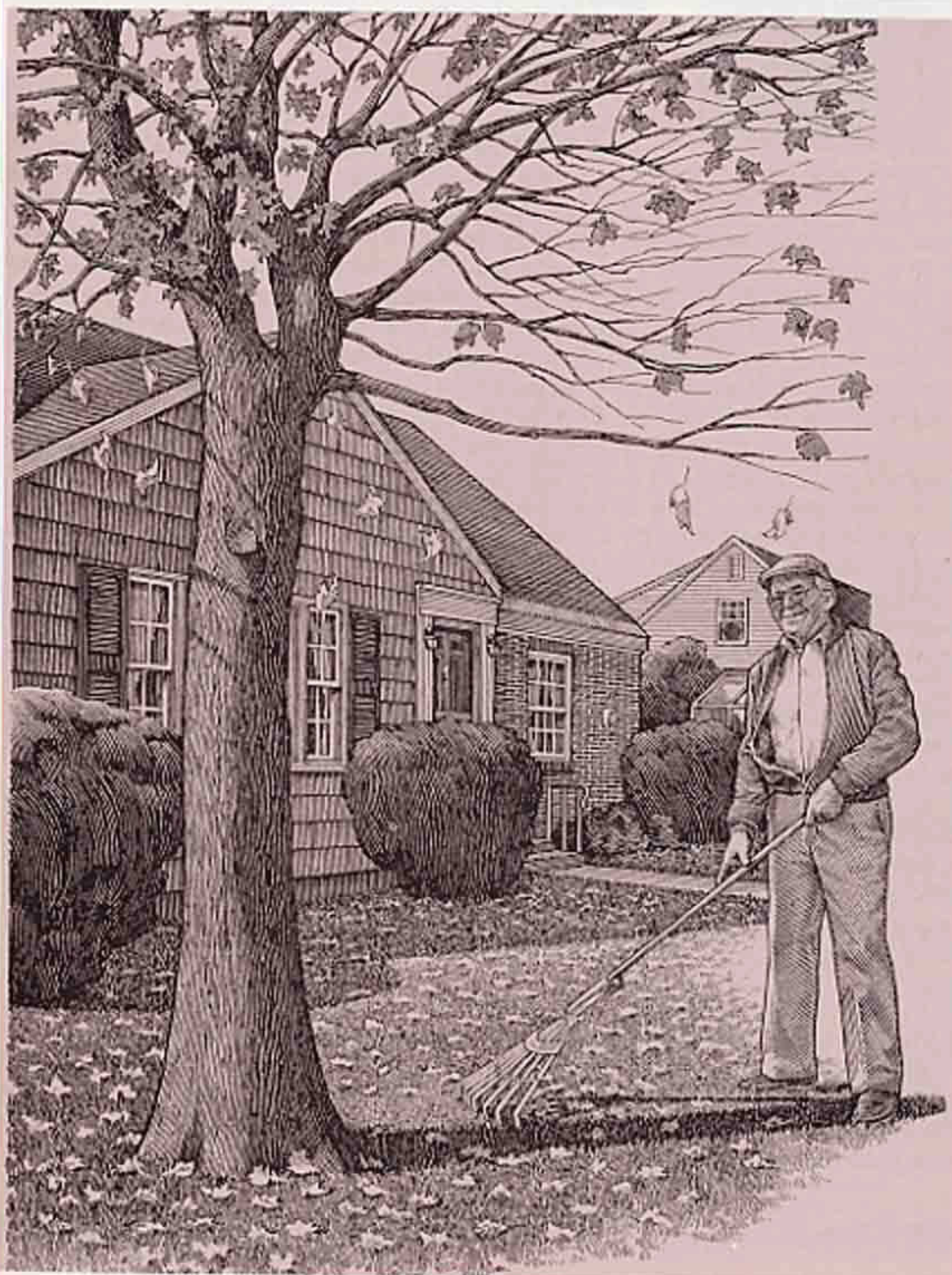


The SABBATH SENTINEL

Serving the Seventh-day Christian Community

October, 1989



EDITORIAL

Debating the Godhead



One subject that provokes considerable debate among Sabbathkeepers is the nature of the Godhead. Sincere, dedicated Believers, some with considerable theological expertise, can be found among those upholding a variety of views about the Divinity of the Bible.

Even the casual reader of the Bible is aware that some passages reveal a plural aspect of God while others indicate unity. Some verses reveal a threefold

quality, numerous others mention only Father and Son. Of course the orthodox view, embraced by the vast majority of Sabbathkeepers, is that God is a trinity—three divine persons (persons) in union as one God. For those who hold it, the trinitarian view explains both the plurality and unity of God. For others the plural aspect looms larger; they visualize three distinct beings. For still others, the singleness of God is most prominent; they see one divine Creator who, being God, can simultaneously manifest Himself as Father, Son, and Holy Spirit. A significant number of Sabbatarians discern only two divine persons; they consider the Holy Spirit as the power through which the Father and Son work in the physical realm—frequently in a very personal way (hence the personifications).

There are some among us who believe the Yahweh of the Old Testament is the one who became Jesus Christ; others insist that Yahweh was the Father. Some believe the Son pre-existed coeternally with the Father; others insist He came into existence at some point in the eternal past. The debate goes on.

While some views of the Godhead obviously have more Scriptural support than others, I submit that none of us (including this editor) knows what he's talking about! God exists in another dimension, an eternal spiritual one, one that we perceive only through a very obscure glass. We know only what God has chosen to reveal in the Bible; we don't know how much He has chosen not to reveal.

No one can fault us for searching the Scriptures and for having sincere convictions based on our search. But when we think that we understand the Godhead fully, when we attempt to put a box around Him and condemn those who see Him differently, then we err. When we limit our fellowship only to those who agree with us, or when we use a particular view of God as a criterion for drawing a line between true Christians and nonChristian "cults," then we err.

As we discuss and debate the nature of the Godhead and as we come in contact with those who see it differently than we, let us remember that we have in the Bible only glimpses into the eternal world of the divine. We see through an obscure glass; we don't know how much we can't see. Let us keep in mind the words of Solomon: "God is in heaven and you are on earth, so let your words be few." Let our love and tolerance be great.

—Richard A. Wiedenheft

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For those who don't know Him—
Jesus Christ and Him crucified!
For those who do know Him—
the liberty of His Sabbath!

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And now abide
FAITH,
HOPE, LOVE,
these three, but the
greatest of these is
LOVE.

The SDB China Mission—Revisited

by Paul Campagna

For decades Seventh Day Baptists had had no word about the old mission property in Shanghai. In 1986, the author succeeded in locating the site—almost 40 years after the Communist Revolution drove out SDB missionaries.

In late June of 1986, while touring China with a group of architectural historians, I had the chance to visit Shanghai, and luckily, to find the site of the historic Seventh Day Baptist mission established there in 1847. For me, a great-grandson of two of its founders, Rev. Nathan Wardner and his wife Olive Forbes Wardner, it was the fulfillment of a lifelong need to visit that site and to pay my respects to its venerable founders.

My great fascination with the mission began in my early childhood when I first realized that the Shanghai mission was where Dr. Morton S. Wardner, my grandfather, was born. Grandpa would visit us in Chicago and hold us spellbound with his stories of wars and disasters in China, in which he narrowly escaped death. He also told us his terrifying tales of their return from China—round the world in a sailing vessel sometimes becalmed at sea for days with little drinking water and sometimes riding out terrible storms while lashed to the mast to prevent his being washed overboard. We heard about strange customs of the Chinese people and of their devotion to honor and to their ancestors. Our home was also the repository of much of the collection of artifacts which returned from China with the Wardners. These items, often exotically Chinese, always fascinated me and I grew up feeling that China was as much a part of my heritage



The author in front of the wall of the former SDB chapel.

as was Italy or England or any of the other European countries from which we are descended. I have long held one eye open for an opportunity to visit Shanghai.

It was not just by accident that I stumbled onto the Shanghai mission; it was after studying old maps of Shanghai and comparing them with new maps which do not look much the same and on which all street names are different. It was after studying old copies of *The Sabbath Recorder* and the Seventh Day Baptist Missionary Society publications with considerable help from Librarian Janet Thorngate of the Seventh Day Baptist Historical Society of Janesville, Wisconsin.

She provided me with a packet which included copies of old maps, drawings and photos of the mission taken over 40 years ago and which proved to be extremely valuable in recognizing the church building.

Carol Davis Crandall, who lived in the mission as a young woman, provided me with the street address as she knew it and some variations in the spelling of the street name Zikawei. I left for China with the feeling that I had all the knowledge of the Shanghai mission site which was available to me, but with a pestering fear that everything in the new expanded Shanghai might be so changed that I could have to return home having failed to find even a trace of the site where the mission had been, or even what had happened to it.

Our group arrived in Beijing in early June, to begin an arduous study of the traditional architecture of China. We were to spend a few days in each of nine Chinese cities and to travel daily by air-conditioned

bus to the numerous sites selected for study.

Traveling with us throughout China were two English-speaking guides from CITS (Chinese official travel service) who arranged hotel, railroad and bus accommodations and helped us through many other emergencies. We became quite well acquainted and it was one of these two whom I first told my story of the Seventh Day Baptist mission and my hopes of finding it. Fortunately, he happened to be a native of Shanghai and had lived there for most of his life, but, being a young man, had never heard of the mission. He was familiar with a section of Shanghai called Zikawei but knew of no street by that name. He suggested that my best bet would be to take a cab into Zikawei and drive up and down all the streets and look for the building. Shanghai would be the last city on our tour and the guide offered to write a note or speak to a cab driver in Chinese for me, to explain my search in Zikawei. With at least this



Busy Xijiahui Street (former Zikawei) with the ruins of the SDB chapel, built in 1910, in the background. The three gothic arches helped the author identify the site.



The Shanghai SDB chapel as it appeared around 1920, where 350 people met for Sabbath services in 1949. The roof and steeple were blown off during a storm in 1983.

plan of attack but with no greater feeling of security, I took the 18-hour train ride into the metropolis of Shanghai's teeming millions.

We reached Shanghai in mid-afternoon on June 28 and settled into our hotel for a rest and dinner followed by an orientation bus tour of the city. I fell in love with Shanghai immediately. It was my kind of town—one where the citizens take time to stroll through the parks and along the boulevards enjoying their city. It was a city where great ships steam up and down the river and can dock along wharves right in the center of town with passers-by helping to handle lines.

The next day after breakfast, I went out to meet my previously instructed cab driver. Within five minutes we had reached Zikawei where we turned into a street called Xijiahui. As we drove along, I thought the driver was going too fast but I could not explain. I just kept turning my head from side to side when, suddenly, I spotted three gothic arches in the walls of a ruined building with no roof and, of course, no

steeple. The proportions of the row of three brick arches were undeniably those of the Seventh Day Baptist chapel; so I cried, "Stop!" We stopped and I compared the ruins with my pictures and concluded that I had found the mission. I paid the driver four and a half Tuan and dismissed the cab. By this time all my fears had left me and I felt supremely confident as I walked up to the gate of the adjacent compound.

I started to enter when two guards stepped forward and put up their arms to stop me. Even though I knew they could not understand, I confidently told them in English who I was and acted as though I expected to be admitted—to no avail. From where I stood, I could look into the courtyard and see the familiar looking building of the mission school and even the famous sycamore tree.

A passer-by noticed the incident of the guards refusing me admittance and came in to look. Catching a glimpse of my photo of the old gate he pointed to the pictures and said something to the guard which I did not understand, but it seemed to be about his recognition of that old gate, no longer there.

They spoke among themselves for a minute and one guard motioned to me to follow him. I did and we swiftly walked into the boys' school and up to the second floor. Along the way I noticed boys and girls coming and going from the buildings and I realized it was still being used as a school—its original function. The guard led me to a classroom where I waited for him to call out a teacher and speak to her. Then the teacher came to me and said, "I am an English teacher but I am very bad. I may not understand you, but I will try." At last I had a chance to explain my presence there and with two or three questions from her I realized that she understood my whole reason for coming to the school. I



This old photograph of the school gate helped the author to gain entrance to the compound.

showed her my pictures and she complimented me on the good state of preservation of such old papers. I asked if I could give her a copy of some of them and I agreed to bring or send her some copies.

Then she asked if I would speak to her class, tell them about my great-grandparents coming here in 1847 and explain why I had come to visit my grandfather's birthplace. It was a thrill for me to be asked to speak to these children. I spoke slowly knowing of their difficulty with English and they seemed to be equally appreciative of my visit. We all applauded each other. My visit to the English class took about 20 minutes in all

and I left them to continue their class.

I was walking on the air. The guard, now much more friendly, let me look all over the building and see the third floor meeting hall and anything else I wanted to see. It had begun to pour rain, so I decided to return to my hotel to make copies of the papers I promised Ms. Hu. I felt enough at home that I knew I would be admitted if I returned soon with an envelope for Hu Jia Ling, the English teacher. My confidence had built up enough that I returned to the hotel by city buses, following the streets that I had originally followed in arriving at the school. Transpor-

tation costs in Shanghai were almost nothing.

My second visit to the school was that afternoon when I returned with an envelope of copies of the pictures she had requested which I made in the hotel. Hu Jia Ling was not there but they accepted the envelope for her after opening it to see if it was all right.

My third and last visit came the next morning when I came to take pictures. Hu Jia Ling greeted me on the steps of the former parsonage and invited me in, to meet the headmaster and the faculty. I accepted and we all sat around a big table in a nicely proportioned room just to the left of the entrance and were served tea. Hu Jia Ling explained that she had been in a Party meeting away from the school when I came to give her the copies. She thanked me and told me what was in the envelope she received. It checked with what I had left for her.

The others explained that a great wind storm, three years before, had blown the roof and wooden steeple

structure away and the school had no money to replace it. The government gave them the building several years ago and pays the staff and faculty, but they must maintain the building themselves. Their school is the Wu Oi Middle School and has a staff of 150 and 1150 students in 25 classes.

As I walked away from the mission site for the last time I could not help think how my late mother, also Olive Wardner, would be pleased that I had visited her father's birthplace—by coincidence on June 29. It would have been her 96th birthday.

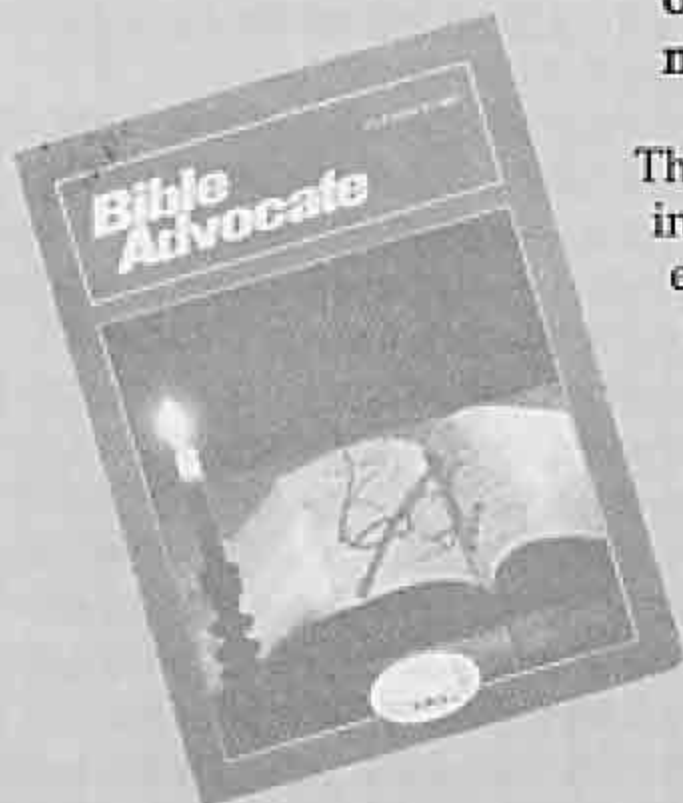
I felt very good about my whole experience. I was pleased by the warm reception I was given and I liked all the people I met. It was good to realize that the school was still functioning as a school and I heard not one word against the original owners or the original work of the Seventh Day Baptist Mission in Shanghai.

—Condensed from *The Sabbath Recorder*, June, '87.

The author is a Chicago architect.

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FROM SABBATH TO LORD'S DAY

A Critical Review - Part 2 of 4

The Preeminence of the Decalogue

by Desmond Ford

Editor's Note: In this second of four parts of his critical comments on the book *From Sabbath to Lord's Day*, Dr. Ford discusses the preeminent position of the Ten Commandments in the Old Covenant and in the New Testament. He takes issue with efforts by D. A. Carson, A. T. Lincoln, *et al* to downplay the role of the Decalogue. The book, *From Sabbath to Lord's Day*, published in 1932 by The Zondervan Corp., makes reference to the works of a number of Sabbatarian scholars; there are some 64 references to the writings of Dr. Samuele Bacchiocchi, most notably his book *From Sabbath to Sunday*, which was published in 1975.

In his discussion on the fourth commandment in the Decalogue, Dr. Lincoln points out that Sunday keepers who use the Decalogue in support of their position are not as consistent as those groups who still observe the seventh day and that they therefore need to face this inconsistency squarely. On their own presuppositions, by what right do they tamper with an eternally valid moral law? What criterion allows them to isolate the seventh-day aspect, which after all is at the heart of the commandment, and its rationale (compare Exodus 20:11), as a temporary feature belonging only to the Mosaic period, while retaining the remainder of the Decalogue as normative for all ages. . . ? "If the Mosaic law were designed to teach the principle of one day's rest in seven instead of seventh-day rest, it might be expected that its legislation would have provided for a different day of rest for the priest (compare Numbers 28:9,10), but it does not. Thus Lincoln removes certain popular contentions on behalf of Sunday. We could add to his argument the fact that had any one day in seven sufficed, the Sabbath breaker in Numbers 15 could have pleaded

that he kept another day and thus saved his life.

"There can be no doubt that within the Old Testament and particularly within the Mosaic Covenant the Decalogue does have a special status. The commandments it contain are singled out as the 'ten words' " (Page 355; page references here and throughout are to *From Sabbath to Lord's Day*.)

On Page 356 Dr. Lincoln suggests that both the fourth and the tenth commandments are specifically geared toward the time of the settlement and an agricultural society. However, it should be pointed out that the same is true of the fifth commandment with its promise regarding Canaan. Yet the New Testament takes this commandment as being perpetually binding. See Ephesians 6:1-3. The historical notes associated with the Ten Commandments are surely no more restrictive of their application than the fact that the New Testament epistles were addressed to certain local communities such as Colosse, Galatia, Thessalonica, Philippi. The fact that our Lord gave the great commission to Jews in Galilee does not mean that we are not bound by it

today.

Lincoln criticizes the Decalogue by saying that "only in a very forced way could every ethical principle be reduced to one of these ten categories." (Page 356). Here Lincoln differs with most Protestant divines over the centuries. Most have found it very difficult indeed to concede of any obligation that is not touched upon in principle in the Decalogue. Remembering that in each instance the prohibitions name the worst fracture of the principle concerned and remembering also that every negative implies a positive, the commandments seem to be very comprehensive indeed. When Jesus asked on one Sabbath day, "is it lawful on the Sabbath to do good, or to do evil? to save a life or destroy it?" (Luke 6:9), He was saying that the negative implied the positive, and that a failure to do good was really to do evil, and a failure to save life was really to destroy it.

A very close look at the Ten Commandments reveals in them a series of New Testament principles, not the least of which is that they all spring from the fact of God's prior redemption of the people from whom He requires obedience. The introduction to the commandments is one that calls for gratitude because of a "so great salvation." Furthermore, embedded in the law itself is made clear the truth that only the obedience of love is acceptable to God. He speaks about those that "love me, and keep my commandments" (Exodus 20:6). Jesus speaks exactly the same way in John 14:15: "If you love me, keep my commandments." Again, it should be pointed out that the Decalogue makes morality to be dependent upon religion. Thus, the second table of the law is based primarily upon the first as surely as Paul, in Romans 1:18 makes unrighteousness to spring out of ungodliness. And no one can study the

books of Exodus, Leviticus and Numbers without perceiving that the whole ritual that prefigured the cross revolved around the fact that the commandments of the Decalogue had been broken and thus required the death of the transgressor or a substitute. Consider the way in which the Decalogue casts its aegis over every phase of our existence. The relationships of God and man, responsibility towards thought, word, deed, care about life, time, property, reputation, purity, truthfulness, honesty, all are embraced. Even our duty toward domestic animals is found in the fourth commandment. Even when the New Testament wishes to summarize duty it frequently draws from the Decalogue to do it. When Jesus spoke about "on these two commandments hang all the law and the prophets," Some act as though He said "these two commandments hang all the law in the prophets." But such is not the case. See Matthew 19:17-20; Romans 13:8-10; James 2:10-12. While in the New Testament we find Christ sanctioning the requirements of the ceremonial law, we never find Him expatiating upon it. But it is otherwise regarding the Decalogue. See Matthew 5:17-48; 19:49, 17-19; Mark 7:5-13; on the Sabbath controversies. He reformed observance of the third, fourth, fifth, and seventh commandments, risking his life and ministry in the doing of that. While He foretold the dissolution of all connected with the temple, he never dropped a hint about any obsolescence of the Decalogue. Compare John 4:21, Matthew 5:19, Matthew 24. Again and again Christ just took for granted the obligation of the Decalogue. Whether He gives this parable to the two sons implying the obligation of the fifth commandment, whether He's rebuking the Pharisees for their senseless oaths (Matthew 23), or whether He's affirm-

ing that the temple is a house of prayer rather than a place of merchandise—He ever asserts a superiority of the moral over the ceremonial. Just as one New Testament writer can say it's impossible for God to lie, thus assuming the eternal nature of the principle of the eighth commandment, so each of the principles reflected in the Decalogue is likewise, immutable and eternal growing out of the nature of God and His work. Since worship is the most important principle in all human existence, the fourth commandment has a superiority all its own.

It has too often been forgotten that the Pentateuch makes quite clear the complete and peculiar isolation of the Decalogue from the ceremonial and civil laws of the nation. The Decalogue was given at a different time, at a different place, in a different manner. The Decalogue was given before the formation of the national covenant whereas the other laws were given after. Levitical law was not given from Mt. Sinai at all but from the tabernacle. See Leviticus 1:1. It was not until the tabernacle was reared and the Shekinah of the Lord had entered that the Levitical ceremonial law was delivered to Moses—and from that tabernacle. These laws were kept by different hands; for God was the custodian of the one while the priest was of the other. Thus the tables of stone with the inscription of God were never mixed with and put on an equality with parchment containing the inscription of Moses. Furthermore, the object of the ceremonial Levitical law was to make atonement for the violations of the moral law. This showed its subserviency to that which was supreme and enduring. On page 357, Dr. Lincoln points out that there is "no explicit literal repetition of any of the ten words in the Old Testament." However, silence

often concedes that which is taken for granted. For example, in all the chapters of Job, Psalms, Ecclesiastes, Song of Solomon, and Proverbs, the Sabbath is never referred to. Yet no one questions that the Sabbath was observed at the time when those books were written. We never find one instance of the Day of Atonement historically recorded. Similarly there are periods of whole centuries during which circumcision is not referred to, though undoubtedly known and practiced. It should be pointed out that the New Testament does verbalize many of the commands of the Decalogue and even repeatedly so.

While Dr. Lincoln reminds us that the Ten Commandments have been given a specific and concrete historical setting in the matter of regulating Israel's life under the Mosaic Covenant, he and we need to remember that the same is true of most of the New Testament revelation. It too had a concrete historical setting given mainly to converted Jews or their Christian proselytes in the first century A.D.

On page 358, Dr. Lincoln points out that "after the exile there appears to be a renewed emphasis on the Sabbath. . . ." This is important indeed. While we find in the major prophets a continual diminution of the importance of the ceremonial code of Israel, the opposite is true regarding their attitude to the Sabbath. One need only read Jeremiah 17, Isaiah 56, 58, 66, and Ezekiel 20, 22 to see how largely the Sabbath figured towards the close of the Old Testament era. Had the Sabbath been on the verge of dissolution with the coming of the New Covenant we would have expected the reverse, that it along with the ceremonial code would have been downgraded more and more. But such is not the case. In John Bright's work on Jeremiah for the *Anchor Bible*, we

find this statement. "This rather one-sided emphasis on the Sabbath is strange coming from Jeremiah, who else swears so often and so sharply rebukes the notion that Yahweh's favor can be gained, and the nation's well-being secured, through diligent prosecution of the cult" (page 120). "Jeremiah must certainly have held the Sabbath in respect and, though the least legalistic of men, must have regarded the breaking of it as serious. . . Sabbath laws, after all, were an integral part of the Covenant law (the Decalogue!), over the breach of which Jeremiah repeatedly showed the profoundest concern (e.g. chapter 7, verses 8-10)." When Charles Cuttler Tory writes on the second Isaiah, he says "The second Isaiah calls for repentance and faith, the supplementing editor thinks of the Gentiles only as proselytes to Judaism, and promises special favor with God as the reward of a strict observance of the Jewish Sabbath" (*The Second Isaiah: A New Interpretation*, New York, 1928, page 121). And Samuel Segal in *The Sabbath Book*, New York, 1942, page 176 forward says, "The Sabbath is the only Jewish institution which is applied as a test for proselytes in their conversion to Judaism." Yes, Lincoln was indeed right—after the exile there appears to have been a renewed emphasis on the Sabbath. On page 361, Dr. Lincoln says regarding the New Testament Sabbath

accounts: "nor is there any suggestion in the accounts that he was less than careful to observe the actual requirements of the Torah in respect to the Sabbath. . . ." Early Christian writers also never considered Jesus in his ministry to provide them with any precedent for breaking the Sabbath but rather see his healings as part of the fulfillment of the law. . . ." In his attitude to the Sabbath, especially in his rejection of the Halakic framework, Jesus is concerned to show the true purpose of the day. . . . Jesus' utterances are directed more against the abuse of the day and expose misunderstanding of its requirements." And Dr. Lincoln is quite emphatic that there is nothing in the Gospels from Jesus indicating that He taught the abolition of the Sabbath—certainly a significant concession from one writing in a book entitled *From Sabbath to Lord's Day*. On page 364, says Dr. Lincoln, "No definite break with the Mosaic Sabbath is clearly set out in his teaching or actions. . . ." Thus "for a time in the early church there were those who continued Sabbath observance while the full implications of the entry of the new age accomplished by Christ were being worked out" (page 364). We would suggest, however, that Dr. Lincoln's conclusions are not truly sequential any more than the true implications of the Lord's supper suggest that that ordinance need no longer be kept.

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Page 365, we read "by its silence in regard to any Sabbath controversies, Acts suggests that Jewish Christians must continue to keep the Sabbath. The Sabbath was an institution too central to Judaism for it to have been tampered with without provoking hostile reaction and persecution, but there's no record of persecution on this account. Instead the early Jewish Christians appeared to have taken advantage of Sabbath observance to preach Jesus as the Messiah. . ." (page 365). On the other hand, Gentile converts are referred to in the book of Acts and yet never is there any illusion to the idea that the Sabbath was not important for them or that any other day had taken its place.

On page 366, Dr. Lincoln reflects an old prejudice when he suggests that the days mentioned in Galatians 4:10 necessarily and primarily allude to the Sabbath. If so, why did not Paul say so? The context is talking about the worship of those who once had not known God and they were idolaters. The sequence of days, months, seasons, and new years was well-known to pagans and was also

part of the Jewish ceremonial but does not belong to the Decalogue. There is no evidence the Jews then observed the sabbatical years in Paul's day and his reference is far more likely to have pagan than Jewish overtones. We agree with Dr. Lincoln when he says "to be sure, the specific context prevents one from drawing too far-reaching conclusions about Paul dismissing all religious festivals. . . ."

—To be continued

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Other News from China

Anthony Lambert, a researcher writing in *News Network International*, April, 1989, estimates that there are 20 million Protestant Christians in China today. They represent from between less than 1% of the population in some areas to more than 19% in others. On the whole, the number of Christians in China is exceedingly small compared to the teeming millions that populate that country. The number of Sabbathkeepers is miniscule. But the truth of the fourth commandment is being shared in China by at least three different groups.

Seventh Day Baptists

In 1949, Dr. George Thorngate, III, now of Pebble Beach, Calif. reported 350 Seventh Day Baptists in church each Sabbath in Shanghai. In 1984, Carol Crandall, who grew up at the SDB mission in that city, received word that about 30 women, plus some children and grandchildren, were meeting in Lui Huo (Liuho) for Bible study. Some of the women had, as young girls, worked in the industrial work of the SDB mission with Dr. Rosa Palmborg, who taught them to read using the Bible. According to James Chang, a second regular Sabbath worship service began early in 1989 in an old Methodist church. Though nondenominational in character, this meeting has become a spiritual home for Shanghai's Seventh Day Baptists.

During January of this year, Dr. Jon Wardner, descendant of early missionaries to China, visited the site of the former SDB mission school. He reported the buildings are still being used as a school, but that the old SDB chapel is gradually being torn down. The SDB mission was operated from its founding in 1847

until the missionaries were forced to leave in 1950.

Seventh-day Adventists

In 1949 there were approximately 10,000 active Adventists in China; now there are some 65,000 to 70,000. However, there is no official national organization and no formal tie to the SDA General Conference in the United States. The Chinese church leaders are very sensitive about the involvement of outsiders.

Most Adventists in China reside along the coast and in Henan province. Many belong to unofficial house churches; some are associated with the Three Self Patriotic Movement, the official Protestant church in China, which has some 5 million members and approximately 5000 church buildings. Perhaps 50 of these are open on the Sabbath and are used by Sabbathkeepers and others who cannot attend church on Sunday.

According to an official of the SDA General Conference, Adventists in China suffer from a lack of leadership, literature, and communication. There are differences among the leaders - those who were jailed during the Cultural Revolution of the 1970s and others who rose to prominence during that period. Differences of opinions exist on a number of issues such as whether or not to worship in buildings used by Sunday keepers and the format for Sabbath services.

Several years ago the Adventist Development and Relief Agency (ADRA) received permission to begin work in China. Initial projects involved drilling deep wells for two mountain villages, developing a bee-keeping industry, improving the yield of 400 acres of orchard, and starting

a goose down industry. The director of ADRA in China, Dr. Robert Burgess, was one of three Americans forced to leave China because of the political unrest in Beijing last summer. The other two were Pacific Union College alumni, Lisa Reiswig and Julie Cassel, who taught English at the Academy of Military Medical Sciences. As of July 20, all SDA Westerners had left China, but some expected to return when the political situation stabilized.

Rebekah Wang Cheng, daughter of Dr. James D. Wang, former president of the SDA China Training Institute, visiting Shanghai in 1980, reported several groups of believers meeting in homes scattered throughout the city. Subsequently, they received permission to hold open services. More recent reports are that the Chinese government has given the Seventh-day Adventist church permission to use its name for congregations, to meet in government appointed buildings for Sabbath worship, and to build church buildings.

Adventist World Radio-Asia, broadcasting from Guam, reports receiving over 15,765 letters from 96 countries during its first two years on the air. Among these were letters from all the provinces of China. Several letters indicate that groups of people (not necessarily Adventists) gather every Sabbath to listen to Sabbath school and church services broadcast on the radio.

True Jesus Church

The True Jesus Church (TJC) was begun in 1917 by Paul Wei. By 1926, Wei's son Isaac and other pioneers of the True Jesus Church had spread their message throughout more than half of China's provinces. At the start of World War II, there were approximately 250,000 members in China and the message had spread to Japan, Korea, and other countries

of Southeast Asia. Today TJC claims to be the second-largest church in Taiwan with 42,000 members; there are 2,500 in Japan and Korea, 16,000 in Southeast Asia, 900 in North America, and several thousand scattered in Europe, Africa, and South America, mainly among ethnic Chinese people.

Dr. John Wu, elder of the True Jesus Church in Elizabeth, New Jersey, says that in the mid-1980s a member of the TJC in Fu-ching County, Fukien Province, testified that there were more than 50,000 members in her county alone. He estimates that there could be a few million members scattered throughout China. A Seventh-day Adventist leader reported that in some areas the TJC shares a building with Adventists, with one group using it in the morning, the other in the afternoon.

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Youth Missions International

It has been said that Eskimo tribes would embark on an expedition only when ten men dreamed the same dream. In recent years a number of Sabbathkeeping brethren have dreamed a dream of getting involved in short term, overseas missionary projects. Some have seen the needs of brethren in third world countries; others have seen the need for young people to learn more about the rest of the world; others have wanted to actively support missionary work. These dreams are all coming together in Youth Missions International (YMI), a nonsectarian, Sabbathkeeping ministry dedicated to involving teenagers and young adults in short-term missionary projects in other countries.

Supplying much of the vision and the energy is Curt Blank, a Philadelphian businessman with a degree in horticulture from Penn State University and an earnest desire to work with young people and to do missionary work in third world countries. Over the past year, Curt has been doing research and seeking out other Sabbathkeepers with similar interests, laying the groundwork for what is now becoming a reality.

Patterned after Teen Missions International, YMI would assist our overseas brethren and at the same time give our North American youths experiences that could shape their spiritual focus for a lifetime. Participants would be given a week or two of "boot camp" (training in the United States before flying to the selected country where they would spend several weeks helping on a missionary project and getting to know the brethren.

Tentatively planned for the summer of 1990 or 1991, is construction of a church and/or school in Kenya. Curt Blank and others interested in YMI

plan to travel there in December with Robert Coulter of Missions Abroad to prepare for the project. Possibly an initial pilot project will be done in the United States to provide experience for staff members, volunteer leaders, and participants.

During May, Church of the Eternal God in Harrisburg, Penna. hosted a youth missions day. People from several different Sabbathkeeping churches came to hear a slide and video presentation by Curt Blank and Vernon Caswell, director of the Youth Agency of the Church of God (Seventh Day). During July, Curt and Vernon and Clark Caswell also gave presentations to more than 100 youths at the General Conference of the Church of God (Seventh Day) in Denver. Curt has also had discussions about YMI with Leon Lawton, executive secretary of the SDB Missionary Society.

As an entirely new endeavor, YMI has a wide variety of needs: people of various denominations to serve on the board of directors, brethren to help with publicity and planning, individuals with construction and/or missionary experience to serve as leaders on projects, and teenagers and young people to participate on projects, and, of course, brethren who can offer financial backing. While YMI is an entirely independent organization, its mission is very much in keeping with that of The Bible Sabbath Association. Richard Wiedenheft, BSA executive director, is actively involved in developing YMI and encourages all Sabbathkeepers to give prayerful consideration to supporting an endeavor that is a long term investment in our young people. If you are interested, feel free to write to YMI, 256 W. Sparks St., Philadelphia, PA 19120; or call (215) 548-3676.

NEWS

FROM THE SEVENTH DAY COMMUNITY

British SDA's Mostly Black

Blacks, though a tiny part of the United Kingdom, comprise at least 70% of the Adventists. In 1950, the British SDA church was almost all white. The change is partly due to widespread immigration from the Caribbean, bringing many fervently religious souls into a very humanistic native population. Also there are cultural problems as church membership has changed. The sedate white members often dislike the livelier, noisier worship of the blacks and drift away. The conflict is not primarily racism, but rather the differing lifestyles.

Then, too, Christianity is exploding among blacks, Hispanics, and Asians, but hardly holding its own among whites. Several 7th-day churches are getting most or all of their growth from non-whites, both abroad and here in North America. While prosperous Western whites finance the worldwide Christian revolution, it is the poor—usually darker of skin—who are responding.

The "Adventist Insanity"

In 1966 Karel and Jindriška Korinek, a couple from Prostějov, Moravia, in Czechoslovakia were for a time committed to a psychiatric hospital, suffering from adventism, an especially virulent strain of Christianity. The next year their infant, Libor, was put out to adoption. In 1974 their older 4 children were transferred to an orphanage. In 1975 the Korineks' diagnosis was reversed and the 4 children returned. Trying to get their youngest child back resulted in another psychiatric

imprisonment. They were released after promising to take medication at home. In 1985 a court ordered their indefinite commitment for "paranoia religiosa adventistica." They went into hiding, but came out recently when authorities promised their friends they would not be hurt. The government broke its word and arrested them on May 10, 1989, placing them in a closed section of Kromeriz psychiatric hospital, where other religious prisoners have been held. A hearing this June was to determine their fate, but this column has not heard the result.

In Hungary, the pentecostal Congregation of Faith has just been officially recognized, making the Jehovah's Witnesses and *unofficial* Adventists the largest remaining illegal churches.

CGI Media Expansion

Those on the regular mailing list of the Church of God, International will get a publication each month, now. To supplement its slick magazine, *Twentieth Century Watch*, the church will be sending 8 issues per year of *The International News*, a tabloid-size paper previously mailed only to donors. Garner Ted Armstrong, the group's leader and major evangelist, will be appearing regularly on three new TV stations in Colorado Springs; Montgomery, Alabama; and Knoxville, Tennessee.

ACTS Scrutinizes Glasnost

In the face of general cautious optimism among Sabbathkeepers over lessened persecution in the USSR, ACTS magazine dedicated about half of its pages to say that all

is not well with believers behind the iron curtain. The plitically conservative monthly, published by the General Council of the Churches of God (7th Day), headquartered in Meridian, Idaho, provided many examples of the recent betrayal of Christians in Communist lands.

Indian Church Helps Burma

Though not wealthy by American standards, the Church of God (Seventh Day) of Mizoram district, India, has begun to send 200 rupees (\$13) monthly to its sister church in Upper Burma. Such an amount has many times the buying power that it would in the US. The Mizoram church has several congregations and is affiliated with the General Conference of the Church of God (Seventh Day), whose offices are in Denver.

CBN Accepts SDA Show

Pat Robertson's Christian Broadcasting Network, the 5th largest cable TV company in the US, has begun showing *It Is Written* at 6:30 AM on Sundays. Hosted by George Vandeman, the half-hour program will reach the 44 million households that subscribe to CBN. Barriers against 7th-dayers are slowly coming down in the evangelical media, though prejudice is still rampant. Pat Robertson, a top televangelist and recent candidate for the Republican presidential nomination, has said he doesn't know why Adventists keep Saturday, but that he highly respects them as Christians.

Objector Imprisoned

Pavel Bandarovsky, 19, was sentenced to 2 years in labor camp on April 24 for evading military serv-

ice. The Adventist, of Kazakstan, USSR, is reportedly in isolation and badly treated. His prison address is 465050 Kazakhskaya SSR, Gurevs-kaya oblast, g. Gurev, Balykshsky raion, pos. Sokolok, uchr. UG-157/9. Letters of encouragement may eventually reach him.

Philippine Resurrection

According to *Link*, the Australian SDB publication, Aly Paypa, the SDB Youth leader in the Philippines, received his son back from the dead last January 13th. Aly's son Al was stricken suddenly and rushed to the emergency room of the local hospital. While he was being treated, his heart stopped and could not be revived. Life-support equipment was disconnected and Al pronounced dead. Pastor Paypa and his wife prayed earnestly for revival, yet that God's will would be done. After 1-1/2 hours they received word that their son was alive and asking for his mother. Four days later Al was released from the hospital apparently unharmed.

Adventist Outreach Strategy

The North American Division Executive Committee on June 29th established a new strategy for reaching the world's wealthiest continent. Groups to be targeted include (among others) baby boomers, Hispanics, and other Christian sabbathkeepers.

It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy.

George Horace Lorimer

Resources Available From BSA

Books

<i>History of the Sabbath & Sunday</i> by John Kiesz (64 pp.)	\$3
<i>The Sabbath in the New Testament</i> by Samuele Bacchiocchi (275 pp.)	\$10
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.)	\$10
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.)	\$10
<i>The Forgotten Day</i> by Desmond Ford (318 pp.)	\$10
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.)	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.)	60¢
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.)	Out of Stock
<i>Directory of Sabbath-observing Groups (1986 Edition)</i>	\$6
<i>Back Issues of THE SABBATH SENTINEL</i> (when available)	10 for \$3; 30 for \$8

Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.)	20¢ ea.; \$17/100
<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.)	20¢ ea.; \$17/100
<i>The Bible Sabbath: Seventh Day or First Day?</i> (6 pp.)	14¢ ea.; \$12/100
<i>Bible Truth About "Salvation by Grace Through Faith"</i> by F. Walker (32 pp.) ...	Out of stock
<i>Questions for Seventh Dayists Answered</i> by T. Littrell (18 pp.)	Out of stock
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.)	15¢ ea.; \$9/60

Tracts

<i>The Weekly Rest Day</i> by George A. Main (4 pp.)	Out of Stock
<i>Sunday—The Lord's Day?</i> (4 pp.)	3¢ ea.; \$5/200
<i>The Rest of Your Life</i> (1 p.)	2¢ ea.; \$5/400
<i>Search the Scriptures</i> (1 p.)	2¢ ea.; \$5/400

Sample copies of tracts are available free if you enclose with your request a self-addressed #10 envelope with 45¢ postage.

Promotional Aids

BSA Brochures	No Charge
Sabbath Calendars for 1989	\$1.75 ea.; \$1.50 ea. for 10 or more
Ball point pens with imprint: "The Seventh Day is the Sabbath"	\$5/6
Bumper stickers with a Sabbath message	\$1 ea.; \$7/dozen
Sabbath seals	\$1/dozen
Post cards with Sabbath message on one side, space for personal message and address on the other side	\$1/dozen

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BSA

NEWS FROM THE BSA

C. Harmon Dickinson

This longtime member of BSA passed from this temporal life on June 20, 1989 at 70. A lifelong Seventh Day Baptist, he joined BSA while pastoring the First Hopkinton SDB church in Ashaway, R.I., between 1946 and 1950. Dickinson served his denomination 42 years as a pastor and denominational worker, most recently as Memorial Fund manager from 1980 until his retirement in 1986. His wife, Ethel, writes that he "read each issue of *The Sabbath Sentinel* faithfully even up to the last days of his life." Our prayers are with her as she continues to serve her Savior without her beloved companion of so many years.

Update on BSA Literature

Two older BSA booklets are out of stock: "Bible Truth about 'Salvation by Grace'" by Frank Walker and "Questions for Seventh Dayists Answered" by Terril Littrell. Both are being evaluated to determine whether they should be discontinued or edited and reprinted. "Right Face" by Eugene Lincoln is out of stock and will not be reprinted by its original publisher. New editions of the tracts *The Rest of Your Life* by Eugene Lincoln and *Whatever Happened to the Sabbath?* are under production.

Sabbath at Sommerhase

Murphy's Law (Everything takes longer than you expect) seems to be at work with publication of this 128-page book—but there is progress to

report. During August initial page layouts were printed and corrected. The book contains 17 stories and 13 Bible lessons—all relating to the Sabbath, all full of ideas for making the rest day an exciting one for children. The activity packet includes some 30 worksheets, games, puzzles, plays, and projects. With all the ideas and materials in this book, no family should ever have to complain about not knowing what to do with children on the Sabbath.

Directory Supplement

During August we did a second mailing of questionnaires to groups we had not heard from. Responses are trickling in and the editor hopes to make the directory supplement his top priority project for September. Once completed, the supplement will automatically be sent to everyone ordering a directory; it will be available at nominal cost to those who already have the 1986 (Sixth Edition) directory.

Your Support Welcomed

With all the publishing projects currently in progress, BSA can certainly use your contributions. Literature is our primary means of sharing the truth of the Sabbath. As we continually work to provide the best possible materials, we thank all who share in this ministry through prayers, donations, and encouragement—and to those who use BSA literature in reaching out to others. We welcome your support.

LAW

ON THE LEGAL FRONT

The human toll of "Sabbath problems" at work is not brought out by the dry court cases this column often reports. Yet every legal decision affects people's real lives. The following is the bulk of a short article submitted by Richard C. Nickels of Giving and Sharing, a non-profit Christian bookstore:

A Sabbathkeeping woman in Ohio [in a letter to Mr. Nickels] relates her experience at the US Postal Service: "They kept telling me that I 'absolutely had to work on Saturdays to keep my job.' I never gave into any of their pressure tactics, which were sometimes severe. But the schedule they assigned me to had me working a different schedule every day. . . [this was] part of my punishment for having every Saturday off. I soon became a walking zombie because I never got any regular sleep." She nearly suffered a complete physical and mental breakdown, and filed for workman's compensation for on-the-job stress. After four months rehabilitation, she returned to work on a light schedule, with Saturdays off.

She says, "We've won some of the battles, although the war still isn't over. If a private corporation had tried all this, all kinds of federal agencies would have been all over them. [Alas, not necessarily—Dept. Editor]. But the P.O seems to think it is above the law and can do anything they want.

"I believe that [as Paul did] I should be able to demand my rights guaranteed me as an American citizen. Although I have decided that I will not pursue a long-term career at the P.O., I intend to stay long enough for them to make proper accommodations. . . if I just walk away it

would make it harder than ever for anyone after me to receive any kind of fair treatment.

"Thank you for your prayers. . ."

[Since the woman is still having problems, her name has been withheld—Dept. Ed.]

Another Sabbath problem shows its human side. In a recent *TSS* editorial, Richard A. Wiedenheft mentioned the help BSA is trying to lend to Gerald Grimaud, a Seventh-day Adventist whose children have lost many opportunities for school sports. The Pennsylvania Interscholastic Athletic Assn. (PIAA) forbids competition and practice on Sundays, forcing a very heavy Saturday schedule at all schools. A local newspaper recently reported on the very first statewide all-star volleyball game, the capstone of the athletic careers of two Tunkhannock Area school district girls. One girl said ". . . the honor of playing in the first all-state game will always be special to me." The other girl also had high praise for the experience. The newspaper noted that Becky Grimaud was also selected, but chose not to compete. The game, of course, was on Saturday.

Even if sports were permitted on Sunday, that once-in-a-lifetime game might still have been played on Saturday, but then it might not. Sabbathkeepers are, sadly, invisible to most people. When they ask for accommodation, they are viewed as trouble-makers. If the PIAA Sunday rule were dropped, devout Sundaykeepers would also be seeking compromise and accommodation. Then the powers that be might be a little more used to working things out for us 7th-dayers.

ADS

CLASSIFIED ADVERTISEMENTS

Truth for These Last Days. Send stamped envelope for reply to Remnant of Israel, Box 6774-A, Spirit Lake, IA 51360. (8-2)

Assoc. of Sabbatarian Churches (ASC); meetings on the last Sat. of Jan., Apr., July, and Oct., 3 p.m. Since 1987. Promoting Christian unity among Sabbathkeepers in Carolina. ASC, Box 488, Drayton, S.C. 29333-0488. Phone (803) 585-2897 or (704) 434-6512. (10,11)

Good News Unlimited Meetings featuring Dr. Desmond Ford: Washington, D.C., Oct. 20-21, local contact Joy F., (301) 593-4100; Colorado Springs, CO, Oct. 22-24, local contact John G. (303) 571-1417. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (10,11)

Two men, ages 25 and 37, Sabbathkeepers and followers of the Torah seeking to correspond with like-minded females. Object: marriage. Write Page, 8222 W. Paks Rd., Michigan City, IN 46360. (10-12)

Adventist Church of the Promise (Messianic), serving northwest central Florida, invites you to weekly Sabbath services. For information call (904) 795-1758 or write P.O. Box 2426, Crystal River, FL 32629. (9-8)

Lantana, FL: The Christian Church of God holds weekly Sabbath services. Serving southeast Florida (West Palm Beach area). For information write P.O. Box 3827, Lantana, FL 33465. (1-12)

Free subscription to *The Prophetic Word Magazine!* Learn the prophecies now being fulfilled! Learn the prophecies for our future! Write Box 2442, Abilene, TX 79604. (2-1)

A bright, new magazine—*YNCA Light.* Good, solid, Biblical articles; insight into prophecy. Free. Write YNCA, P. O. Box 50, Kingdom City, MO 65262. (3-2)

Young man, 23, wants to correspond with Christian ladies 18 to 25. A worker for the health dept. in Indianapolis. Write Zane A. Foland, 1138 1/2 E. Plum St., Noblesville, IN 46060. Phone (317) 638-9986. (10)

Classified ads are available at the rate of 30¢ per word (including each word and each group of numbers in the address). Copy for classified ads should be sent, along with payment, to The Bible Sabbath Association, Fairview, OK 73737. Deadline is the 15th of the month for the issue of the second subsequent month (e.g., April 15 for June issue).

BSA reserves the right to reject any copy; publication does not necessarily imply endorsement by The Bible Sabbath Association.

Information and rates for display advertising is available on request.

CHANGE OF ADDRESS????

By all means notify us in advance when you move. If we send a SENTINEL to your old address, the post office charges us 30¢ to return it—and you risk missing that issue.

How Teens Feel about Their Church

At the request of the North American Division of the SDA Church, the Institute of Church Ministry (ICM) at Andrews University has launched a ten-year study of how and why some teenagers leave and some remain in the church. The findings of this study, as they are reported year by year over the next decade, should be helpful for all churches in passing the faith of Jesus Christ on to the next generation. Initial findings were reported in a brief report published in *Adventist Review*, December 15, 1988.

ICM began its study by mailing out questionnaires to 2,639 fifteen and sixteen-year-old church youth; 1,511 were returned—43% male, 57% female. Of those who responded, 53% consider themselves active Adventists, 19% consider themselves inactive, 3% claim to be without religious philosophy but not worried about it, 17% are searching, and 8% intend to compare Adventism with other religions before making a commitment.

The great majority of respondents reported finding religion important, but 21% feel rebellious toward religion. Only 41% and 44% feel the church meets youths' spiritual and social needs (respectively).

63% report praying on a daily basis, 16% read the Bible daily, 76% say they plan to remain active Adventist when on their own.

One area that gives cause for concern relates to attitudes toward Adventist standards of behavior. While 74% agree with the church teaching against recreational drugs and tobacco and 71% agree about alcohol, only 40% agree about jewelry and make-up, 35% about dancing,



32% on rock music, and a mere 25% agreed with the church teaching about going to movie theaters. A full 25% disagreed on premarital sex, 13% weren't sure.

In writing about the initial findings of the study, Dr. Roger Dudley, director of the project, and Janet Leigh Kangas report that there is much to encourage and to challenge the church. The report "seems to say that most of our youth feel that religion is important and would like to be part of the Adventist community of faith. But it says also that there are areas of trouble that are threatening to pull them away—areas like unmet needs, lack of devotional life, church standards, and divided homes. Most of all it suggests a number of things that we the church need to do to retain these promising teenagers. We cannot just hope for the best; we must work to make it happen."

Year by year as the study continues, a great deal should be learned about church youth and conclusions drawn about what the church can do to pass the faith on to the next generation.

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22	23	24	25	26	27	28
29	30	31				

Special features: Sabbaths in red, information about moon phases, Biblical months, dates for festivals and holidays, bible verses. The 1990 calendar is being published as a part of the December issue of *The Sabbath Sentinel*, so all subscribers will automatically receive one.

Order extra calendars for \$1.75 each; \$1.50 each for 10 or more. Please add \$1 to order for postage and handling. Will be shipped early in December.

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