

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH DAY ADVENTISTS

JULY 9, 1990

GC
BULLETIN

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Behold Him*

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*Bandura choir members,
from the new U.S.S.R.
Division, delight delegates
and visitors with music
from the Ukraine.*

*What it means
to be part of a
world church.*

The Day IN THE Dome



JULY 8, SUNDAY

Sabbath afternoon. It will start late. Church lasts late. The 2:00 p.m. meeting is to start at 2:30 now. The 4:00 p.m. meeting to start at 4:15. We'll be back on schedule by 5:15.

The people around me are restless. We should get out on time, they say, to express Western feelings about the importance of time.

Up in the stands, two ladies I talk to don't mind. "Wasn't that thrilling!" they say. "I like the excitement of the meeting," to express their non-Anglo feelings about the importance of being part of this huge event. They have taken vacation to attend General Conference session, all of it.

Sitting in the next meeting, listening. Bob Boggess, president of the New Jersey Conference, comes up beside me. "I just met a man from the Soviet Union who's here because I helped him get here. He wanted to talk to me so badly that he was beside himself," Bob says, half beside himself with wanting to tell the story.

"I'd like to meet him," I say.

So we are off, weaving through the crowd like a football player following a blocker. To the very front. Taking pictures of the two men. Finding an interpreter. I don't know where to look when I'm talking through an interpreter. Do I look at the subject? Do I look at the interpreter? Do I look back and forth? What good is eye contact when we don't understand each other's eye language, let alone spoken language?

Being part of a world church is not just a language problem. The Seventh-day Adventist Church is not just a multilingual church. It is a multicultural church. It is not a question of finding the right word to translate. It is finding the appropriate way to behave so that we might have the trust of friends.

I ask a question. The interpreter asks him.

Russian conversation. I start to take notes. He motions for me to stop. He hurries to his seat, returning with his purse. He offers me a pen from Russia, a gift to establish a bond of friendship. The wooden pen has a small whistle carved into the top. "So you can write a story that sounds good," he says. We will be friends.

It doesn't matter where I look.

I ask his name. The interpreter asks him. Russian conversation. I start writing the name. No, the interpreter says, don't write Irchuk. Write Bircha. More Russian conversation. No, not Bircha. Pirchak. And what is his last name? I ask. More Russian conversation. Ilia. No, not Ilia. Write Ilyas.

I ask if his name is Pirchak Ilyas, or Ilyas Pirchak. No one's sure. I ask where he is from. He says he's from the Transcarpathian Russian area. What country is that? No one's sure. The region has been in Romania, Hungary, Czechoslovakia, and the Soviet Union in recent years. Then he tells me where he is really from.

"More important than country is the Adventist family. I expect to reach that place where there will be no borders that change."

He is the church ministries director of the Trans-Carpathian Conference. He also pastors four churches. Two speak Hungarian. Two speak Russiny. And he is thrilled because he is allowed to do evangelism now.

"We get ahold of clubs or houses that hold 300 to 400 people and fill them. We show films. We sing gospel songs. We tell about Christ." The meetings are multilingual, but the problems are multicultural. "When the literature is in Hungarian, the Russiny-speaking people are upset. When the literature is in Russiny . . ." The sentence hangs, but the meaning survives.

I ask about the part Bob Boggess played in his coming to America. He thanks Boggess for writing to the government. "By the ways of God, after much difficulties, after many refusals, I'm amazed to be here.

"And I want to be amazed in heaven."

I thank him and offer him a pen from Friendship Camporee. We are bicultural friends.

If there is a theme that runs through the fifty-



By Kermit Netteburg
Communication director of the
Columbia Union Conference

fifth world council of the Seventh-day Adventist Church, it is that just saying Spanish words does not mean I have communicated with anyone in Spanish. Leaders face a cultural as well as linguistic challenge. They must be able to adopt the cultural style of various world divisions. They must at times be authoritative. They must at times be servant leaders. They must know how to distinguish when each is needed. They must know how to communicate authority or conciliation within the culture context.

Rushing with Dr. Sammy Young. Squeezing in an interview as he delivers information from the registration area to Elder Ralph Thompson at the Hoosier Dome platform. One of the most difficult tasks at any General Conference is to walk from point A to point B. People you know want to talk. People you don't know, but who think you look familiar, want to talk. Crowds make any direct line and any hurried gait impossible.

It is just such a task that faces Dr. Young as we hurry toward the Hoosier Dome. Then he meets a friend from the Orient. They begin talking in Chinese, a dialect that sounds like machine-gun chatter to me. Dr. Young can not leave. It would be unforgivably rude to say in Chinese he has to leave this conversation

because Elder Thompson needs this information, and thus is more important. But Dr. Young is painfully aware of the Western culture's mandate to get the information to Elder Thompson on time. He glances at his watch, a sure sign to an American to cut the conversation short. His Oriental friend fails to catch the cue. Dr. Young looks around. His Oriental friend takes the lack of eye contact to mean respect and deference, not a desire to end the conversation.

Finally, in desperation Dr. Young says, "Excuse me. I have to get this information to Elder Thompson right away."

But Dr. Young is multicultural as well as multilingual. To avoid offending his Oriental friend, he has spoken in English.

Greeting friends in the hallways. Having the time to enjoy it. Students I taught at Andrews, now introducing me to spouses and children. Pastors I've met through the years from unions in which I've worked. People I went to college—even academy—with.

The church employees want to know what I think about yesterday's election of Bob Folkenberg. We talk sanctified, Sabbath politics about who will be North American president, how far other changes in personnel will sweep. What's the inside story is their common question.

The students ask me what it all means. How will this affect the church? Is he a good man? Have I ever worked with him?



The Silver Strings bandura choir from the Ukraine included eight women in colorful national dress.



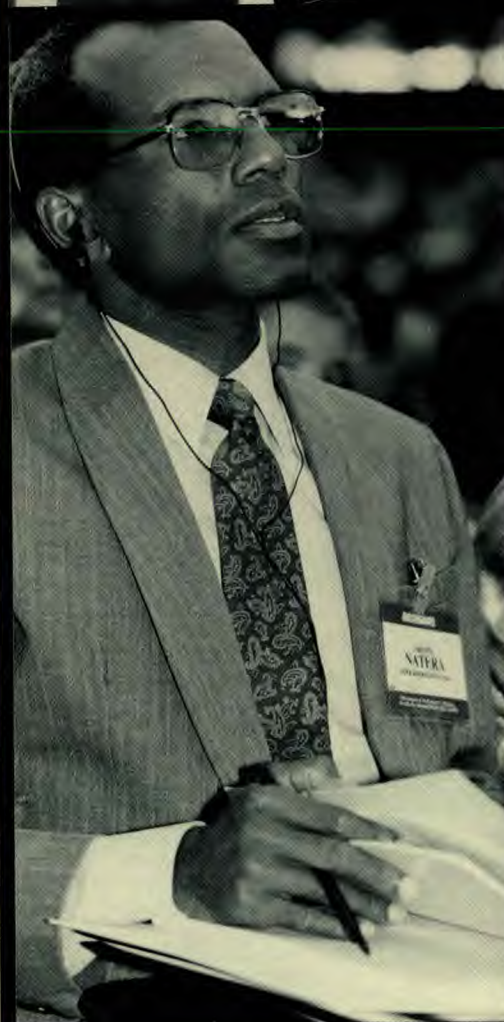
Six men performed in the bandura choir on Friday evening and Sabbath morning.

The friends from college ask how many children I have.

I meet Duane. We went to academy together. He has moved to Germany. That's his home now. He visits GC session because he is enroute to his parents' home. I ask Duane what he thinks of General Conference. "I thought we'd all be together," he says, nodding toward a guard who keeps nondelegates off the Hoosier Dome floor and up in the football stadium. "But I realize that it has to be this way." The wistful look in his eye betrays the complacent words.

We go back to talking about children and the health food store he runs in Murnau and how his son will attend Weimar Institute this year and how his daughter got engaged last week. We share the common culture, not of church insiders but of old friends with a common faith.

Adventists from many lands converged on Indianapolis seeking inspiration, information, fellowship, and participation in their church's business.





We Shall Behold Him

In the Wonders of Creation

*Devotional
message*

presented

Sunday

morning,

July 8, 1990.

In the middle of the past century, scientific interpretations that proposed that there was no creator began to gain general approval. Charles Darwin published his famous treatise on evolution in 1859. While it was severely criticized at first, it rapidly gained the support of much of the intellectual community of the world. It may be more than coincidental that at the very same time the Seventh-day Adventist Church began proclaiming the first angel's message, which counters evolution by enjoining us to "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

The existence of a controversy between creation and evolution should not surprise us. Almost 2,000 years ago this intellectual battle was foreseen prophetically by the apostle Peter, who stated that in the last days there would be scoffers walking after their own lusts who would be willingly ignorant of creation and the Flood (2 Peter 3:3-6). This prophecy has been dramatically fulfilled during the past century, in which we have evolution to take the place of creation and long geologic ages to take the place of the Flood. Peter could have chosen a thousand other ideas that would be significant to the last days, and it is remarkable that he selected the two primary themes in which contemporary scientific interpretation and the Bible conflict.

The Bible indicates that both the Father and the Son were involved in creation (Gen. 1; 2; Ex. 20:11; John 1:1-3; Col. 1:16, 17; Heb. 1:2). Ellen White gave us further insights of the Father and the Son working together when she pointed out that "the Father consulted His Son in regard to the formation of man" (*Spiritual Gifts*, vol. 3, p. 36). In this act of creation by God and Christ one can see evidence of a masterful design. This evidence contrasts sharply with the results that would be expected from unguided evolutionary processes.

Perhaps the most serious question that a scientist has to face when considering whether there is a Creator is the question of the origin of life. A number of scientists have studied this question, and based on our knowledge of physics, chemistry, and mathematics, very impressive figures

showing the high improbability of such an occurrence are obtained.

The statement by the Nobel laureate George Wald typifies the dilemma of evolution:

"One has only to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are—as a result, I believe, of spontaneous generation."¹

Likewise, the noted astronomer Sir Fred Hoyle compared the improbability of life arising by itself to the chance of a tornado assembling a Boeing 747 by sweeping through a junkyard.

Also adding to the dilemma is the fact that animals and plants today are not seen to be evolving new organs or organ systems. If evolution is an ongoing process, evidence of this kind of development should be present. All this scientific evidence testifies of design by a Creator.

Belying Evolution

In nature we see many kinds of evidences that belie that which would be expected from undirected evolution. Charles Darwin once admitted to his friend and supporter the botanist Asa Gray that when he looked at the tail feather of a peacock, it made him sick.² Why? Because it is difficult to believe that the beautiful and intricate design in that feather could have been produced by chance alone. The same can be said for a zebra's stripes or for many other biological peculiarities.

No less marvelous are the intricacies of genetic systems. In each of the cells in our bodies there are more than 3 billion bits of genetic information, some in very specific order. This information, which is intricately folded into each cell, would be four feet long when stretched out, and we have about 10 trillion cells in our bodies, each with this information. Added to this is the capability of reproduction and growth. It is difficult to think that all of this could have developed without intelligent guidance.

Probably the biological structure that is most awe-inspiring is the human brain. It contains 14 billion cells interconnected by some 250,000 miles of fibers. That we can think straight—at



By Ariel Roth
*Director, Geoscience
Research Institute*

least, we hope we do!—is a miracle of creation. To this must be added the special functions of the brain that are beyond the understanding of science. I refer to such factors as consciousness, love, loyalty, and morality. Truly we can say with the psalmist: "I am fearfully and wonderfully made" (Ps. 139:14). There is much scientific deduction that speaks of a Creator.

As we look into the evidence of past life on the earth as seen in millions of fossils, another fact seems to come forth in support of creation. We do not find the intermediates that would be expected from one kind to another if evolution were true. For instance, when we find a unique animal such as a fossil turtle, we can always recognize it as a fossil turtle. The intermediate stages between the turtle and whatever animal it is supposed to have evolved from are lacking.

Paleontologist David Kitts of the University of Oklahoma has pointed out that for more than a century the study of fossils "has presented some nasty difficulties for evolutionists, the most notorious of which is the presence of 'gaps' in the fossil record."³ These gaps are especially conspicuous between the larger categories of plants and animals. Even the newer ideas that evolution proceeds in a stepwise pattern would require that we find many intermediates between the larger categories of organisms. They are absent, and the fossil record also testifies of creation.

All Is Not Well With Creation

Yet as we look at creation, all is not well. Have you ever wondered if God created sharks that kill human beings? And what about bedbugs? These insidious and persistent creatures have ruined many good nights of rest. Some individuals have tried to explain their presence in creation by suggesting that God made them to keep us from sleeping too much! The same line of reasoning has been used in suggesting that God created mice to teach us to put things away.

The Bible has a better explanation. Genesis 3:14-19 speaks of a curse on nature resulting from man's fall, and Romans 8:22 tells us "that the whole creation groaneth and travaileth in pain until now." Sin has had its effect in nature, with degeneration proceeding for thousands of

years and disease and death taking their toll. Yet creation is so remarkable that in spite of the effects of sin, nature dramatically testifies of a Creator.

Problems With Science

Other problems not especially inherent with evolution itself need to be considered. Two centuries ago the French mathematician-astronomer Pierre-Simon de Laplace developed the nebular hypothesis that proposed that the solar system originated by condensation from vaporous matter. Laplace, who had by then become famous, decided to present a copy of one of his books to the emperor Napoleon, who had been informed in advance that the book contained no mention of God. The emperor asked Laplace why he had never even mentioned the Creator of the universe in his book. Laplace replied tersely "that he had no need of that particular hypothesis."⁴

The tendency in science toward self-sufficiency, as illustrated by Laplace's comment, is important in determining the intrinsic value of scientific conclusions. The much-respected scientific philosopher Michael Polanyi⁵ has commented on the problem. He feels that the deep-seated problem between science and all other cultures stems from the circumstances associated with the origin of modern science. As science developed, it rebelled against medieval thought and authority, rejecting reasoning based on premises and chose sense perception as the means of establishing truth. The liberating influence of this new mode of investigation later turned pathological when science limited reality to only sense perception. This resulted in a purely mechanistic theory of the universe.

Different Views

As the ideas of science regarding evolution and the long ages for the development of advanced forms of life gained approval, many leading churches attempted to accommodate the new ideas into their theology. Views intermediate between creation and evolution developed. These views, which are prevalent in most mainline churches today, suggest that life developed over many millions of years and that God was involved in various degrees in this process. Some suggestions are that God exists but is not involved, or that He

only originated life, and evolution proceeded by itself afterward. Others propose that He helped the process of evolution, or that He created at intervals over very long periods of time.

All of these ideas are contrary to the biblical model of beginnings, which holds that God created all in six days and rested on the seventh day.

Many theologians, in attempting to reconcile ideas of long ages with the Bible, usually suggest that the biblical account of beginnings is only an allegory. It is frequently stated that the message of Genesis is that God is Creator, but the account itself is not factual. One cannot take this position without bringing into question the integrity of the leading Bible personalities. Christ and God and the apostles Peter and Paul all refer to the Creation and the Flood as factual events (2 Peter 3:3-7; 1 Peter 3:20; 1 Cor. 15:22, 45; Heb. 11:7; Matt. 19:4; 24:37-39; Ex. 20:11; and Isa. 54:9). Their testimony authenticates both the Creation and the Flood. It turns out that if you believe in the biblical account of beginnings, you are in the good company of Peter, Paul, Christ, and God.

It would be a strange God who would create over millions of years and then ask us to keep the seventh-day Sabbath as a memorial of His having created all in six days. It would likewise be a strange God who would allow His prophets to be deceived for millennia about the all-important question of beginnings, only to wait for James Hutton and Charles Darwin to give us the correct picture of beginnings.

The Seventh-day Adventist Church, with the Sabbath as a memorial of creation and with the three angels' messages emphasizing God as Creator, has a special mission for this day. Unfortunately, the same pressures that have caused other churches to allegorize the biblical account of beginnings are upon us. Some among us wonder if the current scientific concepts of long ages for the development of life should not take precedence over the biblical model of beginnings. Such discussions require patience and understanding, but we must not lose sight of the fact that one of the great contributions of Adventism has been its firm confidence in God's Word.

Probably the most distinctive doctrine of the Seventh-day Adventist Church is the


Sabbath. That doctrine as a memorial of God's creation in six days is in jeopardy when we begin surmising that life developed over millions of years. And when God's creative acts are brought into question, it also casts doubt on His ability to re-create and redeem us. The message of God's grace and forgiveness and of His power to redeem us all rests on confidence in His Word. The world needs that confidence that many might believe in Him and be ready for His return.

We Will See a New Heaven and a New Earth

The time will come when we will see a new heaven and a new earth. John the revelator was privileged to get a glimpse of this new creation (Rev. 21:1). He talks about a holy city coming down from heaven as a bride, with the brilliance of a precious jewel (verses 2, 11). He mentions a time when all tears will be wiped away, when there will be no more death, no crying, and no pain (verse 4).

Ellen White also viewed a little of that better land: "The wonderful things I

there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world" (*Early Writings*, p. 19). After finding herself on earth again, she commented: "Oh, how dark this world looked to me. . . . I had seen a better world, and it had spoiled this for me" (*ibid.*, p. 20).

Today we see a creation that, though marvelous, is marred with sin. But soon we shall see God's perfect creation in peace and resplendent glory. And we shall behold Him in the wonders of His creation! Let us do all we can to prepare the world for that wonderful event. 

¹ G. Wald, "The Origin of Life," *Scientific American* 191, No. 2 (1954): 46.

² F. Darwin, ed., *The Life and Letters of Charles Darwin* (London: John Murray, 1888), vol. 2, p. 296.

³ D. B. Kitts, "Paleontology and Evolutionary Theory," *Evolution* 28: 458-472.

⁴ Quoted in W. C. Dampier, *A History of Science and Its Relations With Philosophy and Religion*, 4th rev. ed. (Cambridge: Cambridge University Press, n.d.), p. 181.

⁵ M. Polanyi, *Knowing and Being* (Chicago, University of Chicago Press, 1969), p. 41.

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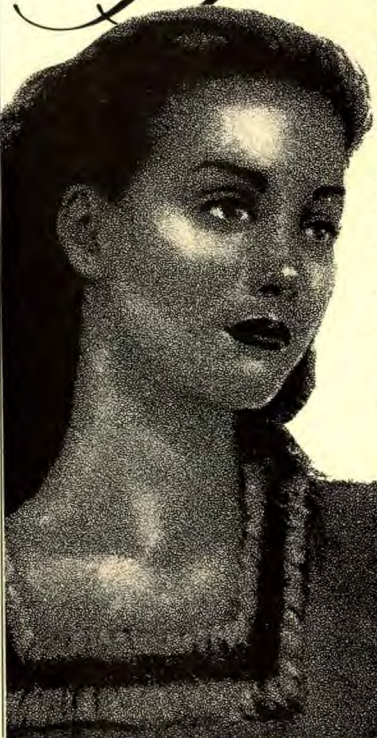
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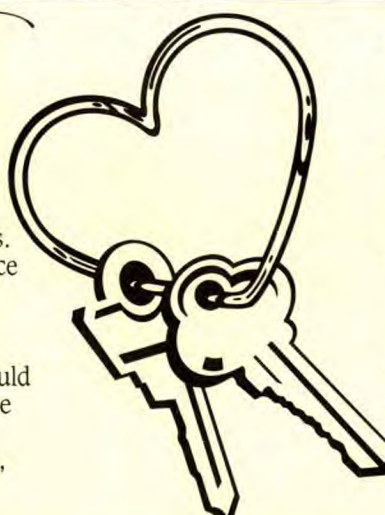
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Zipporah

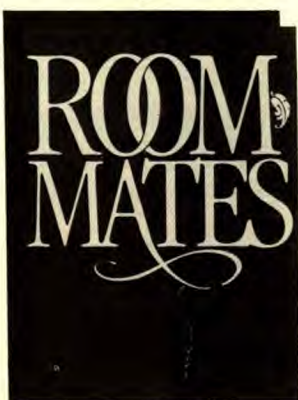

She was a beautiful Midianite shepherdess. He was an Egyptian prince fleeing for his life. She resisted the attraction between them, as if she already knew what it would cost her to love one of the greatest men in Hebrew history. By Lois Erickson, author of the best-seller *Leah*.

ROOM MATES

A bittersweet story of how two college friends of different religions help each other find God, and what happens when the people they love choose to leave Him behind. Writing with keen sensitivity and incredible insight, Trudy Morgan brilliantly deals with the pressures, demands, and issues bombarding academy and college kids today.

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"BOOKS YOU CAN TRUST IN A WORLD OF CHANGE."



AP PhotoColor

Midnight, November 9, 1989: Jubilant Germans from East and West Berlin crowd on top of the wall that held them apart for 28 years.



REVIEW AND HERALD® PUBLISHING ASSOCIATION

Session actions

Fifty-fifth General Conference session, July 5, 1990, 3:00 p.m.

The actions of the General Conference session were published in the daily bulletins of the *Adventist Review* as usual. For the convenience of General Conference Committee members the actions are also being printed and sent to the field in the same format as the minutes of the General Conference Committee. Reference lines and administrative year numbers are included where applicable. For convenience all actions will be indexed.

1990 General Conference Session Delegates-at-Large—Article III, Sec. 3(c)

Voted, 1. To waive the reading of the names of the 68 delegates to the fifty-fifth General Conference session, provided for under Article III, Section 3(c) of the constitution, listed in the agenda.

2. To ratify the credentials of the 68 delegates listed under the General Conference Constitution, Article III, Section 3(c).

1990 General Conference Session Delegates-at-Large—Article III, Section 3(b) (25 percent provision)

Voted, 1. To waive the reading of the names of the

delegates to the fifty-fifth General Conference session, provided for under Article III, Section 3(b) of the constitution, listed in the agenda.

2. To ratify the credentials of the delegates listed under the General Conference Constitution, Article III, Section 3(b).

Daily Program Approved

Voted, To approve the daily program for the fifty-fifth General Conference session as it appears in the session program booklet.

Agenda Approved

Voted, To approve the agenda for the fifty-fifth General Conference session as it appears in the session agenda notebook.

1990 General Conference Session— Standing Committees

Voted, To approve the following standing committees for the 1990 General Conference session:

Constitution and Bylaws

Calvin B. Rock, Chairperson

Fred G. Thomas, Secretary

Members: Erich Amelung, Alva Appel, Bert B. Beach, J. William Bothe, Walter E. Carson, Robert L. Dale, Jose H. Figueroa, Jr., Bekele Heye, Tong C. Kim, Herbert S. Larsen, Nancy Marter, D. Malcolm Maxwell, William L. Murrill, R. H. Nagel, Robert W. Nixon, Robert E. Osborn, Jan Paulsen, Julieta Rasi, Robin D. Riches, Elaine

Nominating Committee Report—1

Voted, To approve the following partial report of the Nominating Committee:

General Conference

President, Robert S. Folkenberg

Robinson, D. A. Roth, G. Ralph Thompson, A. H. Tolhurst, Donald W. Welch, John F. Wilkens, Ted N. C. Wilson, Norman J. Woods, Henry M. Wright, F. Donald Yost.

Delegates, Seating of Additional, and Additional Standing Committee Assignments

Enoch Oliveira, Chairman

Fred G. Thomas, Secretary

Members: Ralph P. Bailey, Robert L. Dale, Georges



At the Sabbath morning worship service Robert Folkenberg (left) and Neal C. Wilson called for church unity as the mantle of responsibility fell upon a new president.

Nominating Committee Report—2

Voted, To approve the following partial report of the Nominating Committee:

General Conference

Secretary, G. Ralph Thompson

Treasurer, Donald F. Gilbert

Africa-Indian Ocean Division

President, Jacob J. Nortey

Eastern Africa Division

President, Bekele Heye

Far Eastern Division

President, Ottis C. Edwards

Inter-American Division

President, George W. Brown

Union of Soviet Socialist Republics Division

President, M. P. Kulakov

South American Division

President, Joao Wolff

Trans-European Division

President, Jan Paulsen

Steveny, G. Ralph Thompson.

Uganda Union Mission—New Union Mission

Voted, 1. To recognize and record the organization of the Uganda Union Mission as of January 1, 1987.

2. To accept the Uganda Union Mission into the world sisterhood of unions of the Seventh-day Adventist Church.

Colombia Union Mission/ Venezuela-Antilles Union Mission— New Union Missions

Voted, 1. To recognize and record the reorganization of the former Colombia-Venezuela Union Mission into two new union missions known as the Colombia Union Mission and the Venezuela-Antilles Union Mission, effective March 9, 1989.

2. To accept the Colombia Union Mission and the Venezuela-Antilles Union Mission into the world sisterhood of unions of the Seventh-day Adventist Church.

French Antilles-Guiana Union Mission/ Haitian Union Mission—New Union Missions

Voted, 1. To recognize and record the reorganization of the former Franco-Haitian Union Mission into two new union missions known as the French Antilles-Guiana Union Mission and the Haitian Union Mission, effective March 21, 1989.

2. To accept the French Antilles-Guiana Union Mission and the Haitian Union Mission into the world sisterhood of unions of the Seventh-day Adventist Church.

Union of Soviet Socialist Republics Division of the General Conference of Seventh-day Adventists

Voted, 1. To approve the organization of the Union of Soviet Socialist Republics Division of the General Conference and its five union conferences, viz. the Baltic and Byelorussia, Moldavia, Russian Federated, Southern, and Ukrainian union conferences, and the election of officers and other personnel.

2. To accept the Baltic and Byelorussia, Moldavia, Russian Federated, Southern, and Ukrainian union conferences into the world sisterhood of unions of the Seventh-day Adventist Church.

Seating of Delegates From New Division and Unions

Voted, To approve the seating of delegates from the Union of Soviet Socialist Republics Division of the General Conference and its five union conferences, viz. the Baltic and Byelorussia, Moldavia, Russian Federated, Southern, and Ukrainian Union conferences.

ENOCH OLIVEIRA, *Chairman*
G. RALPH THOMPSON, *Secretary*
FAY WELTER, *Recording Secretary*

Global Strategy Resolution

Whereas, the primary mission of the Seventh-day Adventist Church is to preach the everlasting gospel of our Lord and Saviour, Jesus Christ, and to teach the commandments of God to every "nation, and kindred, and tongue, and people,"

Whereas, the threat of secularization and materialism; the difficulty of fully utilizing all the gifts of the Spirit; and the reluctance to make organizational adjustments in order to meet current opportunities, all combine to endanger the SDA Church and divert us from our global mission and the reason for our existence, and

Whereas, this fifty-fifth session of the General Conference of Seventh-day Adventists is God's highest representative assembly and voice of authority on earth and as such provides the best opportunity to reassert the primacy of the mission and message of the church, it is

GC SNAPSHOT



A delegate shares his views during a business session.

Voted, To accept and enthusiastically endorse the concept of Global Strategy, as adopted by the 1989 Annual Council, and to mobilize every believer and all church organizations and institutions in achieving our global mission.

Nominating Committee—Membership Appointment

Voted, To appoint the following as members of the standing Nominating Committee of the fifty-fifth session of the General Conference of Seventh-day Adventists:

A. S. Abdulmajid, Caleb O. Adeogun, Japheth L. Agboka, Yawogan Donouali Ahama, Adekunle Alalade, Eliel Almonte, Peter N. Anassi, Gilbert Ang'ienda, G. M. Asanyo, Paul K. Asareh, George Atiga, Glenn Aufderhar, Roberto C. de Azevedo, Pablo Balboa-Sanchez, Sergio Balboa-Sanchez, Derek C. Beardsell, Hermann Beier,

Emmanuel Benoit, K. Bhaskara Rao, Samuel F. Bhebe, Guillermo E. Biaggi, A. N. Birai, Bekele Biri, J. B. Bohannon, Darci M. de Borja, Carlos M. Borda, James T. Bradfield, V. L. Bretsch, Stennett H. Brooks, J. M. Campbell, Ismael Castillo, R. Ernesto Castillo, S. Chand, Fortunato Chichuala, C. S. J. Chinyowa, Silvanus N. Chioma, Amos H. Cooper, Wilfred Corredera,

Jose O. Correia, Cami B. Cruz, Jaime Cruz-Pereyra, J. Dass, Thomas Davai, Pedro Balanca De Freitas, D. Douglas Devnich, P. M. Diaz, Charles E. Dudley, Nelu Dumitrescu, George Egwakhe, Laurence J. Evans, Jean-Pierre Fasnacht, Luis Florez, Robert S. Folkenberg, Philip S. Follett, Mrs. Louise Fomuso, Peter Foo, Luiz L. Fucker,

Agustin Galicia, R. Gary Garner, H. V. Gayares, Joseph Germain, L. Stephen Gifford, James Gilley, R. J. Gombwa, Helmut A. Gomes, Isaac Gomez-Tenorio, Aristides Gonzalez, Rodolpho Gorski, Tenvi Grajales, Lauro Grellmann, Juan Guerrero, Roberto Gullon, I. A. Gumenyuk, Joseph E. Gurubatham, Robert Hall, Sang Woo Han,

Harold G. Harker, Alex Hendriks, Desmond B. Hills, David B. Hinshaw, Sr., Jeddy Hooker, P. N. Hosten, Everette W. Howell, Eugene Hsu, Samuel Idrogo, B. E. Jacobs, Donald Jacobsen, Asser Jean-Pierre, Russell Jensen, Conrado M. Jimenez, Roland L. Joachim, Svein B. Johansen, George C. Johnson, Bruce Johnston, Belgrove N. Josiah,

Bigirimana Kalemera, Gerry D. Karst, J. I. Khonghat, Alvin M. Kibble, Erwin Kilian, N. N. Kisli, Harald Knott,

G. V. Kochmar, Arno H. Kohler, Rolf H. Kvinge, J. N. Kyale, Robert E. Kyte, Jaiyong Lee, Paulo Leitao, Lionel Leitzke, W. Richard Leshar, Richard Liu, E. Long, Jovan Lorencin, Hyung Hwan Lyu, E. M. Macalintal, Ratsioharana Mahatana,

Mrs. Florence M. Manduku, R. G. Mannors, W. L. Masoka, Efrain Roberto Mato, Siegfried G. Mayr, Seraya Mbangukira, Alfred C. McClure, Donald W. McFarlane, S. N. McKinney, Garwin B. McNeilus, Cyril M. Miller, Armando Miranda, Errol Mitchell, Mrs. E. Mkwizu, U. Mo-hanlingum, Eric P. Monnier, Gonzalo Monroy, Jean Ignace Montille, Mrs. Ruth Moomba, Reuben P. Morale, Haroldo Moran, T. J. Mostert, Jr., A. M. Modhaapula, Arovel O. Moura, Gerimoio Muchanga, M. M. Murga, Eric John Murray, Mishael S. Muze, Lameck Mwamukonda, Nyembo Mwema, Moses Mwenya, Oreste Natera, C. C. Nathaniel, R. R. Ndhlovu, V. S. Neikurs, Johann Niedermaier, E. E. Njagi, Karel Nowak, Antoine Oculi,

Wandyr M. Oliveira, Ivan Omana, Isaac Opazo, Brempong Owusu-Antwi, Zeth Palangan, L. R. Palmer, S. K. Pandit, Remberto Parada, Ralph P. Peay, Robert G. Peck, Ruben Pereyra, Juan O. Perla, Yves Pierre, Robert G. Pierson, C. S. Plummer, Moses Po, Leonel Pottinger, V. I. Prolinsky, Carlos Puyol, L. D. Raelly, Donato Ramirez, Alex Rantung, Benjamin Reaves, Benjamin Reichel,

S. M. Reid, Felix Rios, Demitrio Robles, Ruben Rodriguez-Ramirez, Alipio B. da Rosa, Joaquin S. Rosendo, E. Olavi Rouhe, Restituto B. Sabate, Eliseo Sanchez, Hector Sanchez, Merari R. dos Santos, Mrs. Eleanor M. Scale, Livingstone Sebunya, Silas Senkomo, Thein Shwe, Marudin Siagian, Susan Sickler, Eurides B. da Silva, Jeno Szigeti,

Isara Toeaso Tago, Robert Taylor, E. Tetteh, Steven W. Thompson, Joel O. Tompkins, Joan Tonge, Wod Upio Unen, Bertil Utterback, I. I. Velgoshia, Hernan Luna Victoria, V. S. Wakaba, Arturo Weisheim, L. B. Wellington, Major C. White, J. F. Wilkens, J. Willmott, Colin M. Winch, Ronald M. Wisbey, Truneh Wolde-Selassie,

Siew Fee Wong, Jacqueline Wosinski, Rowland C. N. Wosu, Yukio Yokomizo, Iszo O. Zelaya, V. Zilgalvis.

Adjourned.

ENOCH OLIVEIRA, *Chairman*
G. RALPH THOMPSON, *Secretary*
FRED G. THOMAS, *Actions Editor*
FAY WELTER and ROWENA J. MOORE, *Recording Secretaries*

Second business meeting

Fifty-fifth General Conference session, July 6, 1990, 9:30 a.m.

THEIN SHWE: [Opening prayer.]

B. G. MUGANDA: Welcome to our business session this morning, where we will hear thrilling reports from all over the world about what God has done for us.

C. B. ROCK: Our first major business is to hear the report of the secretary, which he will bring to us in a moment. But first the editor of the *Adventist Review*, W. G. Johnsson, has a presentation to make.

W. G. JOHNSSON: The *Review* and *Herald* first began to issue General Conference session bulletins in 1887, and ever since then these great sessions of God's people have been marked by these bulletins. They are the official minutes of the session. It is with great pleasure that I bring you the first bulletin of the session. Delegates will be receiving *Bulletin* No. 1 later in the morning. There will be 10 bulletins. I want to tell you that these bulletins are available only because of the blessing of the Lord. Many people work around the clock—the team here in Indianapolis, another group that works through the night at the *Review* and *Herald*. The bulletins come off the press at 3:00 a.m. and are taken to the plane and flown here, ready to distribute each morning. [The editor presented the first copy to Neal C. Wilson, president of the General Conference.]

G. RALPH THOMPSON: I am pleased to present the report of the Secretariat of the General Conference. I have the privilege of working with a great group in Secretariat. I am

personally very proud of the Secretariat staff of the General Conference. [Elder Thompson then introduced members of the Secretariat staff: F. G. Thomas, C. D. Watson, D. A. Roth, M. T. Battle, S. Young, L. R. Ranzolin, R. L. Dale, and M. C. Van Putten.]

Now to our report. [The full text of the report of the secretary appears on pages 12-15 in *Bulletin* No. 2.]

C. B. ROCK: We have had rehearsed for us the history of God's guidance and blessings in the growth of this great church around the world, and we thank you, Mr. Secretary. Our hearts have been buoyed. [At this juncture the chairman invited the delegates to engage in a season of prayer.]

R. BASULTO: [Brought greetings from the believers in Cuba and expressed appreciation for being able to attend a General Conference session.]

C. B. ROCK: It is time now for the report of the General Conference treasurer, D. F. Gilbert.

D. F. GILBERT: It is a pleasure to serve the Lord and the church. We are thankful that we have such a wonderful team of Seventh-day Adventist treasurers. Each one of the treasurers is an important part of the financial team of the world church. [Elder Gilbert introduced members of the General Conference Treasury team: W. L. Murrill, R. E. Osborn, F. L. Jones, G. H. Crumley, D. E. Robinson, and K. H. Bahr. He also introduced D. Dennis, auditor.]

[The full treasurer's report appears in *Bulletin* No. 2.]

F. G. THOMAS: We have three names to suggest as additional delegates-at-large under the 25 percent provision. The names are as follows: R. D. Edwards, Delores Slikkers, and J. V. Stevens, Sr. I move the approval of these names. [The motion was seconded and voted.]

C. B. ROCK: The report of the treasurer will be completed at our afternoon session.

ROBERT WONG: [Benediction.]

C. B. ROCK, *Chairman*
SAMUEL YOUNG, *Secretary*
C. D. WATSON and D. A. ROTH,
Proceedings Editors

Session actions

Fifty-fifth General Conference session, July 6, 1990, 9:30 a.m.

Seating of Additional Delegates

Voted, To seat the following additional delegates-at-large under the 25 percent provision of Article III, Section 3(b) of the constitution:

Rex Edwards, Delores Slikkers, John V. Stevens, Sr.

CALVIN B. ROCK, *Chairman*
SAMUEL YOUNG, *Secretary*
JUNE FRANKLIN, *Recording Secretary*

Third business meeting

Fifty-fifth General Conference session, July 6, 1990, 2:00 p.m.

M. H. STEVENSON: [Directed the song service and announced special musical groups.]

TED N. C. WILSON: Welcome to the business session this afternoon.

JULIENNE AGNERO: [Prayer in French.]

R. J. KLOOSTERHUIS: B. B. Beach, director of the Department of Public Affairs and Religious Liberty, will introduce a special distinguished guest.

B. B. BEACH: During this General Conference session we will have the pleasure of introducing from time to time special guests representing other religions, and we feel very honored with the presence of these observers to our General Conference session. Peter Leonid is an archbishop of the Bulgarian Orthodox Church. He is acquainted with our church. He has visited some of our institutions in England and the United States. We are delighted he can give us a few words of greeting.

PETER LEONID: On behalf of the Bulgarian Orthodox Church I wish to bring greetings to all here who are representing our Bulgarian people. I am deeply impressed with all the things that I have seen, heard, and learned here in America and at this General Conference session. With your approval, I wish to take your regards and greetings to all Bulgarians. Also, I ask that you pray for me and my Bulgarian people. [Applause.]

R. J. KLOOSTERHUIS: Now we will continue with the report by D. F. Gilbert, General Conference treasurer. [The full treasurer's report appears in *Bulletin* No. 2.]

W. L. MURRILL: [Presented the financial reports, which will appear in a later bulletin.]

J. E. POWERS: [Presented the auditor's statement, which was accepted.]

D. F. GILBERT: With this information as we have presented it to you and to this delegation on the finances of the General Conference office and this financial activity, I would like to recommend the acceptance of the audited financial statement composite as of December 31, 1989. [Motion was seconded and voted.]

R. J. KLOOSTERHUIS: Thank you very much, Elder

Gilbert, for this report from the Treasury. Now we would like to turn to another item, the statistical report, which F. D. Yost will present.

F. D. YOST: [Presented the statistical report, which will appear in *Bulletin* No. 8.]

R. J. KLOOSTERHUIS: It would be appropriate to have a word of prayer for God's guidance and for His protection on His work around the world, especially to thank Him for what He has done through the Seventh-day Adventist Church up until now. [At this point W.R.L. Scragg led out in a season of prayer.]

I have just received some indication from the Nominating Committee that they are requesting us, if possible, to continue just a little longer. It just might be that we will have a report from them. If you will be kind enough to indulge in this area, we have a few items of business we may present to you and thus wait, perhaps, for a partial report from the Nominating Committee. F. G. Thomas has an item on the seating of delegates at this point.

F. G. THOMAS: We have two recommendations concerning the seating of delegates under the 25 percent provision. The Southwestern Union requests that Claudia Coggin be replaced by M. Voegelé; the Inter-American Division would like to recommend adding the name of Rolando Mogado to its quota. I move that we accept the replacement for the Southwestern Union and the additional name for the Inter-American Division. [The motion was seconded and voted.]

R. J. KLOOSTERHUIS: We now go to the next item on our agenda, the General Conference Constitution and Bylaws amendments.

F. G. THOMAS: At the General Conference session in 1985 action was taken requesting the General Conference Committee to set up a Constitution and Bylaws Committee to bring recommendations to this session. That committee was set up, and the recommendation you have before you is from that committee. As you will note, there are a number of changes. Many of them are only cosmetic, but several of them have substance. The wording being added is underlined, and the wording being deleted is stricken



Crowds of worshipers made their way to the Hoozier Dome on Sabbath, July 7.

out. I move that we accept each change separately, and then when we come to the end of the recommendations that we accept them as a whole. We cannot possibly complete this in one sitting, so whatever we vote today, we will hold until the proposals have been approved. Then the complete action will appear in the minutes and in the *Adventist Review* on whatever day next week that happens to be. So, Brother Chairman, I move that we adopt this procedure. [The motion was seconded and voted.]

[L. T. Geraty and K. H. Benz raised questions concerning clarification of the statistical report.]

R. J. KLOOSTERHUIS: At this time I would like to introduce to you the vice chairman of the Nominating Committee, D. B. Hills.

D. B. HILLS: The Nominating Committee of 226 people met from 8:00 a.m. to 5:00 p.m. At the commencement 24 qualities on the office of president were listed. Twelve names were nominated. The first was the name of Neal C. Wilson. Many speeches were made concerning the outstanding ministry and service Elder Wilson has given as the leader of the General Conference and during his previous service as vice president for North America. Many spoke of the respect and love that exists in the world field

for Elder Wilson and his ministry, and of the outstanding service he has given to the church.

After discussion of each name, prayer was offered, and the balloting began. At the conclusion of balloting, a name was placed in nomination, but the person nominated declined. So the Nominating Committee repeated the process with a fresh list of nominations. Again there was discussion, and on several occasions the committee knelt for prayer. Just 30 minutes ago the final decision was made.

Now I am going to call on the secretary of the Nominating Committee, B. Reaves, to bring to you the name that has been placed in nomination for the president of the General Conference, and after it has been moved and seconded, I would like the privilege of introducing A. C. McClure to give the background on the person so that we might become acquainted with the one nominated for this office.

B. REAVES: The Nominating Committee submits the following partial report: Recommended to elect the following person to occupy the position of president of the General Conference of Seventh-day Adventists: Robert S. Folkenberg. I move this recommendation.

R. J. KLOOSTERHUIS: A name has now been placed in nomination. Before we proceed to the vote, I would like to request A. C. McClure to give some information on the person who has been placed in nomination.

A. C. MCCLURE: It is my distinct privilege to be able to give you a little background information on Elder Folkenberg and his wife, who are truly a world couple. Elder Folkenberg has served as the president of the Carolina Conference in North America for the past five years. Previously this couple served in the Inter-American Division for 19 years. Elder Robert Folkenberg was born in Puerto Rico. His wife, Anita, was born in Havana, Cuba. Elder Folkenberg's parents, Elder and Mrs. Stanley Folkenberg, have been church leaders in the Inter-American Division, the Euro-Africa Division, and the North American Division. Mrs. Folkenberg's parents, Elder and Mrs. Kenneth Emmerson, served in the Inter-American Division and the South American Division, and Elder Emmerson was treasurer of the General Conference for a number of years.

The one who has been nominated as our General Conference president received his educational training at Andrews University and at Newbold College in England. He began his ministry as a singing evangelist in the North American Division. Bob and Anita then accepted an in-

GC SNAPSHOT



Photographers vie for positions to capture the excitement and beauty of the musical presentations during the Sabbath worship service.

invitation to Inter-America, where Bob began his work in Panama as a pastor. Following that, he became the president of the Honduras Mission, then was elected president of the Central American Union Mission. He was later the assistant to the president of the Inter-American Division, and five years ago at the General Conference session was one of those seriously considered for president of the Inter-American Division.

Bob and Anita are greatly loved and highly respected in the Carolina Conference. He has had a great deal to do with helping Elder Wilson and the administrative team of the General Conference develop Global Strategy, which is being launched at this session.

Elder Folkenberg is fiscally very responsible and knowledgeable. He can read and analyze a financial statement as well as most treasurers can. He is a man of great balance and keen intellect; he is culturally sensitive, he is multi-

lingual, he is theologically sound and well-balanced, and he is spiritually strong. Though we very much regret to see the Folkenbergs leave the Southern Union, we are pleased to share them with the world.

R. J. KLOOSTERHUIS: Elder Wilson, would you like to make a statement?

NEAL C. WILSON: My fellow delegates, brothers and sisters, as of noon today it was quite apparent to me that the Nominating Committee wanted to make a change. Anyone who allows himself to be nominated for an elective position in this church should understand and have no regrets when the process that elected him may decide, using the same process, to elect someone else. This is the test and measure of an individual who allows himself or herself to be elected. When one accepts responsibility in this church and feels called of the Lord to do so, he does his very best with all that God gives him to fulfill. Then if the Lord releases him, he has no problem. I believe that this church works through committees. I have upheld that, I've endorsed it, and I believe it this evening.

It was my privilege last evening to look into the faces of the majority of the Nominating Committee. I know a great many of those individuals. I believe in them. When we elected a chairman and a secretary of that committee, I believed in them. So Elinor and I have remained very calm and peaceful, undisturbed. It's others who have been disturbed today, not Elinor and I. We have felt very clear that God would indicate His leading through the process that this church has accepted and that we must, my brothers and sisters, continue to respect. We believe that the Lord leads in these ways. Elinor and I have had 12 wonderful years of the opportunity of trying to give leadership to the church. We have done our best, and what we have done we have done in genuineness. Let no one try to suggest that we have not done it with a full conscience. I want you to know that whatever we've done we've done conscientiously. There has been no manipulation. There has been no attempt to circumvent properly constituted church authority, regardless of what some people may say. My appeal to you this evening is to give the one who has been suggested by the Nominating Committee our strong, prayerful, undivided support. And I tell you that he's going to need it.

The times ahead of us are not going to be any easier. We have come through turbulent times during the past 10 to 12 years in this church. We have faced a variety of complicated situations. I praise the Lord tonight that even though we may have made some mistakes, there have been many victories in this church. They far outweigh some of those things that have happened that we wish could have been different. I want to tell you the most difficult days are ahead, but also the grandest days for this church. And I'm happy that the Nominating Committee has selected an

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individual who is a young man. Bob and Anita came to serve in the Columbia Union as singing evangelists when I was the president of that union. We got acquainted with them then. We loved them then. We love them today.

Now, Brother Chairman, tonight the Sabbath is on its way, soon to be here. It must be a day of rejoicing and blessing for God's people, not a day of discussion, second-guessing, and wondering why. What we need to do now is rally together and move ahead. God can bring great blessings to us. Elinor and I want to thank you for the privilege that we have had these past few years of attempting to carry out the wishes of this church. I believe God is going to lead in the rest of the work of the Nominating Committee. I trust that we will have unity. As many of my colleagues know, and as Ellen White has exhorted us, we need unity in this church. We don't really have it the way we would like it today. There are still some lessons this church needs to learn. There are still some moral victories to be gained in this church. There are gulfs and separations. But I'm thankful that the Lord in His grace will help us to bridge those things and bring us together for the last great final thrust. You must know that in my heart is a tremendous concern about the success of achieving our global mission through Global Strategy. You know also that one of my great concerns is that the Holy Spirit will be given the opportunity to take full possession of our lives and hearts. This is what this church needs. We have a sacred responsibility. Elinor and I will sleep peacefully tonight. There are no regrets on our part. Rest assured that we do not feel rejected at all. My confidence tonight is absolutely assured. It couldn't be stronger. I plead with you, don't have any pity for us. Have pity for Bob. Stand by him and with him. Believe me, he needs it. There's no one in this hall who knows that better than I.

I would like to leave with you something that I treasure, that I believe the Lord would like to have me share with you. It's a very short quotation, two sentences from the book *Evangelism*, page 213. Ellen White says, "Christ prayed that His followers might be one as He and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren." That is my appeal. Please, tonight do the right thing and let us start the Sabbath in unity and with rejoicing. Elinor, come and join me here. [Standing applause.]

R. J. KLOOSTERHUIS: Elder Wilson, thank you for words so appropriate and so gracious. We appreciate you very, very much.

Now, all those in favor of this motion that is here placed before us, I invite you to stand. Thank you. Be seated, please. Those who oppose, please rise. That seems to me a unanimous decision. [Applause.] Elder Folkenberg, welcome! We are thankful for God's guidance and His leadership. May He bless you as you assume this very important role.

R. S. FOLKENBERG: I don't believe it is possible to feel more inadequate. Especially when one considers the breadth and the depth of one's predecessor. Rarely has the church had the privilege of being led by so gifted and so talented a leader. I have learned to love, appreciate, and respect Elder Wilson. His ability to remember people's names, places, and events, and his grasp of the intricacies of culture and geography, simply cannot be replaced. No one could fill the place of Elder Wilson.

But I stand here humbly today, doing so only because the real President of the General Conference of Seventh-day Adventists is the Lord Jesus Christ. [Applause.] The mountains that have to be scaled are too high for any human or any committee to ascend alone. But there is no mountain too high that we together with the Lord cannot scale. I believe fervently that there is no challenge so deep, no difficulty so apparently unsolvable, that the Lord cannot provide the answer. I humbly and sincerely and deeply crave your continuous prayers, that the foundations that have been so beautifully laid in the past, that the growth we have seen in these past years in this beloved church may, through the Pentecostal outpouring of the Holy Spirit, increase logarithmically in the days ahead.

With God we can do anything. But we must remember that it is God who does it. I wish Anita could have been here. She found out about this only a few moments ago; she spent the day in preparation for the Spanish Sabbath

school class tomorrow. But at an opportune moment you will make her acquaintance. Thank you for your prayers. Let's pray that God will pour out His Spirit as we continue the session with the wonderful spirit that has been manifested thus far. Let us rejoice in a wonderful Sabbath together. Thank you. God bless you each. [Applause.]

R. J. KLOOSTERHUIS: Fellow delegates, I would like to invite you to stand. I'm going to request that B. Reaves offer a dedicatory prayer at this point, and it will be considered the close of our session.

B. REAVES: Father, we come to this moment, subdued by a bewildering turn of events that none could have predicted, but that all are convinced was in Thy leading and Thy divine providence. Our Leader, who guides this church, is Jesus Christ. His servant just spoke to us of his

sense of inadequacy, and he is correct. He is inadequate. But he is confident, as are we, that Thou wilt be his sufficiency, and we praise Thee for that blessing. We pray, Father, Thy ministry and guidance in the lives of those who now lead us, but we pray also for Thy continued blessings upon the lives of the ones who have so faithfully served us. And because of Thy love for this church and Thy people, we go now into the Sabbath in celebration that this church is the apple of Thine eye and that the future of this church is assured in Thy grace. In Jesus' name, Father, we thank Thee. Let all the people say amen.

R. J. KLOOSTERHUIS, *Chairman*
M. C. VAN PUTTEN, *Secretary*
C. D. WATSON and D. A. ROTH,
Proceedings Editors

Session actions

Fifty-fifth General Conference session, July 6, 1990, 2:00 p.m.

Financial Reports/Auditors' Statement for Quinquennium 1985-1989

Voted. 1. To approve the financial report of the General Conference of Seventh-day Adventists for the quinquennium (1985-1989) including the operations of the General Conference, the General and Hospital Retirement Plans, the General Conference Corporation, and the General Conference Association of Seventh-day Adventists.

2. To approve the auditors' statement of Maner, Costerisan, and Ellis, certified public accountants, read by Jack Powers.

Seating of Additional Delegates

Voted. To seat the following delegates-at-large under the 25 percent provision of Article III, Section 3(b) of the constitution:

1. Myron Voegelé in place of Claudia Coggin, Southwestern Union
2. Additional:
Rolando Morgado, Inter-American Division

Nominating Committee Report No. 1

Voted. To approve the following partial report of the Nominating Committee:

General Conference
President, Robert S. Folkenberg
Adjourned.

R. J. KLOOSTERHUIS, *Chairman*
M. C. VAN PUTTEN, *Secretary*
FRED G. THOMAS, *Actions Editor*
FAY WELTER, *Recording Secretary*

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Review and Herald Publishing Association



By John F. Wilkens
President

From its inception, the Review and Herald Publishing Association has been dedicated to spreading the good news of salvation and to serving the needs and wants of the Seventh-day Adventist Church.

Service means providing the products the church needs to function and grow. For example, Adventist churches are singing from more than 500,000 copies of the new *Seventh-day Adventist Hymnal*, officially introduced by the Review at the 1985 General Conference session in New Orleans.

Service means working closely with organizations within the church to develop and produce items they need to accomplish their goals. One of the largest and most ambitious printing projects the church has undertaken was completed in 1987 when 75 new textbooks for the new Life Readers series rolled off the press. Prepared and adapted by the General Conference Education Department, this new reading series for Seventh-day Adventist students kindergarten through grade 9 consists of 15 levels of materials, each of which has six different components.

Sometimes service means helping a church organization realize a special dream. More than 469,000 copies of *Seventh-day Adventists Believe . . .*, a biblical exposition of the 27 fundamental doctrines, are in circulation worldwide.

Service means taking risks to enter new product areas. The biggest revolution in publishing, outside of computers, is the \$1 billion video industry. Our research indicated that 65 percent of Seventh-day Adventist homes in North America either own or have access to a videocassette recorder, and that Adventist families wanted good Christian videos to help counter the onslaughts of television. The Review and Herald made its entry into this market by adapting the five-volume series *My Bible Friends* into

video format. It was an overwhelming success, one that continues to fuel the development of new products, particularly for children. The first two volumes of an ongoing video library entitled *Best of Guide* were released in August 1989.

In today's changing marketplace we must not take our customers for granted; instead, we must find out how we can serve them better. To do this, we must learn what the church of the nineties will be like. Adventist Family Opinion is an important step toward gathering this information. AFO is a market research panel of 1,675 church-related households, members of which provide their opinions and expectations regarding the products, services, and goals of church-owned businesses, denominational institutions, and departments.

During this quinquennium the Review has been blessed with miraculous opportunities to serve Adventists in the Soviet Union. The visit of Konstantin Kharchev, then chairman of the Council on Church Affairs of the U.S.S.R., to our publishing house in 1986 initiated a chain of events that no one could have imagined just five years earlier. Mr. Kharchev invited Elder Harold F. Otis, Jr., then president of the Review, and his wife, Rose, to visit the Soviet Union in January of 1987. This and subsequent visits were followed up by shipments of sets of the *Seventh-day Adventist Bible Commentary*, library books for the new seminary in Zaokski, and Bibles.

Several issues of a special magazine, in both Russian and English, have been prepared, published, and shipped to the Soviet Union. Additionally, 1 million copies of *Happiness Digest* are on their way to Russia. Plans are under way for the Review and Herald to build and operate a branch of the publishing house in the Soviet Union.

Serving the church means finding innovative ways to reach its members. As

a result of the cooperative efforts of the Review, the General Conference, the North American Division, and participating conferences and unions, the *Adventist Review* is available to nearly every home in the North American Division on a monthly basis. Several unions have elected to stitch this monthly issue into their union paper, which results in substantial postage savings.

Service means investing in state-of-the-art equipment to provide the highest possible quality at the lowest possible cost. A new Harris M-300M six-unit web press arrived at the Review the first of the year. Standing nearly two stories high and 137 feet long, this new press not only produces work of superior quality, but is 20 percent faster than our old press, capable of running 38,000 magazines an hour.

Service means investing in people, too, and giving them the training they need to be most effective. For the first time ever, there is a Literature Evangelists' Training Seminary in the United States. Sponsored by the Columbia Union Conference and the Review and Herald, it was officially opened last January. A 10-day course of study covers sales and business skills, personal effectiveness, product knowledge, technical skills, target marketing, and other subjects.

In a bold effort to expand the market for Adventist literature, the Review and Herald is testing the waters with a new publishing arm. Organized as a nonprofit subsidiary of Review and Herald, Autumn House Publishing Company (AHPC) will market and distribute books, videos, audiocassette tapes, and periodicals to secular and non-Adventist channels. AHPC will handle products that deal with contemporary Christian issues, including health, fitness, family life, inspiration, and spiritual growth. The content of all products will be non-sectarian, but a strong spiritual emphasis and Adventist values will be maintained. Marketing plans call for sales through non-Adventist Christian bookstores, supermarkets, and by direct mail.

As we enter the decade of the nineties, it is clear that the Review and Herald is about more than books and magazines. It is about serving the church and constantly redefining what constitutes good service, and who and what the church is. It is about being responsive to the needs of its members in a world of change.

Adventist Development and Relief Agency



By **Ralph Watts**
President

Every year Adventist Development and Relief Agency (ADRA) responds to countless disasters and operates projects to help the poor in more than 60 developing countries worldwide. Our mission is rooted in a realization that God's immeasurable love has placed an infinite value on human life and that His love is not in any way constrained by ethnic, political, or religious associations.

Last year ADRA responded to several disasters, including Hurricane Hugo, which devastated several islands in the Caribbean. Entire villages and crops were destroyed, and thousands of people were left homeless. ADRA sent food, clothing, tents, medicines, and other emergency supplies to many victims.

During 1988 ADRA responded to more disasters than in any previous year. In Bangladesh the worst flooding in living memory left 28 million people homeless; in the Caribbean and Central America, hurricanes wiped out entire communities; and an earthquake in the Soviet Republic of Armenia killed more than 25,000 people and left nearly 500,000 homeless. ADRA sent immediate relief to victims of these disasters and stayed on for long-term rebuilding projects in each of these areas.

Two of the decade's worst disasters occurred in 1985. The earthquake that shook Mexico City killed more than 7,000 people and left thousands homeless, and a mudslide in Colombia killed more than 22,000 people. In Mexico church members and Pathfinders worked in the rescue and cleanup operation, and ADRA sent supplies to the hardest hit areas. In Colombia, ADRA immediately sent medical supplies, tents, and food, and stayed on to build 80 new homes and a community center. Rebuilding is always a part of ADRA's

commitment to communities following disasters.

ADRA is also involved in other relief



Zaire agriculture projects typify long-term ADRA aid that contributes to self-sufficiency.

activities. In El Salvador, a country torn by civil war, ADRA provides shelter for refugees and operates a clinic to help those injured in the crossfire. In Mozam-

bique, a country hungry because of drought and civil conflict, ADRA feeds 35,000 people each month.

Relief, however, is only a part of ADRA's work. Most of ADRA's work is focused on long-term projects that benefit poor communities in developing countries. ADRA does this through a variety of projects, including: nurturing of mothers and children, developing clean water resources, training people in skills to be self-reliant, improving agricultural techniques, and building and supplying clinics, hospitals, and schools.

For instance:

ADRA will open a children's rehabilitation center this year in Soviet Armenia for children injured in the 1988 earthquake.

Health workers on river launches administer health care to the poor living in isolated communities along the Amazon River. The medical launches supported by ADRA travel along the upper Amazon and its tributaries.

In the mountain kingdom of Nepal, ADRA is coordinating the work to rebuild completely a once-wretched leper colony. More than 1,600 lepers now have a new chance at life.

In the past five years ADRA has sponsored more than 4,000 projects in Ghana, a country in western Africa. School building and reforestation are among some of those projects.

ADRA has given seeds to start more than 5,000 gardens in Arequipa, Peru, a city at the base of the Andes mountains. More vegetables mean better nutrition.

In Thailand, ADRA has drilled more than 400 wells in areas since 1987. Clean water means less disease and better health for the Thai village people.

Region	Office/Location	Project Funds 1986-March 1990
Euro-Africa	Berne, Switzerland	\$ 3,396,390
Far East*	Singapore, Rep. of Sing.	425,021
North America†	Washington, D.C., U.S.A., and Oshawa and Ontario, Canada	28,819,817
South Pacific	Sidney, Australia	2,999,204
Trans-Europe	St. Albans, England	18,342,477
Total		53,982,909

* Funds raised largely in Japan.

† Canada and U.S.A.

Regions where projects are being funded include these:

Region	Offices	Number of Projects	Project Funds 1986-March 1991
Africa-Indian Ocean	Abidjan, Côte d'Ivoire	106	\$ 6,962,092
Attached fields	Washington, D.C., U.S.A.*	70	6,753,773
Eastern Africa	Harare, Zimbabwe	89	10,706,697
Euro-Africa	Bern, Switzerland†	31	1,460,320
Far Eastern	Singapore, Rep. of Sing.	97	5,644,141
Inter-American	Miami, U.S.A.	58	10,941,894
South American	Brasilia, Brazil	72	6,752,763
South Pacific	Sidney, Australia	69	2,235,051
Southern Asia	Hosur, India	20	806,160
Trans-European	St. Albans, England‡	14	648,881
Total		626	52,911,772

* Includes China, the Middle East, South Africa, and U.S.S.R.

† Includes Angola and Mozambique.

‡ Includes Pakistan.

Through these activities and others like them, ADRA is able to help thousands of people who struggle each day for survival. It is ADRA's mission to bring hope and a new chance at life to the poorest of God's children.

ADRA receives its funds from a variety of sources: individual donors, the church's annual Disaster and Famine Relief Offering, government grants, and foundations. In 1989 ADRA's annual headquarters budget was \$24,816,870. This, though, does not include the significant amounts of administrative and project funding at regional and country levels.

ADRA funding offices include the following. The figures represent cash grants and do not include gifts in kind, such as food and clothing.



ADRA projects include (clockwise from upper left) clean water in Nepal, Malamulo Hospital in Malawi, medical launches in Brazil, mother-child health clinics in Haiti.





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Opening Doors



By Jan Paulsen
President

When we reported to the world church five years ago, we were a division whose area and membership had shrunk considerably. Two thirds of the division membership had been "lost" in the transfers that took place in the establishment of the Africa-Indian Ocean Division. What remained was all in Europe. That was somewhat traumatic for a division that for decades had been a service division working in partnership with many countries in Africa, and whose membership had been taught the meaning of "mission" in terms of that close relationship.

So the years 1980-1985 were unusual for us.

Boundaries Redrawn

If being without close administrative ties to developing mission territories was anomalous to the church in Northern Europe, 1985 was to set that right. Again the boundaries of the division were redrawn. It was enlarged and came to include Pakistan, Israel, Greece, Yugoslavia, and Hungary—a wingspan of 6,000 miles, spreading from the island of Iceland in the North Atlantic to Southern Asia.

The Trans-European Division (TED) consists of 16 countries. Two of them, Afghanistan and Albania, are unentered, as far as the mission and witness of our church are concerned. The former is a Muslim country; the latter is—well, it is difficult to say what. Albania is certainly an anomaly in Europe today, with state laws that ban every form of religion, including Christianity. Obviously there are people in that country with deep religious traditions, hopes, and longings, but the laws of the land prevent structured forms of worship and witness.

In terms of membership, the TED is the smallest of the 10 world divisions—with just over 66,000 members. It

would probably be difficult, however, to find a more complex division. The vast geographical area covered is matched by the spread of cultures, languages, religions, traditions, and histories to which we as a church must find or create open doors. In some parts of the division we meet people who are strongly religious—for example, Pakistan, Poland, Greece, and Israel. In other parts, such as much of Western Europe, where Protestant Christianity was once *the* way of life, there is an appalling religious disarray and post-Christian indifference, posing a formidable challenge for the church.

Within the boundaries of this division, Islam is strong. Forty-two percent of the total population are Muslims—the highest percentage among world divisions. Israel, the homeland of Judaism, is ours to serve. In Greece, the Orthodox Church sees itself as the sole custodian of the gospel of the apostles. Even so, our mission is to bring also to all of these the message for these last days.

Changes in Eastern Europe

The extraordinary and rapid changes in Eastern Europe are breaking down walls of many kinds and opening doors. In these countries we are today able to be ourselves as a church and to function in ways that just a year or two ago would have been unthinkable. Laws and bureaucratic mechanisms that in the past were used to regulate religious life have been dismantled. Yet in terms of the mission of the gospel, feelings of euphoria would be quite out of place.

Of course religious liberty is good! The Adventist people have been champions of religious liberty since our beginning. However, to think that the radical and sudden changes in Eastern Europe will somehow usher in a golden age in the life and witness of the church

would be a superficial assumption. Has not the history of the Western world shown us that the presence of what we call "religious liberty" does not of itself produce a mission panacea? Interchurch intolerance and secularism present as formidable a challenge to the mission of Christ as any political system.

Evangelism

At the 1985 General Conference session we set ourselves a Harvest 90 goal equal to 25 percent of our then-current membership of 43,700. That we expect to reach. When the final figures are in, we expect to have baptized between 12,200 and 12,500 persons in the Harvest 90 drive.

The story of evangelism in TED is encouraging, particularly in the face of the widespread belief that it can be done almost anywhere else except Europe. Hundreds of pastors and lay leaders in local churches—the unsung heroes of Harvest 90—were responsible for most of the baptisms that have been achieved.

In addition, several field schools of evangelism were conducted by division ministerial secretary Mark Finley, who led out in London in 1987 with 450 baptisms, followed by Gdansk, Poland, with 140. In 1988 Finley took the program to Stock-

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holm, Sweden, which resulted in 30 baptisms; and Belgrade, Yugoslavia, which produced 100. In 1989 he went to Copenhagen, Denmark, where 52 were added to the Adventist family; and to Budapest, Hungary, where so far 110 have been baptized and a further 300 have indicated their desire to join God's people.

While we may not consider any place easy for evangelism, Stockholm and Copenhagen are particularly tough. So we must give special thanks to God. We join the many who testify that it can be done *anywhere*.

The stories of conversions are too many to tell, but here is just a taste:

Kurt saw an advertisement in a Copenhagen newspaper about the Amazing Truth series in the Ishoj City Centre Hall. But by then the ad was already out of date. Even so, he felt drawn to the hall and was surprised to discover that the meetings were still going on. As he walked past the evangelist on his way out of the auditorium, he asked, "Where can I find the true Sabbathkeeping church?" He had found it, and is today a member.

Erika, a student at the Karl Marx University in Budapest, was not interested in religion at all. She came with two friends of hers to attend a rock concert in the auditorium complex at the university

where the evangelistic series was being held, and mistakenly ended up in the meetings. At first annoyed, the three remained, and the all-powerful God reached their hearts. Today Erika and her two friends are members of our church.

In London Lori prayed, "Help me, Lord, to put this invitation in the right person's hand." Entering the underground at Piccadilly Circus, she noticed a man standing alone. The Spirit impressed her: "Give it to him." And she did. Enthusiastically he came to the series at the New Gallery Centre, bringing several friends along. Today he rejoices in Christ as a Seventh-day Adventist.

In Gdansk, Poland, an electrician from an out-of-town company was sent to Gdansk on a job assignment. To pass the time in the evening he went to attend the New Life series in the Leningrad Theater. Initially he thought they were showing American films. After attending the first time, he could not stop. Today he and his entire company are Seventh-day Adventists. He has personally studied with more than 200 persons.

Radio and Television

Given the breadth of human interests and needs, however, the church as a witnessing and serving community must do more than simply proclaim the gospel from public pulpits and platforms.

Under Global Strategy the world church is committed to set up a radio station in Europe. The interest is there. Already in our division we are producing 186 hours of radio programs per week, most of this transmitted over local community stations, particularly in Scandinavia, where we now own or operate more than 40. The expertise is there. At the present time we have 400 radio persons working as producers, technicians, speakers, editors, and journalists. Two of the newest, best-equipped, and most modern studios owned by Adventists are in Eastern Europe—one in Belgrade, Yugoslavia, and the other in Podkowa Leśna, Poland.

The newest broadcast venture is the *It Is Written* telecast, which since November 1988 has been transmitted via satellite throughout Europe. At the end of the first year more than 1,000 viewers had responded by telephone or letter, and the first baptismal harvest as a direct result of

these programs has already taken place in Denmark.

Publishing

For years the Finland Publishing House has shown exceptional skill in the production of our literature. They are now setting a standard for up-to-date products with the highest artistic quality. The most ambitious of their recent projects was the publication of the Conflict of the Ages series (in eight volumes) entitled Alpha and Omega. It comes with more than 1,000 photographs and illustrations—mainly from the Middle East. Several other publishing houses are planning to publish the same series using the Finnish photographs and artistic material.

Forty years ago we had a thriving publishing work in Hungary, with some 100 literature evangelists, but the work fell on hard times during the difficult years following 1950. With the recent changes in Hungary, however, all that has changed. Our church in that country has now set its sights on reestablishing the publishing ministry, and a new publishing house is under construction.

ADRA

TED, the division in which the Adventist Development and Relief Agency was born, has continued to nurture its growth. During the past year \$7.7 million was raised within the division for a variety of mission projects, mainly in Africa and Inter-America. The amount raised for the quinquennium totaled more than \$23 million. The largest single ADRA grant for an educational project (more than \$1.5 million) came from Denmark for a junior college/vocational school in Nicaragua. This was a healthy complement to the annual Ingathering fund, which for years has remained steady at about \$3 million.

Education

The year 1990 is a special one for us. It marks 100 years of church school operation in the division.

The first Adventist school organized outside the United States was in Denmark in 1890. Today there are 75 educational institutions in the TED, with an enrollment of about 5,600, yielding a church-member-to-student ratio of 12 to 1.

Most unions operate schools at either

Platform participants get a spectacular view of the audience.





A steel band performs for the junior Sabbath school class, which had 600 young people in attendance on Sabbath, July 7.

the primary or secondary level, or both. In fact, there is only one exception: Hungary. However, church leaders are now in the process of laying plans for the establishment of a college for the training of ministers.

Religious Liberty

The voice of religious liberty has been made more articulate in the English-speaking world through the regular publication by the division's Religious Liberty Department of the journal *Conscience and Liberty*. Most of its material comes from the French journal published by the International Association for the Defence of Religious Liberty.

A division as varied as ours brings into focus numerous snippets and stories that testify to what God has wrought:

□ *Britain and Ireland*—a multiethnic and multicultural church with the strongest annual net growth of membership in Western Europe; with a new educational complex in Birmingham, made possible in part by a Thirteenth Sabbath Offering grant; with a health-food industry that is buoyant and expanding; with an evangelistic ministry in

London reaching out to French and Spanish, Muslim and Hindu, as well as the indigenous English population.

□ *The Netherlands*—with its new evangelistic center in the city of Eindhoven in the Roman Catholic south; with its renewed vision of Adventist education; and with a steady net growth in membership every year.

□ *Yugoslavia*—with its outstanding educational center at Marusevec that includes secondary education, ministerial training, and nursing education; with its vigorous initiative in revitalizing its radio ministry to reach the multinational, multilingual peoples within its territory.

There is a high percentage of youth in our churches here, youth who helped to fill the modern Sava Conference Centre to celebrate a recent special Sabbath. The 4,000 to 5,000 Adventists who gathered there comprised the first Christian church group allowed to use that center for a religious meeting.

And we can go on to mention *Hungary*, which is breaking away from internal division, determined to see the mission of the church go forward, mounting a major evangelistic effort in Budapest, with supporting satellite campaigns.

And *Poland*, with 100 evangelistic campaigns during the final six months of Harvest 90, and a continued vigorous publishing work that has brought Ellen G. White to the number three spot on a non-Adventist official list of the most popularly read authors.

And *Finland*, with international evangelists working next to nationals in the major cities of Helsinki and Tampere, demonstrating what is likely to become a pattern in many countries of the TED.

And *Sweden*, where ministry through local/community radio stations began, and where 50 program hours are broadcast weekly.

And the *West Nordic Union* (Denmark and Norway), which, although having a membership of less than 9,000, yet leads out in high-density institutional services: 21 education centers, five major health-care centers, a major food factory (Nutana), and a large number of clinics owned and operated privately by Adventists.

And *Iceland, Greece, Israel*, with small church memberships facing a mission task that, in human terms, seems impossible, yet standing up with boldness and unquenchable faith in the God who has called this movement into being.

And *Pakistan*, second-largest Islamic republic in the world, with 110 million people and only 7,000 Seventh-day Adventists. What a challenge! But our membership, with God's help, is rising to meet it. We see the opening of a new work through youth initiative in Quetta, capital of Baluchistan, where we had no believers before; the opening (in 1985) of a Better Living center in the federal capital, Islamabad, with the senior federal minister, the Begum Nusrat Bhutto, participating, and with national television covering the opening ceremony; a child survival program sponsored by the Karachi Adventist Hospital, through which thousands of children in selected villages are inoculated and villages provided with clean water and sanitation; more than 40 youth from Europe building churches in the Punjab as "Christmas presents"; 103 Vacation Bible Schools in 1989, and 120 branch Sabbath schools now in operation for every ministerial worker in the country.

And much more might be said. Through vigorous leadership the church today in Pakistan has a higher service profile than ever before. Plans call for closing Harvest 90 with a major evangelistic field school in the city of Karachi. We expect and are planning for a large harvest to God's glory.

Thus the Harvest 90 "Orient Express," which began its journey in London in 1987, reaches its destination in Karachi.

In spite of diversity, the church in the TED holds together well. It continues to be mission-minded, and still sees itself as a resource to an ever-growing international family. We count it a privilege to be part of God's mission.

ELLEN G. WHITE

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We Shall Behold Him

In the Joys of True Worship and Sabbathkeeping

Devotional

message

presented

Friday evening,

July 6, 1990.

The time, place, and setting of this great world convocation of Sabbathkeepers give special meaning to the stimulating theme “We Shall Behold Him in the Joys of True Worship and Sabbathkeeping.” The two operative words of this theme are *worship* and *Sabbath*.

Tonight’s message seeks to highlight the inseparable relationship between genuine Sabbathkeeping and true worship. I invite you to read with me tonight two pertinent biblical passages that will set the stage for the development of tonight’s message: Revelation 14:6, 7 and Exodus 20:8-11.

In Adventist theology, genuine worship and true Sabbathkeeping are blended inseparably into an indivisible whole. They are part and parcel of our religious experience and lifestyle. Through the Holy Spirit, worship and Sabbathkeeping progressively increase our knowledge of God, deepen our devotion to Him, and broaden our understanding of Him as Creator, Sustainer, and Sanctifier. Moreover, as a prophetic movement, with a special Sabbath message for the world, we are constantly reminded of where we have come from, why we are here, and where we are going. These three directions cannot be isolated from authentic Sabbathkeeping and genuine worship.

True Sabbath Worship—a Celebration

To the people of God, every Sabbath is to be a celebrative event. The first principle of genuine Christian worship is celebration. The Sabbath, by virtue of its origin, nature, and purpose, is essentially a celebrative event. In the Old as well as in the New Testament, worship is highly festive and full of joy. The celebration of what God did for Israel—whether at the Passover, the Day of Atonement, or the Feasts of Weeks—is always a festive occasion. Worship affirms God’s supernatural acts in the past and stimulates confidence in His leadership in the future. Worship challenges secularism, because it establishes a relationship with God and sets the world in order. In worship the good news is happening again. It reaffirms the reality of God and the significance of life. It creates, sustains, and enhances our

relationship with God, and it heals broken relationships. Worship refreshes the soul, rekindles the Spirit, and renews the life.

Sabbath worship, then, is a coming together of God’s redeemed people for reverent but joyous celebrative worship. Though orderly and decorous, worship is joyous and celebrative because it is driven by the spontaneity of the Holy Spirit. The purpose of true worship is not to prove God’s existence but to celebrate the good news of salvation through Jesus Christ. Worship is an actual meeting called to order at God’s initiative in which we are blessed, revived, and empowered.

Adventist theology embraces the belief that the Sabbath is a perpetual reminder that Jehovah is

- (a) Omnipotent Creator of our vast universe,
- (b) Blessed Redeemer of the human race, and
- (c) All-powerful Restorer of all creation.

A Vivid Reminder of God’s Creative Power

The apocalyptic message of Revelation 14 voices the divine mandate “Fear God and give him glory. . . . Worship him who made the heavens, the earth, the sea and the springs of water” (Rev. 14:7).^{*} This global announcement of Revelation 14 is echoed eloquently in the Sabbath commandment of Exodus 20:8-11. Those who worship God in Spirit and in truth see in every blessed Sabbath a call to celebrate God’s creative acts.

The God of the everlasting gospel of Revelation 14 is the God who spoke the universe into existence. “For he spoke, and it came to be; he commanded, and it stood firm” (Ps. 33:9). Yes, at the creative command of God, the heavens and the earth, the seas, and all that is in them (Ex. 20:11) appeared instantly. In six literal days God ended His creative work, and He rested on the seventh day. It is the unequivocal acceptance of this simple biblical account of Creation, without human embellishments, that sets Adventists apart in the belief that the Sabbath and Creation stand inseparably linked together.

The Sabbath motivates us to know God, to believe Him, to worship Him and thus develop and confirm greater faith in Him. The Sabbath



By George W. Brown
President
Inter-American Division

is, therefore, central to our worship of God. As the memorial of Creation, it reveals the reason that God is to be worshiped: He is the Creator, and we are His creatures. Ellen G. White makes this penetrating statement concerning the Sabbath and worship: The Sabbath "is a constant witness to His existence and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater" (*Patriarchs and Prophets*, p. 336). Ellen White further makes this important point: "To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour" (*The Desire of Ages*, p. 289). She concludes by relating that every thing in nature repeats the invitation "Come to me, all you who are weary and burdened, and I will give you rest" (Matt. 11:28, NIV).

This celebrative worship of God is a powerful repudiation of evolution, secularism, materialism, hedonism, and all other "isms" that fail to recognize the supremacy of our great Creator. The Sabbath, then, is a weekly celebration of God's creative acts so vividly displayed in the cosmic world. The worship of any

The worship of God is a powerful repudiation of evolution, materialism, hedonism, and all other "isms" that fail to recognize our Creator.

other god is phony, puny, futile, and even funny.

A Celebration of God's Redemptive Acts

In true worship and Sabbathkeeping, Jesus Christ not only is Lord of all creation; He is also Saviour, Redeemer, and Sanctifier. Each Sabbath is a moving celebration of the sinner's emancipation from the bondage of sin and condemnation. The Sabbath is a towering monument to our liberation from the shackles of sin and guilt. "It is the memorial of the exodus from the bondage of sin under the leadership of Emmanuel" (S. Bacchiocchi, *Rest for Modern Man*, p. 19, in *Seventh-day Adventists Believe . . .*, p. 255).

The Sabbath is an undeniable reminder of God's liberating, transforming, and sanctifying power, according to Exodus 31:13 and Ezekiel 20:20. The cross has given fresh meaning and new dimensions to the Sabbath in the scheme of God's gracious redemptive plan. The Sabbath is indeed a sign of the believer's acceptance of God's redeeming grace. It is a weekly reminder of God's miraculous redemption. In Sabbath wor-

ship, redemption takes its place alongside creation. It reaffirms our faith in Jesus Christ and makes the good news happen again. "As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God" (*The Desire of Ages*, p. 288).

In Exodus 31:13 it is stated explicitly that the Sabbath is a sign that imparts to God's people the twofold knowledge that Jehovah is Lord of all and that Israel's God "sanctifies" His people by declaring them a holy people. In this moving declaration the redemptive character of the Sabbath comes to full view. "To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. . . . The Sabbath points them to the works of creation as an evidence of His mighty power in redemption" (*ibid.*, p. 289).

This redemption refrain dominates the Psalms and the worship literature of Israel. In persuasive language God instructed His people: "Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day" (Deut. 5:15). What a redemptive picture!

A Celebration of the Approaching Restoration

We have now come to the third and final dimension of the Sabbath and its unique place in the worship of God. This dimension takes us from the past to the present and into the future. It focuses our attention on the prominent place of the Sabbath in the ultimate restoration of our planet when God will make all things new. In a unique sense God has vividly memorialized His creative acts through the Sabbath.

Note the place of the Sabbath in the three dimensions of God's salvation plan: "The Sabbath points us back to a perfect world in the long ago . . . and reminds us of the time when the Creator will again 'make all things new' (Rev. 21:5). It is a reminder also that God stands ready to restore within our hearts and lives His own image as it was in the beginning" (*The SDA Bible Commentary*, vol. 1, p. 604).

In the final restoration just ahead, the

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Spanish-speaking primary Sabbath school youngsters learn about children from other countries.

Sabbath will continue to occupy a conspicuous place in the worship and adoration of God. Isaiah, the great restoration prophet, in celebrative eschatological language, predicts: “‘As the new heavens and the new earth that I make will endure before me,’ declares the Lord, ‘so will your name and descendants endure. From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me,’ says the Lord” (Isa.

66:22, 23). This restoration passage immortalizes the institution of the Sabbath. The Sabbath belongs to the here-and-now as well as to the yet-to-be!

The Sabbath, then, as an essential element of true worship, will reach its majestic crescendo in the glorious new world order. It is then that God’s blessed Sabbath, reviled, rejected, defiled, and trampled, will ultimately be vindicated. God’s eternal institution will be triumphant at last.

This is indeed the ultimate Sabbath rest spoken of by the apostle Paul: “There remains, then, a Sabbath rest for the people of God. . . . Let us, therefore, make every effort to enter that rest” (Heb. 4:9-11). As we contemplate this glorious Sabbath rest of endless happiness and celebration, well may we sing with the hymn writer:

“Lord of the Sabbath, Saviour and Creator,
Calm now the throbbings of each troubled breast.
Speak to our hearts the peace of Thy commandments,
Breathe on each soul fair Eden’s hallowed rest.”

—D.A.R. Aufranc

Triple Celebration

In tonight’s message we have reviewed afresh the true celebrative dimensions of the Holy Sabbath—it celebrates God’s amazing creative acts, it celebrates God’s gracious redemptive activity, and it celebrates God’s ultimate restoration of His vast universe to perfect and permanent harmony.

How thrilling for God’s remnant people, as “repairers of the breach,” to await that sublime day of ultimate restoration! How thrilling! From one Sabbath to another, for all eternity, all God’s redeemed people will come together to worship Him as Creator, Redeemer, Liberator, Sovereign King, and Indisputable Lord of all creation! Think of it, if you can—an eternity of sabbatical celebrations as we worship Him who created us, loved us, and redeemed us!

Praise God, the restoration day is just around the corner! This grand convocation on this blessed day of worship and praise is only the dress rehearsal of that glorious tomorrow of endless joy and exuberant celebration. What indescribable joy it will be to worship our great Creator and gracious Redeemer face-to-face as we “tell the story—saved by grace.” This will be the ultimate of worship, fellowship, and celebration. Then we shall behold Him in all of His redemptive and creative splendor, and adore Him forever. What a Sabbath of celebration that will be!



* Bible texts in this article are from the New International Version.

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Ben Carson, M.D.
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The Pitcairn Harvest



By **Walter R. L. Scragg**
President

A hundred years ago the *Pitcairn* piloted new mission endeavors for the church, which today reaps a bountiful harvest. The South Pacific Division (SPD) reports one Adventist for every 114 people, the highest density of Adventists in any world division.

A look at baptisms and membership growth rates in some island groups shows the Lord's blessing:

Challenge 1: Nurturing the rapid growth in the island nations.

In sharp contrast with this startling growth, the church in the advanced economies of Australia and New Zealand makes slow progress. While membership in the three union *missions* jumped 31 percent—from 127,321 to 167,226; in the two union *conferences* it inched up only 4.5 percent—from 53,000 to 55,363.

Challenge 2: Nurturing the present membership and increasing the growth rate in the secular-materialistic societies.

The South Pacific Division reached its Harvest 90 goal of 62,901 set by Annual Council and its own faith goal of 75,000 during the fourth quarter of 1989. The latest figures put total baptisms for the year at 22,146. At the close of the quinquennium (December 31, 1989), baptisms had reached 75,199, compared with 52,442 for the previous quinquennium; membership climbed 32.3 percent—from 174,822 to 231,370.

If the *Pitcairn* set the strategy for mission advance, the presence of Ellen White in Australia during the church's formative years set patterns of development.

Education. Avondale College heads the division's school system, devoting itself largely to the training of church

workers. All its major courses are accredited within Australia. In 1985 students and staff worshiped for the first time in their own church building.

Pacific Adventist College in Papua New Guinea accepted its first students in 1984 and has graduated 223. Distance education, for the far-flung island groups, is the fastest developing program at the college. A work-sponsorship plan, based on Ellen White counsels, assists more than half the students, permitting those from subsistence-economy lands to attend college.

Throughout the division 20,942 students attend 309 primary and secondary schools. A total of 1,066 teachers, almost all Avondale-trained, provide Christian education. A further 1,281 are instructed by 137 teachers in five colleges.

Challenge 3: Maintaining the Adventist dimension in education against government and labor union requirements.

Health. Five hospitals and 27 clinics cared for 153,000 patients and 721,000 outpatients during the past five years. Sydney Adventist Hospital maintains its position as the premier private hospital in Australia. It serves as the clinical base for a tertiary-level nurse training program academically controlled by Avon-

dale College. In Victoria the Warburton Health Care Centre and Hospital offers a successful alcohol recovery program.

Our two island hospitals both offer nurse training programs. They serve relatively primitive areas in which frequent tribal fighting makes ax and spear wounds regular emergencies. Patients pay less than a dollar for most treatments at these hospitals.

Challenge 4: Defeating Satan's attempt to undermine health and spiritual sensibilities through substance abuse and addiction.

The Sanitarium Health Food Company, begun in response to Ellen White's testimonies, operates 15 factories and wholesale centers in Australia, New Zealand, and Papua New Guinea. The company, a department of the church, employs 1,440. During the past five years production has climbed 50 percent, from 36,000 tons to 54,000. While breakfast cereals account for most of the production, So Good, a soy milk beverage, has contributed significantly to this growth. New facilities in Sydney and Melbourne, and expansion in other centers, have increased factory and warehouse space by 267,000 square feet (81,000 square meters) to a total of 1,240,000 (378,000 square meters), or a 27 percent increase.

Publishing. The *Record*, *Signs of the Times*, and *Good Health*, a trio of Adventist magazines, seek wider readership through contemporary format and relevant content.

Literature evangelist sales were up 26.5 percent during 1989. New books and the introduction of direct debit to customers through their bank accounts are major factors in the increase. The Signs Publishing Company produces the *Pictorial Aid for Bible Studies* and has

Island Nation	Quinquennial Baptisms	Membership Growth	Percent of Membership Increase	Percent of Membership to Population
French Polynesia	1,059	628	22.3	1.8
Samoa	1,955	1,317	28.9	3.0
Tonga	776	84	3.0	2.9
Solomon Islands	4,084	3,312	30.2	6.9
Papua New Guinea	42,617	29,073	33.7	3.0
Fiji	3,739	2,434	23.8	1.8
Vanuatu	1,867	2,110	36.7	5.4

pioneered in the production of four-color overhead transparencies to accompany the *Aid*. An average of 285 literature evangelists served during this period, assisting 2,644 souls to accept the message, more than double the previous period.

Church Life and Ministry. A demographic survey of our island church indicates a very young membership. Some local churches report their average age as low as 17 or 18; in fact, 58 percent of the division membership falls within the youth age group. At the division youth congress held last year, 99 youth committed themselves to training for gospel ministry. Youth Ministries has led the world church in the production of leadership manuals for local church youth leaders and Pathfinders.

Our church members have lifted Gathering increases well beyond annual inflation over the past three years. An emphasis on the priesthood of all believers and spiritual gifts has motivated many laypeople to engage in personal evangelism, including 2,350 Revelation seminars.

To address marriage problems, 34

persons are completing an M.A. in family life education. Family Life Ministries sponsors an annual National Christian Family Life Conference, which attracts many non-Adventist professionals.

Challenge 5: Meeting the challenge caused by shifting cultural patterns and societal norms.

Leadership. During the past five years we have addressed the leadership needs of the church. The following represent some of the activities in this area.

1. Offering Master of Arts degrees in educational administration and curriculum (45 students) and in family life education (34 students) within an agreement with Loma Linda University has provided additional opportunities in higher education.

2. Two Adventist history symposiums and two Geoscience Research Institute tours have focused attention on Adventist roots and concerns.

3. Ministerial conferences, shaped to meet varying needs and academic levels, have been held for all pastors.

4. The establishment of the Center for Continuing Education for Ministry and other continuing education programs are upgrading denominational employees.

5. Sixty-five island nationals have enrolled in a diploma course in administration.

6. Seminars for the more than 60 Adventists who hold political or government office in the island nations have been provided.

7. The first Aboriginal theology graduate has been employed in ministry.

During the past five years 283 individuals have completed or are completing advanced degrees with assistance from the church. The need for more education and better leadership is enormous, especially in the island nations.

Challenge 6: Maintaining leadership development, especially in the island nations; to meet infrastructure needs and the growing complexity and size of church activities.

Outreach and Evangelism. During a period of 30 months the division has spent more than \$1 million on evangelism while also assisting twice in the

cost of 1 million *Signs of the Times*. Public evangelistic campaigns in the island unions have had attendances as high as 18,000 (Rabaul and Goroka) and baptisms of more than 400 (Port Moresby, Rabaul, Goroka, Honiara, and Suva). Several evangelists have topped 500 baptisms in one year.

The Adventist Media Center has flooded our island fields with high-quality evangelistic videos using local languages and personalities. In Australia and New Zealand the television and radio

GC SNAPSHOT



As delegates awaited word Friday afternoon from the Nominating Committee about the selection of their new General Conference president, they were invited several times throughout the day to participate in small-group prayer sessions.

program *Focus on Living* has been supplemented with four series of evangelistic videos and a new dramatic video *The Final Act*.

Keepers of the Flame, a nine-part documentary on the beginnings of the Adventist Church and the work of Ellen White, will be released at the General Conference session. A new church logo and flag have helped give identity to the church.

The South Pacific Adventist Development and Relief Agency (ADRA) now channels annually more than \$6.5 million into its programs, ranking it among the top five such agencies in Australia. It presently manages a development project in Botswana. Recently, when the Newcastle earthquake and Cyclone Ofa caused havoc, ADRA responded with cash and emergency supplies.

But it is evangelism that grips the hearts of our people. Papua New Guinea went way over its goal to conduct 2,000 public campaigns during 1989. Each of these was supported with a direct contribution from the division budget. In the same country scores of churches have

reached the Grow One target, which challenges each church to plant and grow a new church. While the South Pacific Division has to look hard to find any unentered island groups, during the quinquennium our work entered the Torres Islands, with a church built and missionaries in place.

Volunteer programs operated by lay members and church employees help meet great needs, especially in the island nations. Such service has attracted 1,801 individuals.

Fly 'n' Build, Fly 'n' Repair, and Fly 'n' Maintain programs have built churches and schools and refurbished and repaired many facilities. In early 1990 a Fly 'n' Preach outreach in Popondetta, Papua New Guinea, resulted in 439 baptisms and more than 1,000 in the baptismal class.

Financial. Tithe for 1985 reached \$29,459,067. In 1989 the total came to \$41,315,143, an increase of 40 percent. In the same period world mission offerings grew from \$3,786,254 to \$4,594,278, or 21 percent. While the financial indicators are generally good,

1988 saw little growth in tithes and offerings, a reflection of an economic downturn and currency exchange rates.

Under the blessing of God the division-budgeted income and expenditure has risen from \$16,390,800 for 1986 to \$25,099,164 for 1990, an increase of 53 percent and higher than the Australian five-year inflation rate of 49 percent. The division's income-earning institutions, especially the Sanitarium Health Food Company, contribute to this budget, an addition to the usual sources.

The largest single outlay goes to support 133 expatriate missionaries. The South Pacific Division supports the largest expatriate work force of any division except Africa-Indian Ocean.

Challenge 7: Finding financial support for rapid church growth in Third World areas.


Stewardship and trust services programs in Australia and New Zealand continue, and in the islands a new initiative in financial revitalization has commenced. For the five years ending in 1984, bequests benefited the church to the total of \$3,714,448. For 1985-1989 this came to \$4,461,604, an increase of 20 percent.

Global Strategy and Finishing the Work. During the past quinquennium the leaders and work force in the division have sought every opportunity to direct members to the mission of the church and to uphold our message. The book *Seventh-day Adventists Believe . . .* has been subsidized and distributed far more intensively here than in any other division.

Three major initiatives will carry the church into the new quinquennium.

1. We are committed to carrying the message to *every person* and will search for unreached people groups.

2. Because the church in our division has no very large groups of people without an Adventist presence, we will witness personally to *each person*. Our goal is to confront each person with the claims of the everlasting gospel at least once in the next five years.

3. Through the grace of Christ and our commitment to Him, the Spirit will *prepare His people* for the outpouring of the latter rain and the return of the Lord. 

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*Devotional
message*

presented

Sabbath

morning,

July 7, 1990.

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

The Bible is a book about God and His relationship to the human family. It is God's written revelation to the human race. As the old preachers used to do when preparing their sermons, you can divide the Bible into three parts: (1) the Old Testament promise of a Saviour to come—the Messiah is coming; (2) the Gospels' declaration that the Saviour is here—the Messiah has come; and (3) the New Testament promise that the Saviour will return—the Messiah is coming back and *we shall behold Him!*

The Promise of a Saviour

The Old Testament tells us about the entrance of sin into God's new world, about Adam and Eve coming spotless and sinless from the hand of God, and about the fantastic future of eternal life before them. All they had to do was simply obey and live.

But God made them free moral agents. They could choose to obey or to disobey. One day they chose the latter.

What a tragedy! What a disappointment! Yet humanity was not left without hope. Back in the eternity of the past, the Godhead had made a pact: If man should exercise his free choice to sin, the Second Member of the Godhead would voluntarily come down and give His life for our redemption. God did not originate sin, but He did originate a remedy for sin.

And so God gave those magnificent words, the gospel in miniature, the great controversy in embryonic capsule, the *protoevangelium*, the basis of our hope: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Thus began for the human family the struggle against Satan's onslaughts—but with the hope and promise contained here of ultimate victory.

The rest of the Old Testament is a continuing reminder of this promise made in the Garden of Eden to our first parents. A Saviour is coming! The Messiah will come! The Redeemer is on His way!

The sacrificial system, which began with Adam in Eden and carried on in the services of the tabernacle and the Temple, pointed to the Lamb of God, who would come in fulfillment of the promise in Genesis 3:15. The whole plan of redemption, from the entrance of sin to the exit of sin, is contained in this great Book, the Bible.

Some people today seem to belittle the Old Testament and elevate the New, but both are the Word of God for today. The Old is the New Testament concealed and the New is the Old Testament revealed.

Leaders of the world in various fields have extolled the Bible:

Abraham Lincoln: "In regard to this great Book, I have only to say that it is the best gift God has given to man."

George Washington: "It is impossible to rightly govern the world without God and the Bible."

Queen Victoria: "This is the secret of England's greatness, the Bible."

John Wesley: "I want to know one thing—the way to heaven: how to land safe on that happy shore. God Himself has condescended to teach the way. He has written it down in a Book! Oh, give me that Book! At any price, give me that Book."

The Old Testament was completed about 400 years before Christ, the New Testament about A.D. 100. The whole Bible was thus brought into being over a period of more than 1,500 years and written by nearly 40 different men. What a miracle is its origin, its preservation, its unity, its beauty, and its power!

Many years ago, H. L. Hastings penned the following words concerning the Bible: "Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in 'green pastures' and beside 'still waters.' Among its authors we find



By G. Ralph Thompson
*Secretary
General Conference*

the tax gatherer, the herdsmen, the gatherer of sycamore fruit; we find poor men, rich men," statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented. . . . It contains all kinds of writing; but what a jumble it would be if 66 books were written in this way by ordinary men.

"Suppose, for instance, that we get 66 medical books written by 30 or 40 different doctors of various schools, . . . bind them all together, and then undertake to doctor a man according to that book! . . . Or suppose you get 35 ministers writing books on theology, and then see if you can find any leather strong enough to hold the books together" (H. L. Hastings, *Will the Old Book Stand?* p. 21).

And so, friends of mine, the Bible is indeed a unique book. Like a cube of granite, the Bible is right side up, no matter how many times you turn it over, and it leaves its imprint everywhere it goes. It has been translated into more languages and dialects than any other book. Someone has written: "The empire of Caesar is gone. The legions of Rome are mouldering in the dust; the avalanches Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for fishermen's nets; Sodom has scarcely a rock left behind; but the Word of God survives. All things that threaten to extinguish it have aided it, and it proves every day how transient is the noblest monument that man can build, how enduring the least word God has spoken. Tradition has dug a grave for it; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the Word of God still endures" (quoted in Arthur Lickey, *God Speaks to Modern Man*, p. 129).

Messiah Has Come

In this glorious book we find the marvelous, wonderful news of the gospel. For as the Old Testament points out, the Mes-

siah is coming. The Gospels tell us that the Messiah has come. You see, all of the offerings on the altar of sacrifice made in the tabernacle and the Jewish Temple could not take away sin. They could only point to the great Antitype—the Lamb of God who would come and take away the sins of the world. They reminded us that sin is an awful thing. It takes blood. For the Bible says that "without the shedding of blood there is no forgiveness of sins" (Heb. 9:22, RSV).

Let me make this point here. Enoch and Elijah were translated without seeing death—before the cross. Moses was resurrected and taken to heaven—before the cross. But their victory was predicated on Christ's victory over sin and Sa-

destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:14-16).

So let us gather around the cross. In the light that streams from Calvary we see the essence of the gospel. Come with me now to Golgotha's hill and look at our suffering, bleeding, dying Saviour. Behold the Man!

There are three crosses on Calvary's hill. Three men are being put to death. The Man on the middle cross is dying for sin. The man on His left is about to die in sin. And the man on His right is about

to die to sin. These three crosses have been referred to as the cross of *redemption*, the cross of *rejection*, and the cross of *reception*.

Jesus Christ had just come through the terrible ordeal of Gethsemane, where He had prayed: "Father, if it be possible, let this cup pass from me" (Matt. 26:39). It is good to remind ourselves that Jesus Christ did not have to die. He did not have to endure the ignominy and shame, the separation from His Father, the tremendous traumatic experience and agony of soul.

When Jesus prayed "If it be possible," it was surely possible! "Let this cup pass from me." He did not have to drink of that cup of woe. There was no sin in Him. The devil had nothing on Him, and He didn't have to die. Jesus was going through indescribable anguish, praying alone in the garden. In His agony of soul, His sweat was, as it were, great drops of blood falling down to the ground.

"The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat



The Young Ambassadors from Pasay City in the Philippines inspired crowds Sabbath afternoon with their enthusiastic singing.

tan—on the cross. The hope of all sinners in the Old Testament centered in looking forward to the cross. The hope of all sinners since New Testament times looks backward to the cross. When God became man, this was the most stupendous event in the history of the world!

The Bible says: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth" (John 1:14). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

Because of this victory, Christ is qualified to serve as our high priest in the heavenly sanctuary. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might

from His brow, and leave man to perish in his iniquity. . . . The words fall tremblingly from the pale lips of Jesus, 'O my Father, if this cup may not pass away from me, except I drink it, thy will be done' " (*The Desire of Ages*, p. 690).

Let me remind you that when the plan of salvation was put into operation, God took a terrible risk, for He emptied heaven of its choicest Gift to send down here One equal to Himself to live and die with the possibility of failure. That is why you and I cannot fully comprehend what the Incarnation really means. Oh, the matchless, wonderful love of God! The agony of Gethsemane! Your salvation and mine trembling in the balance, and Jesus is deciding to go all the way to Calvary.

Do you want to know what God is like? Then look at the cross. Do you want to know if God is love? Then take a good, long look at the cross. Do you want to know what is the essence of the gospel? Then look at the cross.

Jesus on the middle cross is dying *for* sin, but the thief on the left-hand side is dying *in* sin. He joins in the mockery. He cries, "If thou be Christ, save thyself and us" (Luke 23:39). If Jesus had come down from the cross, we would have been lost. He could have saved Himself, but He could not have saved you and me, too. The man on the cross of rejection is right next to Jesus Christ, who is dying for the sins of the world. What an opportunity he missed! He is going to die in his sin, a lost soul, right next to the Saviour of the world—so near to Christ, but lost!

But the thief on the cross of reception, after rebuking his colleague, says, "Lord, remember me when thou comest into thy kingdom" (verse 42). What a prayer! Jesus is in pain and agony, but He had to respond to that prayer for forgiveness and help. Jesus says, "I give you the assurance today—you will be with Me in paradise" (see verse 43). That man was dying *to* sin, forgiven at the eleventh hour!

Yes, this is salvation, full and free to everyone who believes. Genesis 3:15 is now gloriously fulfilled in John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The question today is Do I know Jesus Christ? Have I accepted this marvelous sacri-

fice? The penalty has been paid on Calvary on my behalf.

He Will Return


It was Friday evening. But Sunday morning was coming. And when the time came for Jesus to rise, no combination of all the powers of hell could stop Him. As He came forth, a mighty conqueror over the grave, He slammed the doors of death and hell behind Him, with this triumphal shout: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

For you and me as individuals, the Resurrection means that there is no habit, no sin, that can stand under the liberating power of the resurrected Christ. Anything that you need to get victory over—I don't care what it is—you can have it because Christ is alive. That's why we can sing today, "I serve a risen Saviour, He's in the world today; I know that He is living, whatever men may say." That's the great difference between Christianity and any other religion.

Thank God we have a High Priest. We have an Advocate—Jesus Christ, our lawyer who is the only one who has credentials to practice before the bar of heaven. Let me tell you something else: He has never lost a case. He reaches out to each one of us this morning and says, "Give Me your heart; give Me your life."

Oh, fellow believers, church members, fellow preachers, young and old—have we given our lives completely over to Jesus Christ? Are there still things in our lives that we need to confess to Him so that the power of the resurrected Christ can come into our lives and cleanse us from every sin? Have we really accepted Him as our own personal indwelling Saviour and Lord? If we do, I tell you, He will accept you and me just as we are, with all of our sins and weaknesses. He will give us joy for sadness, victory for defeat, peace for our troubled hearts, light for the darkness, the oil of gladness for mourning, hope for despair, faith in place of doubt, happiness in place of sorrow, strength for our weakness, and forgiveness for our sin.

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