

Implementing Christ's Commission

Reviewing the Advent

"Is Christ's Coming Near?" (May 14) is right to the point. The Second Coming is the keynote of Adventism, the eschatological motive of our church. Constant expectancy of His return has changed my life since I first accepted the Adventist faith in my teens 56 years ago.

We need to constantly be reviewing the promises of Jesus' return and discerning the signs of the times. Such articles make the REVIEW truly the ADVENTIST REVIEW. ARTHUR J. ESCOBAR Martinez, California

Evasive.

Many of the lessons that Alberta Mazat related in her two-part presentation ("The Facts of Life Are Good News," "Teens, Sex, and Responsibility," May 7, 14) were struggles that I learned the hard way. Fortunately, my younger brothers and sisters in the church need not suffer through the same dilemmas as intensely if we continue to foster a candid and forthright discussion on this topic.

In my work with youth, I have become dreadfully aware that Adventist parents, for the most part, are not fulfilling their parental responsibilities in relating the beauty of Christian sexuality. The irony is that these same parents berate their children's misconceptions and lack of moral fortitude when it comes to sex. Can you really blame youth for being confused when their parents purposely evade their questions?

> MICHAEL ANGELO SAUCEDO Davis, California

The author missed the first step in teaching about sex, or any other moral issue.

The first thing to teach a child, beginning in infancy, is obedience to parents, since they stand in the place of God to their children. Teach the child who God is, and his relationship to Him. This is the foundation of self-esteem. Teach the child the reason for the relationship, which is happiness for both God and man. Teach him absolute obedience to the law of God. As reasoning power develops, teach him how obeying the law of God is the way to happiness. This is where Alberta Mazat's advice fits in.

Also, beginning in babyhood, teach the child to make a decision about every small thing. A 3-yearold should decide when to cross a busy street, with a parental hand ready to grab him if he makes the wrong decision. An older child should make his own social decisions, with a strong parental "Thou shalt not" if he makes the wrong decision.

When a child becomes accustomed to thinking and making decisions from babyhood, he will be making almost all the right ones at a very early age. BETTY SCOTT

Glendale, California



Peace and Politics.

Re "Adventists and the Soviet Union: A New Era?" (May 7).

Christ taught us that there are no political solutions to humanity's problems. Only Jesus Himself is the solution. Yet our church participates in so-called peace forums. At these "peace conferences" we enter into political debates that seek political solutions to political problems. Why does our church participate in these political propaganda extravaganzas? If we must participate, how can we take a neutral position that implies all ideology is created equal; that no government, or system of government, is any better or any worse than any other?

Jesus was not a politician. He participated in no peace forums. He fearlessly condemned sin and never sought accommodation with those He threatened with the truth. He never sought the approval of men. They crucified Him. The servant is not greater than his Lord.

> WILLIAM ABBOTT Columbus, Nebraska

The Sinner_

"The Sinner" (May 21) reminded me of the need to hate the sin while loving the sinner. We must remember the beam in our own eye, yet be jealous and zealous for the reputation of the church, and have the courage to deal firmly with open sin on the part of its members.

The author of this otherwise excellent and much-needed article seems to have forgotten our sacred duty to warn the sinner, and that to fail to do so is to share in his guilt before God. Linked with the second great commandment is the charge "You shall surely rebuke your neighbor, and not bear sin because of him" (Lev. 19:17, NKJV).

> PAUL FELT Franklin, Georgia

Little People.

For some time now the ADVENTIST **REVIEW** and other Adventist magazines have been sensitizing the church to prejudices and discrimination against Blacks, other minority groups, and women. But I also observe prejudice and discrimination against "little people," not to mention other handicapped groups. Little people (midgets and dwarfs), including Adventist little people, may be few in number, but they each have a soul and feelings! If Christ considers each one of us very important and precious to Him, why can't each Adventist practice the same principle He set down for us? **JAMES CADY**

Rosemead, California



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■ "Will Christ Come in A.D.

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■ "India: A Land of Many **Peoples**," by Vijavan Charles. Second in our six-part series on the global challenge of sharing Christ with more than 2.5 billion unreached people.

DITORIALS.



t's time to pull together in the work of the church in North America.

Analysis, examination, and criticism play important roles in correcting programs and leaders. But they are a means to the end, not the end itself. I think we have begun to make them the end.

It's time to unite our efforts.

"I am 85 years of age and have loved the church for many years," wrote a sister recently, "but in recent times I have been disturbed about so many publications coming from independent sources, most of which are 'crying aloud' and 'sparing not.' I hardly knew where to look for assurance that our beloved church was the 'remnant church.'

"However, when I find criticism of our leaders and requests for donations for the work of these independent factions, I cannot help believing it is the work of Satan to weaken the work our leaders are so faithfully trying to build."

I stand for a free press and the opportunity of Adventist believers to fulfill any ministry to which the Lord calls them. Today as in the past, private ministries play an important role in the church. We need each other.

But we must pull together. Some of these ministries have a theological agenda and, by portraying themselves as the repositories of genuine Adventism, confuse members and drain off financial support (often tithe dollars) from the organized work.

Although many of the private ministries criticize the church and its leaders, they depend on the 4 (740)

church for their existence. They obtain their mailing lists from the records of the organized church—if the church ceased, they too would have to close up shop.

Now, I believe that in general our people have good sense and loyalty. Leaders should appeal to those qualities. The times demand that we pull together in a united thrust.

It's time to get our priorities straight.

We need to distinguish between the central and the peripheral. We need to declare clearly God's message for this hour.

The Seventh-day Adventist Church has 27 fundamental beliefs. They are basic and general, and they leave much room for individual interpretation and study. But we should not raise a private doctrinal concern, no matter how dearly we hold it, to the level of the fundamentals.

Take the question of Bible translations, for example. Some Adventists have mounted a crusade for the King James Version. I love the King James: its beauty and power are unsurpassed. But much of its vocabulary and style is out of touch with modern English. Because some words today have just the opposite meaning of their use in the KJV, this version can mislead us in a number of places.

The greatest need today isn't to establish the KJV or any other version. Rather, it's to get Adventists reading and studying the Bible. Arguing over which version to use shows twisted priorities.

Nor should we divide the church over the human nature of Jesus. Let

us exalt Jesus as the one fully God vet fully man, the one tempted in all points and capable of falling yet wholly without sin. Regardless of whether we think Jesus came in the nature of Adam before or after the Fall, we can agree on these most basic points.

Francis D. Nichol said it well in these columns more than 50 years ago:

"For anyone to endeavor to express in precise and unmistakable language and in a form wholly consistent with the entire Scriptures, the mystery of how He who is very God became very man, is exceedingly difficult to do. The early centuries of the church were consumed in such attempts. Most of us are content rather to describe the mystery simply in the language of the Scripture, and this we believe has, in general, been the method employed by Seventh-day Adventist writers....

"We teach unqualifiedly that though Christ was born of a woman, partook of the same flesh and blood as we, was so truly made like unto His brethren that it was possible for Him to be tempted in all points like as we are, yet that He was without sin, that He knew no sin" (Review and Herald, Mar. 12, 1931).

• It's time to support church leaders.

Leaders make mistakes—just like the rest of us. At times they have taken too much upon themselvesas we all are prone to do.

But leaders need our prayers and encouragement. In this age of rapid communications, no one can fully measure up to expectations. The public learns instantly of problems; but many solutions don't come quickly or easily. And some problems seem to have no solution.

Along with a greater measure of understanding and empathy for church leaders, we need to look beyond them and see Christ as the head of the work.

"There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order.

If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the

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people of God safely into port" (Selected Messages, book 2, p. 390). The church is in safe hands!

---- WILLIAM G. JOHNSSON



"Blessed are the peacemakers, for they will be called the sons of God" (Matt. 5:9, NIV).

hat is "peace"? What are "peacemakers"? Both words are much used and abused these days. Both words are akin to the Hebrew word shalom.

• The individual Adventist.

From the days of the apostles, Christians understood the peace beatitude to be concerned with purely spiritual peace: peace of heart and life. Jesus had told them to expect persecution, wars, disasters; but He felt no contradiction in promising them also a peace that "passeth all understanding."

Generations of Christians have accepted as classic the picture of the Christian life drawn by John Bunyan. In Pilgrim's Progress Christian's pilgrimage takes him from the City of Destruction to the Celestial City. If Bunyan's story is in any way representative of the Christian way, then at first glance peace would appear to have been conspicuous by its absence. The story reads more like a perpetual warfare. At first

Christian's heavy burden of guilt robs him of his peace. Hardly has his journey begun before he is sucked into the Slough of Despond. No sooner is he out of that than Mr. Worldly Wiseman comes along to intensify his agony by diverting him away from the road to the cross to the slopes of Mount Sinai. Even when his burden is lost at the cross, there is a new hazard at every turn.

However, it would be true to say that, his burden gone, Christian begins to enjoy an inner peace built on his relationship with his King. The trials of the Valley of the Shadow are no less scary, but his peace remains intact. His death struggle with Apollyon is no less terrifying, but his peace remains untouched. The temptations of Vanity Fair are no less tempting, but his peace remains uneroded. Only at one point on his journeyings is Christian in danger of losing his inner peace-in the dungeons of Giant Despair at Doubting Castle.

Peace of Conquest

The peace that Jesus offers is the peace of conquest. It never means absence from trial. It does mean that in the midst of trial we may be kept "in perfect peace" (Isa. 26:3).

The Christian is at the heart of a battle. The arrows fly thick and fast. The Christian's peace is not in his armor, shield, or sword. His peace is in his Captain, who has never lost a battle. He is the conqueror through whose conquest the Christian can be assured of victory. That assurance of victory (salvation) is the Christian's peace.

The Adventist congregation.

Chrysostom, a second-century Christian, spoke of this second facet of peace: "The highest work that a man can perform is to establish right relationships between man and man within the congregations of Christ."

How about your congregation? Do you always have peace? No problems? No clashes of personality?

To live above with the saints I love—that will be glory;

To live below with the saints I know—that's another story!

The devil sees to it that there are enemies of peace in every congregation. Some people always seem to be storm centers of bitterness, strife, criticism, and negative thinking.

Some members suffer from personal insecurities. They're often the folk who foment racial tensions in multiracial congregations. Others experience alienation, and this alienation has its outworking in the adoption of extreme theological positions and an inquisitor's zeal to impose such positions on their fellow believers.

Thank God for those in our congregations in whose presence bitterness cannot live, who build bridges over great chasms, and who heal the wounds and the broken hearts.

Individuals who would be enemies outside the presence of Christ, inside His presence are reconciled by their common devotion to Him. In the group to whom Jesus addressed the peace beatitude were Simon the resistance fighter and Matthew the collaborator. That these two men could live together in peace must have been regarded by the rest of the company as no small miracle of grace. Through the same miracle of grace there is no one we cannot worship with, no one we cannot call our brother or sister in Christ—and mean it.

> DAVID N. MARSHALL Editor, Stanborough Press Ltd. Grantham, England

AHS Faces Difficult Choices

A just-completed analytical review of the rapidly changing health-care trends in the United States and their effect upon the Adventist Health System (AHS) says the church's health-care system is at a crossroads and must take immediate action to remain viable.

The five-month study, commissioned by AHS leaders and conducted by the national auditing firm of Peat, Marwick, Main, & Co., concludes that AHS must redefine its goals, reduce debt, give greater focus to its key hospitals, sell smaller, rural hospitals that fail to make a profit, improve productivity, reduce staffing, study its corporate structure, and lessen growth in diversified enterprises.

The study's recommendations follow similar actions being undertaken by nearly all health-care systems in the United States as they respond to the recent upheavals in health care and the fierce competition that has developed among health-care providers.

Even the U.S.'s largest hospital system, Hospital Corporation of America, is taking drastic actions including the sale of 104 of its hospitals—to remain solvent. Such actions prompted the president and chief executive officer of Lutheran Hospitals and Homes Society, Michael Bice, to term 1986 as the "whiteknuckle year" for health care.

According to a survey of 164 hospital systems in the United States, they experienced an average gain last year of 11.9 percent in revenues, while their profits skidded by 47.1 percent.

Our Adventist Health System's revenue and profit picture is no exception to the national trend. AHS profits have declined steadily since 1984, when they were \$93 million. In 1985 profits reached \$70 million, but they dropped to \$22 million in 1986.

Don Welch, president of AHS/U.S., says that the erosion of \$70 million in profits over a two-year period must be taken "very seriously." He says, "We're not talking just about dollars and cents. We're talking about guarding the integrity of the church's health-care ministry. In the next several years we must learn to adapt to the tremendous changes in the industry without compromising our mission."

Auditors attributed the 1986 drop in profits of AHS to three factors: poor profitability of many smaller, rural hospitals; losses sustained by diversified businesses; and one-time-only losses taken during the year.

But beyond these factors, Welch says that other fundamental changes in health-care have significantly affected hospitals, including lesser governmental funding, an emphasis upon outpatient care, changing consumer expectations, and increased competition.



A report just released by the U.S. Department of Health and Human Services and reported on by the June 9 Washington Post supports Welch's views. The Post states that "health-care spending is rapidly shifting from hospitals to private doctors, health maintenance organizations, and nursing homes." It reports that "admissions are now at

Don Welch

a 16-year low for patients under 65 in community hospitals," and that the "average number of days a patient remains hospitalized is now at an 18-year low."

The analytical review issued by Peat, Marwick, Main, & Co. for the church's hospital system cited even further elements that complicate the environment in which health-care providers must cope: excess capacity, cost containment, competitive pricing, explosion of technology, and an aging population.

Excess Capacity. During the past several decades the number of hospital beds needed was assessed at 4.5 per 1000 population. The actual need was only 3.5 per 1,000. As a result, the United States now has more than 335,000 extra beds—or 25 percent too many.

Cost Containment. The government's recently implemented Diagnosis-related Group plan of reimbursement has set fixed prices for specific treatments. Insurance companies and other preferred providers have adopted these amounts, thus pressuring hospitals to curtail expenses, discharge patients earlier, and shift to outpatient care.

Competitive Pricing. As a natural outgrowth of oversupply, hospitals are forced to give discounts to insurance carriers, preferred organizations, and others. Discounts given by AHS hospitals last year totaled in the hundreds of millions of dollars. Revenues of \$2.44 billion in 1986 were reduced to \$1.94 billion after reduction for contractual discounts, bad debt, and charity. In some cases, hospitals barely break even in an attempt to keep their share of the patients in a given area.

New Technology. The explosive growth of technology has brought with it an expensive price tag. To remain competitive, hospitals must keep pace with the technological advances. One result, according to Welch, will be that "smaller, rural hospitals, already at a competitive disadvantage, may be left in the technological dust, so to speak." Local joint ventures to buy expensive pieces of equipment are expected to increase among even the larger hospitals.

By Myron Widmer, associate editor of the REVIEW, with assistance from Joel Hass, AHS/U.S. vice president for marketing, strategy, and communication.

An Aging Population. A dramatic factor influencing the planning of health care is the rapid growth expected in the 65-plus age group over the next two decades.

 Many health systems, including AHS, operate extended-care facilities. But the competition is growing in this area too.

Firm's Recommendations

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As asked for by AHS/U.S. leaders, Peat, Marwick, Main, & Co. provided both short- and long-term recommendations to be studied by the church to keep its health-care system viable. The firm recommended these actions:

• Develop a revised long-range strategic plan that not only deals with profitability but continues the outreach of the Adventist Church.

■ Increase the system's focus on its 13 flagship hospitals in key markets.

Reduce debt and build up cash reserves by borrowing less, selling hospitals, improving productivity, and reducing staff.

■ Sell smaller, rural hospitals that consistently lose money. During 1986, 37 out of AHS's 68 hospitals

- showed a profit. The profits from the successful hospitals more than covered the unprofitable ones. But
- this may not be possible as profit margins continue to tighten. According to Welch, the successful hospitals across North America tend to be the larger, urban, and suburban institutions.

Achieve the national norm in staffing. The industry average is 4.0 to 4.1 hospital employees to every patient.

 AHS's ratio is 4.5 to 1. Bringing the average in line with the industry average would save the system \$33.5
 million per year.

- Find new uses if possible for nonprofitable hospitals, including the conversion to long-term care.
- Carefully examine the business plans and performance of all diversified businesses.

Sell diversified businesses with little potential for profitability and maintain those with high profitability, including long-term care facilities.

• Set specific financial goals for all enterprises and closely monitor their performance.

■ Assess AHS's organizational structure and its decision-making ability to respond to changes.

• Examine the roles of AHS/U.S., its four divisions, flagship hospitals, and other businesses.

Review management's performance, standards, and accountability.

The Adventist Church has actively promoted healthful living since the church began. More than 120 years

ago Battle Creek's Western Health Reform Institute opened its doors for patients. Since then, the church's health-care ministry has grown in the United States to 68 acute-care hospitals, 65 nursing homes and retirement centers, and 40 other businesses from urgent-care centers and insurance companies to home health services to medical office buildings. According to the 1986 financial audit, assets of the Adventist Health System now total \$2.9 billion. Liabilities total \$2.2 billion, leaving the system with a net worth of \$676 million.

In the past five years, AHS has devoted considerable effort in diversifying its base of business by buying and operating nonhospital businesses. Most of them are health-related and have as their goal the support of the system's hospitals.

But now, with all the changes in the health-care industry, the Adventist Health System is taking a second look at its diversification strategy and at its overall mission, structure, and strategy. Welch says the Adventist Health System will never abandon its mission; however, "it must find creative ways of adapting to the current trends."

All final decisions will be made by AHS/U.S.'s governing body—a 29-member board of directors that includes eight North American union conference presidents, the division secretary and treasurer, AHS officers, laypersons, and chairman Charles E. Bradford, president of the North American Division.

According to Welch, all these actions and questions need thoughtful, prayerful consideration. "We need to develop a plan that doesn't paralyze our health-care system, but one that infuses it with life. We have built our programs around the needs of people, and we will continue the mission that Christ began 2,000 years ago."



The Good Samaritan's mission still lives in AHS institutions like Loma Linda University Medical Center.

Neal C. Wilson, president of the Seventh-day Adventist Church and an AHS/U.S. board member, feels that right now church members need to extend a reassuring hand of support to AHS leaders who operate one of the church's most visible ministries and one that often comes under fire by different groups. "We need to let our AHS leaders know that we care about them and that we think they have done a praiseworthy job of managing the church's health-care institutions during one of the greatest eras of change in the history of health care."

President Wilson, who was present when Peat, Marwick, Main, & Co. gave its report, will share his personal insights and observations on the subject in the August 6 issue of the ADVENTIST REVIEW.



"I opened up the <u>Review</u> and there he was!"

"I remember sitting with him in one of my college classes. He would lean in my direction and whisper comments on the lecture that usually started me laughing.

"Six years later I opened up the REVIEW and there he was! His name was under a letter to the editor.

"It feels good to see people in the REVIEW who have shared in my spiritual growth. Teachers who patiently answered my questions about God. Pastors who opened up my understanding of His love. "And then there are denominational workers I have known since my academy days. I remember the times we talked about God—the times we prayed together. If they are missionaries, I look to see what country they are going to next.

"But I didn't expect to see him in the REVIEW.

"His letter was a witty comment on the jewelry issue. And just like old times, I laughed."

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President Wilson calls for an unprecedented plan to reach 2.5 billion "unreached" people.

This article begins our six-part series on the tremendous challenge facing the Christian world of reaching more than 2.5 billion persons half the world's population—who know nothing of Christianity.

This series will look at both the Seventh-day Adventist Church's plan for a global strategy and at five of the most challenging areas of the world for Christianity—India,

China, the U.S.A., Africa, and the religion of Islam.

We hope that you will be challenged by this material and rededicate your life to the worldwide proclamation of His Word.

he Nigerian Bata people, the Malaysian Baluchis, and the Cameroon Babingas differ in most all respects, except for one: not one of them has become a Christian!

These people have inhabited the same villages, farmed the same lands, and reared their children in the same languages and beliefs—animism or Islam—that have been handed down from generation to generation.

And in spite of the mind-boggling technological advances of this century, Christianity has never been even an option for them. I wonder if any of them, by chance, have heard of Jesus?

Possibly, but not probably.

The Batas, Baluchis, and Babingas represent 16,750 distinct people groups throughout the world that do not as yet have a witnessing Christian church in their midst. They represent the billions of persons in tribes, villages, communities, cities, and ethnic groups that have been sheltered from all contact with active Christians or Christianity in any form.

These groups have been dubbed by the Christian world as the "unreached peoples" of the world—they are the modern-day frontier for missionary efforts.

In all likelihood, most of the persons in these groups will die without ever hearing the name of Jesus spoken to them. Unless—unless a Christian purposefully decides to leave his comfortable, familiar surroundings and become a cross-cultural evangelist—a bearer of the wonderful message of salvation to them.

The Challenge to Christianity

According to the U.S. Center for World Mission, the worldwide ratio of non-Christians to Christians stands at more than 2 to 1. That means that out of a world population of nearly 5 billion, close to 3.5 billion have been untouched by the gospel of Jesus Christ.

Of those, mission experts say nearly

BY MYRON WIDMER

1 billion are in close proximity to Christians and are at least in a position to hear of Christ. But that leaves more than 2.5 billion persons who may never hear the gospel message unless a Christian enters their territory.

What a challenging task for all Christians! What a challenge for Seventh-day Adventists!

The thought-provoking words of Paul to the Roman believers come to mind. "For 'every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (Rom. 10:13-15, RSV).

Will the Batas, Baluchis, or Babingas ever hear the wonderful message of salvation found in Jesus Christ?

Will the Saeks of Thailand or the Tedas of Libya ever be given the opportunity to hear a Christian speak of a loving God who gave His life for them?

And we must ask the harder question: Who will ever leave the comforts of home and take the message of salvation to the 2.5 billion—half the world's population—who may never come in contact with a Christian?

Will vou volunteer?

With this tremendous challenge in mind, Seventh-day Adventist president Neal C. Wilson issued an unprecedented call to the members of the 1986 General Conference Annual Council in Rio de Janeiro, Brazil, to create a global strategy to evangelize the unreached peoples of the world.

"We've only begun to witness what God wants us to do," said Wilson in supporting his call and in response to the great numbers of people presently joining the Adventist Church. "I'm convinced He wants us to do amazing things. We've got to believe in a finished work. God lays plans for the whole world, and so should we."

Wilson shared his burden for the unreached people groups of the world, including the masses inhabiting the constantly growing cities of the world. "It's not enough to say, 'We have five churches in the city.' There are cultural, ethnic, and racial groups that we're not touching."

Wilson's call set the stage for a global plan for evangelism to be developed. On May 21, 1987, the **General Conference Committee** appointed a 21-member Global Strategy Coordinating Committee, composed of laypersons and church leaders and chaired by Elder Wilson, to begin laying plans for the global plan.

During an interview immediately following the appointment of the Coordinating Committee, Elder Wilson elaborated further on what he hopes will be accomplished as the Seventh-day Adventist Church embarks upon a new endeavor to fulfill Christ's commission.

Elder Wilson, what do you hope the global strategy will accomplish, both from a short-term and long-term viewpoint?

Short-term, I hope to see an awakening, a redefinition of our mission occurring as it calls for renewed commitment and rediscovery of our talents. We are using only a small portion of the talents God has placed within the church. We ought to find a way to pool those talents and help every member feel that he 10 (746)



N.C. Wilson

or she has a part to play in this global plan.

I hope we also will experience a new sense of the privilege and of the enormous risk that God took by calling into existence a group of

Adventist Membership versus **Population Figures**

To provide another perspective on the global challenge facing Seventhday Adventists, we have listed for each country the total Adventist membership at the end of 1986 and its latest official population total.

AFRICA-INDIAN OCEAN DIVI	SION	
Burkina Faso	115	7,747,000
Burundi	20,621	4,718,000
Cameroon	33,651	10,446,000
Cape Verde	1,002	334,000
Central African Republic	1,361	2,608,000
Chad	387	5,018,000
Côte d'Ivoire	2,242	9,810,000
Equatorial Guinea	121	362,000
Gabon	65	1,206,000
Gambia	178	696,000
Ghana	101,964	13,588,000
Guinea	0	6,075,000
Guinea-Bissau	50	890,000
Liberia	8,437	2,189,000
Madagascar	19,331	9,985,000
Mali	18	8,206,000
Mauritania	0	1,888,000
Mauritius	2,454	1,020,000
Niger	0	6,115,000
Nigeria	70,230	95,198,000
People's Republic of Congo	141	1,854,000
Reunion	1,067	537,000
Rwanda	165,269	6,274,000
Senegal	149	6,444,000
Seychelles	226	66,000
Sierra Leone	7,350	3,602,000
Togo/Benin	979	6,892,000
Zaire	161,484	30,363,000
EASTERN AFRICA DIVISION		
Botswana	7,300	1,128,000
Djibouti	0	330,000
Ethiopia	38,835	42,350,000
•		

people to take His message of salvation to the world. I believe we will also sense our great need of the outpouring of the Holy Spirit to do it

Long-term, I see an emphasis again upon entering areas that we have not worked in before. Not just unentered countries, but language and cultural groups within countries that perhaps have been neglected because we felt they were more difficult than others.

And as a final result of the renewal, planning, and reassessment of our church's spiritual, financial, and skilled resources, I hope to see the earth lightened with His glory through the lives of His people and through the public proclamation of His Word. Culminating, of course, in our Lord's saying,

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	Vanara	220 500	20 222 000
	Kenya Malawi	228,568	20,333,000
	Somalia	70,689 0	7,059,000
			7,595,000
	Tanzania	72,449	21,733,000
	Uganda	38,266	15,477,000
	Zambia	73,569	6,666,000
	Zimbabwe	85,857	8,379,000
	EURO-AFRICA DIVISION		
	Algeria/Morocco	31	43,659,000
	Angola	88,618	8,754,000
	Austria	2,842	7,558,000
	Belgium-Luxembourg	1,606	10,269,000
	Bulgaria	3,259	8,957,000
	Czechoslovakia	7,742	15,500,000
	France	8,358	55,172,000
	Germany, East	9,505	16,644,000
	Germany, West	25,080	61,020,000
	Italy	4,923	57,186,000
	Malta	4,923	383,000
	Monaco	0	27,000
	Monaco Mozambique	40,179	
			13,961,000
	Portugal	6,660	10,229,000
	Romania	56,356	23,017,000
	Spain/Andorra	5,259	38,858,000
	Switzerland/Liechtenstein	4,075	6,470,000
	FAR EASTERN DIVISION		
	Bangledesh	5,160	98,657,000
	Brunei	0	224,000
	Burma	11,191	37,614,000
	Democratic Kampuchea	0	7,284,000
	Guam/Micronesia	2,019	220,000
	Hong Kong-Macao/Taiwan	9,179	25,315,000
	Indonesia	104,783	165,155,000
	Japan	11,879	121,470,000
	Korea	76,151	61,594,000
	Malaysia/Singapore	27,526	18,143,000
	Maldives	27,520	181,000
	Philippines	379,003	54,378,000
	Sri Lanka	1,660	15,837,000
	Thailand, Laos		
	Vietnam	5,933	55,418,000
	vienam	3,873	59,713,000
	INTER-AMERICAN DIVISION		
	Anguilla/Antigua/Barbuda	13,817	87,000
	Bahamas/Turks and Caidos	9,232	243,000
	Barbados, Dominica, St. Lucia	0,202	210,000
	St. Vincent/Grenedines	22,697	571,000
	Belize	6,783	166,000
	Louis	0,700	100,000

"Finally, My people, My church has done what I had in mind."

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Why did you feel a need to call for this global strategy now?

I think there comes a time in the × life of every organization when it needs renewal, revitalization, and a reemphasis of the reason for its existence.

And there comes a time when 1 people become restless and anxious. They know that something needs to happen and doesn't quite seem to be taking place. The restless ask, "Lord, what do You want us to do?" The discouraged say, "Oh well, I guess the things that were supposed to happen won't happen

after all. Maybe I've been misled." .

And so with the anxiousness and concern, conterbalanced with the great resources and willingness of members, I felt it was a propitious time to help answer some of the vearnings of the hearts of our people.

With the Coordinating Committee now appointed, what steps will be followed in creating a global strategy?

We have asked the 10 world divisions to assess their own territories and people groups. In addition, we have asked them to appoint individuals to help mesh their information into a global strategy, not just a division strategy.

The Coordinating Committee then will bring together the various viewpoints of the divisions into a global strategy, including recommendations on specific objectives, materials and personnel needed, and resources available. This will be

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4 186 20,000 Tuvalu Cayman Islands 820 5,831 Vanuatu 82.925 28,624,000 Colombia 4 Costa Rica 10,174 2,489,000 9,225 10,219,000 SOUTHERN ASIA DIVISION Cuba Dominican Republic 6,243,000 Bhutan n 55.921 143,948 784,829,000 India/Maldives/Nepal 33,474 4,819,000 El Salvador 82,000 French Guiana 700 TRANS-EUROPEAN DIVISION 4,858 112,000 Grenada Afghanistan 0 Guadeloupe 5.943 333,000 Guatemala 28,466 7,963,000 Albania n 3.342 21,209 790,000 Denmark Guvana Haiti 121,315 5,358,000 Finland 6.331 Honduras 19,015 4,373,000 Greece 279 118,375 2,337,000 Greenland 7 lamaica 838 Martinioue 10,847 328,000 Hungary 544 239,923 78,524,000 Iceland Mexico 276 Netherland Antilles 3,062 190,000 Ireland 49 17.541 3,272,000 Israel Nicaragua 3,968 20.202 2,227,000 Netherlands Panama Norway 5,433 29.043 3.451.000 Puerto Rico 5,840 Pakistan 1 868 389,000 Surinam 4,600 Poland Trinidad/Tobago 31 525 1.185.000 Sweden 3,303 Venezuela 34,942 17,317,000 United Kingdom 16,378 Yugoslavia 10,161 NORTH AMERICAN DIVISION 35.992 25.399.000 Canada ATTACHED UNIONS United States 668.453 238.631.000 Mid-East 0 SOUTH AMERICAN DIVISION Bahrain Cyprus/Jordan/Juwait/ 30,564,000 Argentina 49,355 4 1,421 Lebanon/Syria/Turkev Bolivia 57,152 6,547,000 1.298 Brazil 426,297 135,564,000 Egypt 78 Iran Chile 54,519 12,353,000 4 Iraq 131 Ecuador 11,349 9,378,000 4,194 3,681,000 Libva 0 Paraguay 139,374 19,698,000 North Yemen n Peru 0 Uruguay 5.779 3,012,000 Oman 0 Qatar Saudia Arabia SOUTH PACIFIC DIVISION n South Yemen 44,174 15,752,000 0 Australia 955 Cook Islands 727 18,000 Sudan United Arab Emirates 0 11,005 702,000 Fiji French Polvnesia 170,000 2.910 South African/Southern Union Mission 72,000 Kiribati/Nauru 636 Republic of South Africa, 153.000 New Caledonia 324 Lesotho/Namibia/Swaziland 54,266 36,117,000 9.426 3.291.000 New Zealand Papua New Guinea 93.979 3.329.000 21,168 1,022,000,000 China Samoa 4 7 70 211,000 Solomon Islands/Malaita 13.945 270.000 USSR 31,679 278,618,000 2.985 103.000 Tonga/Niue

several years down the road after preliminary reports have undergone refinement by laypersons and church leaders from the far reaches of the world.

Once we have a strategy in hand, we will ask all our members to commit themselves to specific responsibilities and to collectively move toward implementation.

Do you see any hindrances to be overcome in planning such a strategv?

Yes. Though I have been greatly gratified by the spontaneous acceptance of this concept, one little area causes me concern. It is the people who might say, "It sounds great, but will it really happen?"

I know that quite a few feel that this is another catch phrase, another cliché, something that leadership may be doing to stir the people, but it probably won't make any great difference.

The only way that such a spirit will be kept from happening is if we keep alive the commission Christ gave to His church, if we dwell on the beautiful completeness of our message, and if we truly make His Word the center of our study and joy. We must always realize, too, that these things do not come about without prayer and sacrifice and fasting.

I sense a large segment of our church, both old and young, saying, "Thank You, Lord, for making us aware again of the reason we are here." It is driving us to a greater study of the Word, a closer personal relationship with God, a spiritual strengthening of our church, and is helping us to understand that we are our brother's keeper-that the world is our parish.

If we can reawaken this positive spirit, which tends to get lost the further you are from the beginnings, I see some great days ahead.

Next week in our series on global strategy: A Look at India-Land of Many Peoples.

Myron Widmer is associate editor of the ADVENTIST REVIEW.

ADVENTIST REVIEW, JULY 2, 1987

(747) 11

WHAT'S THE WHITE ESTATE ATTEMPTING TO HIDE?

The facts about the "cover-up"

Conspiracy theories have abounded through the years in the world of politics. It is not surprising, therefore, to hear rumors of a conspiracy to hide information, a "cover-up," in connection with the work of the Ellen G. White Estate at General Conference world headquarters in Washington, D.C.

Some people point to the fact that previously unreleased, unpublished manuscripts from the pen of Ellen White are regularly brought to bear on discussions of contemporary issues as evidence that church leaders are "managing" her writings for ulterior ends.

The existence of unpublished writings raises a question in the minds of many: Why haven't they all been published? Some speculate that church leaders must feel that "our people are not ready yet" to process certain sensitive materials or that "our people just wouldn't understand." Others wonder whether "our leaders are managing the news, manipulating her writings for their own administrative purposes."

A growing number ask, 72 years after the prophet's death, What are they holding back yet? And why are they doing so? Why don't they just publish *everything* she ever wrote, once and for all, and be done with it?

There are at least six reasons that the trustees have not published every word Ellen White wrote that is still extant in the archives today.

1. Ellen White's own request. On a number of manuscripts, in Ellen White's own handwriting, appears the notation "Not to be published." Some



of her counsel was of a local or personal nature, hence not of general interest or application. Clearly, Mrs. White did not design that *all* of her writings would be put into print.

2. Respect for personal privacy. Secret sins should not be made public. Many of Mrs. White's letters dealt with the sins and weaknesses of church leaders—sins often known only to God, His prophet, and the sinner himself. Ellen White intended to keep knowledge of such in as limited a circle as possible.

Her goal was spiritual rehabilitation. When this objective was achieved, nothing constructive would be gained by airing "dirty linen" in public. Indeed, the church worker's usefulness might be destroyed by a public revelation of his misdeeds.

In later years, after the death of these individuals, the White Estate has remained sensitive to the feelings of surviving children and grandchildren. And it has been most reluctant to make public secret sins that had been confessed and forsaken by the sinner and forgiven by our Lord.

Consequently, Elder William C. White began in the 1930s to pull such letters from the general correspondence file and create a special twodrawer highly confidential file known as the "Z File." For years research in these two drawers has been highly restricted.

With the passage of time, however, the need for confidentiality diminished. Recognizing that the "Z File" had served its original purpose, the trustees voted on May 7 of this year to reincorporate these restricted letters into the general letter and manuscript files. Simultaneously, four other highly sensitive letters to Lucinda Hall were also placed in the general file, where researchers now have access to them.

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3. Repetition. Ellen White repeated herself on favorite themes, sometimes at seemingly interminable length. We probably have as many as 100 separate manuscripts dealing with a single topic, such as practical godliness, all very similar.

If the White Estate were to publish all 100 manuscripts, which largely said the same thing, some church members would rightly complain of exploitation. However, if all are not released for publication, others just as quickly cry "cover-up."

It can be categorically stated that no important instruction has been withheld from the church.

- 4. Necessity of historical context. Some manuscripts, if released without a carefully prepared statement of historical background, might contain expressions easily misunderstood and misinterpreted by the uninitiated reader. The number of such manuscripts is not large, but the trustees
- take seriously provision for statements of historical context in releasing documents.

5. Temporary/local issues. Some of Mrs. White's messages to church leaders dealt with temporary or local matters that today have no relevance to the church at large and thus are of interest only to historians and antiquarians.

To publish all that mass of material would, in effect, mean to "scratch people where they do not itch," to "answer questions people do not ask."

6. Personal family matters. Fully one fourth of the 5,000 letters on file were written by Ellen White to her family members—husband James, sons Edson and Willie, and grandchildren. The White Estate has never taken the position that every single word that Mrs. White ever wrote was divinely inspired. Nor did she herself.

The White Estate has attempted to publish materials appropriate for the church at large, leaving personal or family matters unpublished. In addition to the main office in Washington, D.C., and branch offices at Andrews and Loma Linda universities, we now have seven research centers—in Argentina, Australia, England, India, Mexico, the Philippines, and South Africa. Three more centers have been authorized by the General Conference Committee: Brazil, Nigeria, and Rwanda.



Kenneth H. Wood and Robert W. Olson with the now empty "Z File" drawers.

Students may engage in research in the vaults of these centers with supervision and assistance provided by White Estate staffers. Others who desire research privileges in the White Estate archives may apply in writing to the trustees.

For those not located near a White Estate archives, provision has been made for "limited release" of nonpersonal documents. If a reader wishes to see an entire manuscript for background, he may request the document. Under normal circumstances it will be sent by mail for a seven-day examination.

By one single action, on March 26, 1981, the trustees released all Ellen White sermons in the manuscript file—roughly 10 percent of the total 60,000 pages of holdings.

At their monthly sessions the trustees regularly process from five to 15 requests for manuscript releases. A vast majority are promptly granted.

All manuscript releases prior to April 10, 1986, including an index, are now for sale at the White Estate in microfiche form for \$60 a set. (A special device similar to a microfilm reader is necessary in order to read microfiche materials.) The White Estate also has begun to publish Manuscript Releases in paperback. Volume 1, a 398-page book, came out in 1981. Volume 2 is currently in preparation.

Some have inquired why the denomination has not published various private collections, such as the well-known Spalding/Magan collection, or Special Testimonies, Series A and B. To sell a book at a modest price, a denominational publisher must print at least 3,000 copies. A small publisher, such as Leaves-of-Autumn Books, Inc., of Payson, Arizona, can print an edition of 300 and still maintain a reasonably low price. The White Estate has authorized the latter organization to reproduce out-ofprint materials that have limited demand.

Next year will mark the centennial of the famous 1888 Minneapolis General Conference session and ministerial presession. As its part in the commemoration of this event, the White Estate staff is now compiling an extremely large collection of documents (about 3,000 pages), copies of which will soon be available in our research centers and college libraries.

The trustees believe that ultimately nearly all unreleased documents will be released.

Conspiracy to Hide?

Having worked in the White Estate for nearly seven years, I would like to share five observations concerning the estate, its trustees, and their work.

1. There are no secrets lurking in the White Estate files. How could anything be kept secret with 64 church leaders around the world, plus countless hundreds of graduate students, continually parading in and out of the vault, pulling open first this drawer and then that?

2. There are no conspiracies to hide or to withhold. The trustees and all of the office workers realize that someday each must give an account of his individual and collective stewardship to the ultimate Author of the gift of prophecy.

I know these men and women

personally. And I know that they could not face themselves in the mirror morning by morning if they were guilty of devious practices in connection with the legacy and treasure of this church.

3. There are no "ticking time bombs" in the White Estate archives. Rumors are rife. Some allege, for example, that Ellen White named the last president of the United States and his political party—the one who will sign the national Sunday law with its death penalty. It has been charged that the White Estate does not dare release this political dynamite!

Both charges are false. Mrs. White did not identify any president or political party in this context.

4. Each month the trustees release previously unpublished materials to meet the needs of scholars and researchers. As late as 1980 the prevailing question raised in such sessions was "Why should we release this material—what does it contribute beyond that which

The Ellen G. White Estate

On February 9, 1912, three and one half years before her death, Ellen White executed her last will and testament in which she bequeathed her manuscripts, copyrights, files, and so on to five prominent church leaders, who thus constituted the first board of trustees of what would become the Ellen G. White Estate.

The White Estate was legally incorporated in 1933, and continued to function at St. Helena, California, until 1937, when its first secretary, William C. White (Mrs. White's son), died. His successor, Arthur L. White (Mrs. White's grandson), moved the physical assets to the General Conference in Washington, D.C.

Today, by subsequent actions of the White Estate board, the number of trustees has grown to 15. They supervise a staff of six ministers and seven other employees at the headquarters, as well as others in various offices around the world. Among their present duties are the three originally stipulated in Ellen White's will: (1) to promote her writings in the English language in which they were originally written, (2) to promote their translation into other languages, and (3) to bring out, from time to time, thematic compilations from her writings upon subjects of interest as the ongoing needs of the growing world church might dictate.

The nerve center of the White Estate is a large bank-type vault 18 feet by 22 feet, which is divided into two rooms. In the outer section are a collection of out-of-print bound periodicals, other reference works, and assorted files. In the inner room are 14 large steel filing cabinets with 70 drawers (the "document" file), other files of primary source materials, and the 120-drawer wooden cabinet containing typewritten copies of the letters and manuscripts from Mrs. White's 70-year literary career (1844 - 1915).

The "letter" file contains some 5,000 letters in 65 drawers. The "manuscript" file holds some 3,-000 documents—personal diary/journal entries, devotional writings, and verbatim transcripts of hundreds of sermons—in the remaining 55 drawers. In all, some 6,000 pages from her pen are housed in this file, of which many thousands have already been released for publication. appears in the published works?"

Today, however, the emphasis is 180 degrees in the opposite direction. The question now invariably is "Why not?" Even though a researcher has asked for only one sentence or paragraph, unless there are compelling reasons to the contrary, the trustees invariably release the entire document in which the quotation appears.

5. The seeming slowness of the release process results not from a patronizing attitude but from the reasons outlined above. The trustees are committed to an orderly, responsible release of everything that can be released.

Roger W. Coon is an associate secretary of the Ellen G. White Estate at the General Conference.

CHILDREN'S CORNER



ind the words to the following text in the matrix below: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

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Circle the unused letters. Who gave us this promise?

Answers on page 28.

What does the Bible reveal about America's future? Will religious forces attempt to build a "Christian Nation"? How will God work to preserve true Christianity?

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The Rise and Fall of

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The most sensational criminal case in Australian history first of a four-part series.

THE LINDY CHAMBERLAIN STORY

Part 1—Baby Azaria Chamberlain Disappears

On October 29, 1982, Lindy Chamberlain was convicted of murdering her 10-week-old daughter Azaria and sentenced to life imprisonment. The next day, her husband, Michael, a Seventh-day Adventist minister, was given a suspended sentence for being an accessory after the fact.

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 No criminal case in Australian history has received such publicity and generated such emotional debate as to the convicted parties' guilt or innocence. The debate has raged for nearly seven years—since Azaria's disappearance and the fateful events surrounding it on the night of August 17, 1980.

On Wednesday, August 13, 1980, Michael and Lindy Chamberlain left their home in Mount Isa, northwest Queensland, and started driving in their yellow Holden Torana to Ayers Rock, in the Northern Territory, for a vacation. The Chamberlains, their two sons, Aidan, 6, and Reagan, 4, and 2-month-old baby Azaria spent a couple of nights at the town of Alice



Lindy Chamberlain and the daughter born to her while she was in prison.

Springs, less than 300 miles (485 kilometers) from their destination. On Saturday night they pulled into a camping area close to "the Rock."

Ayers Rock, the world's largest monolith, juts up defiantly some 1,-300 feet (400 meters) from the flat Australian interior, carrying a powerful mystique. It allures thousands of camera-wielding tourists each year. The local Aborigines, centuries-old aboriginal customs and legends, and the spectacular natural surroundings at times mix uncomfortably with the inroads of commercialism accompanying the Ayers Rock tourist trade.

Australians cling to the coast of their country—its center is desert. Many Australian writers and artists picture this as a symbol of cultural and spiritual shallowness and use the Australian landscape as a metaphor for the religious quest. For example, in the word of one of Australia's foremost novelists, Patrick White, journeying into Australia's inhospitable interior parallels the search within one's self for spiritual meaning.

But that Saturday night the Chamberlains were more intent on unloading their gear and pitching their tent than on spiritual mysticism. However, Michael, pastor of the Mount Isa church, and Lindy had a strong faith in an all-powerful and loving God who provided life's answers.

The next day the Chamberlain family explored the area around Ayers Rock. Michael, a keen jogger, twice made the trip to the top. In the evening, he used his camera to cap-

BY GARY KRAUSE

ture the majesty of an Ayers Rock sunset.

Returning to the campground, he joined Lindy at the barbecue. As their meal cooked they chatted with nearby campers Sally and Greg Lowe, from Tasmania. Reagan was asleep in the tent, and it wasn't long before Azaria also fell asleep—in her mother's arms. Lindy walked to the tent with Aidan and placed the baby in a small carry basket toward the back.

"A short time later Lindy and Aidan rejoined me at the barbecue where I was talking with Greg and Sally Lowe," Michael explained four years later in an article published in the Australian magazine *Woman's Day*. "I heard a cry from Azaria and I told Lindy she had better check on the baby. She went to the tent 20 meters [22 yards] away and I heard her say: 'Get out!'

"I didn't take much notice. Then suddenly came those terrible words which I will never ever forget, 'My God, the dog's got the baby.'

"She had seen the dog pause at the entrance to the tent and thought it was just playing with something in its mouth. When she went inside the tent, she saw that Azaria was missing and the blankets were on the floor.

"There was pandemonium and shock. Greg and I tore madly through the darkness. We had nothing in our hands, just groping about and hoping that Azaria had been dropped....

"In a few minutes we realized that without a light it was futile and we came tearing back, but the big torch I had with us wasn't working—the batteries were flat. I must have left it on in the car....

"By morning we knew there was little hope. . . . I reached the conclusion that she couldn't have lasted very long . . . certainly not in the jaws of a dingo. After all, she was only 10 weeks old and it was below freezing point."

(The Australian native animal known as the dingo is a member of the canine family. The average dingo weighs some 40 pounds [18 kilograms]. Dingoes, existing in large numbers around the Ayers Rock area, had become a menace—rummaging



Baby Azaria Chamberlain disappeared from a tent near Ayers Rock in Australia.

in garbage cans and being a nuisance to tourists. Just before the Azaria incident, head park ranger Derek Roff completed a memo to his superiors warning them of the problem and the need to take precautionary measures. In the memo, he also suggested that babies were possible prey.

Despite the assistance of aboriginal trackers and repeated searches, Azaria's body was never found.

The Adelaide News was the first newspaper to learn of the story. Michael obliged with an interview in which he stated, "The loss of our baby is the will of God." Readiness to talk to the media remained characteristic of the Chamberlains through much of their ordeal—they appeared to see every probing television camera or radio microphone as an opportunity to witness to their beliefs.

Newswriter's Dream

In many ways the story was a newswriter's dream. The haunting visage of Ayers Rock and a desert setting provided a suitably mysterious backdrop for the bizarre disappearance of the baby. Furthermore, the media capitalized on the fact that the baby's mother was married to a clergyman of a relatively unknown "sect."

When the news broke in Australia, it was heard by an essentially post-Christian nation. "A generation has come to adulthood without significant contact with Christianity and owing no loyalty to its memory. . . The results of a recent values survey suggest that Australia is the Western world's most secular nation," wrote Dr. Peter Jensen, principal of Moore Theological College, Sydney, in the Sydney Morning Herald.

The few Australians who had heard of Seventh-day Adventists tended to categorize or confuse them with sects such as the Jehovah's Witnesses and Latter-day Saints. Any informed understanding of Adventists was rare. Australians are skeptical. Many of

the police and journalists handling the case were not exceptions. But it seems they were skeptical only in certain directions. G. K. Chesterton once suggested that when people stop believing in God, rather than believing in nothing, they will believe anything. Many headlines that appeared in newspapers around the country gave credence to Chesterton's contention.

Tabloids delighted in variations on the theme of "wilderness sacrifice," and specialized in unsubtle hints that the baby's death was in some way related to her mother's religion. There were attempts to equate the baby's name "Azaria" with "Azazel," the scapegoat of the Levitical service.

On August 25, eight days after Azaria's disappearance, a tourist found the remains of her clothing on the west side of Ayers Rock—bloodstained jumpsuit, diaper, undershirt, and bootees. Police immediately investigated. They collected the items and sent them to forensic scientists in Adelaide. The Chamberlains were not notified of these developments by the police—they first heard about them on the news.

By the time the Chamberlains had returned to their home in Mount Isa, rumors had begun to fly. Hometown gossips attempted to link the incident to religious extremism such as the Jonestown massacre. At school, Aidan was teased. There was much encouraging mail, but there were also letters and occasional phone calls branding the Chamberlains as murderers.

On December 15, 1980, an inquest into the death of Azaria Chamberlain began in the Alice Springs Courthouse. It continued into early 1981. Coroner Denis Barritt, a former Victoria State Police detective, handed down his verdict on February 20.

Cameras are usually forbidden in

Australian state supreme courts. However, in view of the sensationalism associated with the case, and because of the need for accurate reporting, Mr.

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of the need for accurate reporting, Mr.
 Barritt allowed a single camera, focused on him, to be brought into the

court when he announced his decision.

"To you, Pastor and Mrs. Chamberlain, and through you to Aidan and Reagan, may I extend my deepest sympathy," he said. "You have not only suffered the loss of your loved child in the most tragic circumstances, but you have all been subjected to months of innuendo, suspicion, and probably the most malicious gossip ever witnessed in this country.

"I doth find that Azaria Chantel Loren Chamberlain, a child then of 10 weeks of age and formerly of Mount Isa, Queensland, met her death when attacked by a wild dingo whilst asleep in her family's tent at the top camping area, Ayers Rock, shortly after 8:00 p.m. on 17 August, 1980....

"I further find that neither the parents of the child, nor either of their remaining children, were in any degree whatsoever responsible for this death."

Then Mr. Barritt continued with an unexpected conclusion: "I find that after her death, the body of Azaria was taken from the possession of the dingo and disposed of by an unknown method by a person or persons, name unknown."

The Chamberlains had been exonerated, and that evening there was much celebration as the Sabbath rest was welcomed. However, the confusion of events in the Ayers Rock campground that fateful night months earlier would ultimately lead to a second inquest, a criminal trial, an appeal to the federal court, a subsequent appeal to the High Court of Australia, and finally a Royal Commission of Inquiry. During the next seven years it would become the most highly publicized criminal case in Australian history.

And during those years Lindy would spend more than three years in jail as a convicted murderer, Michael would resign as a minister of the Seventh-day Adventist Church, and Australians would be deeply divided as to whether Michael and Lindy were innocent or guilty.

Continued next week



Gary Krause is associate editor of the Record and Signs, Signs Publishing Company, Warburton, Victoria, Australia.

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LIFESTYLE.



How to make your time off work for you.



BY G. ROGER SCHOENHALS

Expand the borders of your life by doing something you've never done before. Visit a place you've never seen.

It's July. School's out, weather's warm, fruit's ripening, and so are you—for time out, for a break from the routine. Time for a vacation.

Whether it's a summer in Greece or a week at the beach cottage, whether you drive to Yellowstone or tent in the backyard, whether you visit the cousins or putter around the house, vacation time is a time of opportunity. Keeping with the spirit of recreation, here are some suggestions to help you make the most of that precious chunk of discretionary time.

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1. Rediscover one another. A family-centered vacation provides opportunity to study and appreciate those we live with day after day. By spending a block of time together, we can renew our understanding of those special qualities that make our loved ones precious to us.

So make time for conversation and fellowship. Open your heart and relate your feelings. Express love and appreciation. Share yourself.

Just one word of caution: Sudden and prolonged togetherness can create problems of its own. Temper it (and yourselves) with some breathing room and opportunities for privacy for each family member.

2. Broaden your horizons. Turning off your brain and planting your body in front of the TV for a solid week will rob you of many vacation benefits. Instead of taking the lazy way out, why not use these special days to ease yourself out of some old ruts?

Expand the borders of your life by

doing something you've never done before. Visit a place you've never seen. (Travel agents, magazines, and friends can give you good ideas about places to explore.) Be adventurous.

Use your vacation to enrich and improve yourself. Spend some of that spare time with good books. Delve into the classics. Attend a cultural event.

3. Allow opportunities for personal reflection and spiritual renewal. Schedule time for just you and God. Take a long walk in the early morning and enjoy the sunrise. Go out into the stillness of the night and view the stars. Meditate on God's grace and goodness. Let His Spirit refresh you.

Circle of Blessings

I remember sitting alone once on a rocky beach, thinking of God's goodness to me. I was suddenly inspired to select a stone and to link it with a particular blessing. Then I took a second stone, which represented another blessing. Soon I had a circle of stones before me, each signifying something special in my life.

Then I thought of my needs and began selecting stones to represent these. Petitioning the Lord for each need, I placed the stone in the middle of my circle of blessings. The symbols gave me perspective in viewing my needs in light of God's goodness.

Then I recalled the verse "Casting all your care upon him; for he careth for you" (1 Peter 5:7). I looked out at the water and thought of the sea of God's infinite love. And so I took each stone from inside the circle and, with a prayer of commitment, tossed it far into the water. I felt a sense of release.

4. Remember your church. Though your vacation may take you away from regular church services, you can continue to support your spiritual family with prayer.

When you visit another church on your vacation, look for new ideas that can enrich your home church. Your pastor may appreciate receiving bulletins and other printed material from different churches.

Don't forget the financial needs of your church family. Summertime is often a slack period for church offerings. Make plans to keep up your giving commitment, even during your absence.

5. Relax. If you return to work or school exhausted and tense, your vacation has been a flop. So whatever you do, lie back and soak in some sunshine. Breathe deeply. Don't overplan or overplay. Rest your body, mind, and spirit.

Recreation means re-creation. And that's what a good vacation can give you. With a little planning and discipline, you may return home renewed, refreshed, and ready to begin a new chapter of personal and family life.

So have yourself a great vacation. And don't forget to pack your toothbrush. $\hfill \Box$

G. Roger Schoenhals writes from Seattle, Washington.

"No Spectators Allowed" in Harvest 90 Thrust

Every member involved in some way

A sign in many airports says, in effect, "No spectators beyond this point." Such signs separate the passengers from the spectators.

A big difference exists between those who stand on the observation deck "just watching" and those who board the big silver birds and fly away. The first group *looks*, while the second group *participates*. Today the North American Division needs you to participate!

Harvest 90 is the worldwide soul-winning plan of the Seventhday Adventist Church launched at the General Conference session in New Orleans, Louisiana, on June 30, 1985.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers" (Gospel Workers, p. 352).

Four Objectives

In an unprecedented attempt to move the church into action, the North American Division officers, staff, and union conference presidents met this past December at Williamsburg, Virginia, and listed four major quinquennial objectives for this division. These objectives encourage:

1. Every member to spend more time in Bible study, prayer, fellowship, and worship;

2. Churches to double the number of members added during the previous 1000 Days of Reaping;

3. Churches to double the number of people attending Sabbath services;

By William C. Scales, Jr., associate secretary of the Ministerial Association of the General Conference. 4. Every member to be trained, and to participate in soul-winning activities.

To meet these objectives, the North American Division urges members, church officers, and conference and institutional workers to think of new ways to reach these objectives.



William C. Scales

Churches and institutions across the North American Division are participating in the program. The following articles illustrate a number of ways churches are meeting the objectives.

Bible Reading, Prayer, Receive New Emphasis

In these last days of earth's history the people of God must take time to read the Bible, memorize Scripture, and study the Word of God diligently. During Harvest 90 the North American Division challenges every member to spend more time in intercessory prayer and Bible reading.

The 50-member Fourth Street church in Washington, D.C., accepted this challenge and as a group read more than 25,000 chapters last year. One member became elated over the blessings she received while reading the Bible through four times during the year.

During 1987 an in-depth, chapter-by-chapter study of the Bible during the weekly prayer meeting will provide a valuable source of spiritual strength.

Other churches and conferences have developed methods to encourage Bible reading, with very favorable responses.

Bible-reading Session

The Atlantic Union Conference started 1987 by conducting a marathon Bible-reading session in the union office. As the sun went down on Wednesday, New Year's Eve, union president Phil Follett began reading at Genesis 1:1. For the next 69½ hours readers from the union, college, local conference, and community read the Bible.

During the reading in the union's worship room others in the president's office participated in a prayer and praise session. Prayer requests from those present and from many who relayed requests by telephone were recorded on a prayer scroll.

Special telephone hookups were arranged between the union office and six churches. Members attending the churches during their Sabbath worship services participated with the prayer groups at the union office.

Elder Ted Jones, communication director, remained at the office for the duration of the Bible-reading marathon, substituting when others could not attend. One 85-year-old lady came between three and four each morning just to hear the Bible read!

Sabbath afternoon Elder Follett, who was attending the public evangelism council in Daytona Beach, Florida, called the office and at 4:40, after the final verse was read, offered a closing prayer.

The readers and those who attended the prayer session received spiritual blessings. Already they are making plans to conduct a similar Bible-reading marathon at the beginning of 1988.

Caring Churches Attract Members

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nder divine direction the cooperative ministry known as the Caring Church strategy seeks to involve church members in meeting the felt needs of people. As we q review the Harvest 90 objectives. each church member, church officer, conference employee, and institutional worker should think of what he can do personally under each of Harvest 90's four major objectives: (1) increased prayer and • Bible study, (2) increased church attendance, (3) increased baptisms, ٠ and (4) increased training and participation in soul-winning activi-

ties. Those who have not done so should make a list of DOables (concrete actions that will accomplish the major goals). Such a plan will enable us to move the Caring Church into action and reach our Harvest 90 objectives.

Plan Works

The Miami Temple church in Florida has developed a plan that works. Two years ago attendance averaged 500 to 575. Today it comes to nearly 700. When asked the reason for this increase, associate pastor Glen Altermatt said that the vibrant fellowship among members had a lot to do with it.

A record is kept of all nonmembers who attend the church. During the following week trained members go to their homes to make friends with them. The visitors receive invitations to other church programs. Those interested eventually join the pastor's baptismal class.

Members involved in follow-up are trained in a seminar conducted by Dan Bentzinger, the pastor, who teaches them the best ways to present the gospel. During the past eight months much of the church's growth has come as a result of this visitation program.

Recently the Temple church

joined two other churches in evangelistic meetings conducted by Ron Halvorsen.

Sixty-five were baptized, with 27 becoming members of Miami Temple. They have been welcomed into a close fellowship and are becoming active in church.

The annual calendar records a variety of programs that keep the church active. Entry events combine with regular church services to maintain a lively atmosphere.

For years youth work reached only children under 15. Recently meetings for 16- to 30-year-olds have begun. As a result of these activities, Miami Temple is alive and growing.

Dramatic Increase

For many years attendance at the Washington, D.C., Capitol Hill church hovered around 100. Recently a dramatic increase has seen more than 200 attend every Sabbath. Preparation for a large public evangelistic meeting inspired many members to become active in the church's program. A church building became available, making it possible to provide more programs for the community.

While having an internationally known singer as pastor presents an advantage, the fellowship and brotherhood that Wintley Phipps has encouraged has proved a major reason for increased attendance. The well-organized and appealing worship services have attracted many visitors, and the welcome given by members, along with their invitations to dinner after the service, has contributed greatly also. Visitors find it easy to become members of the Capitol Hill family.

"God wants His people to be united in the closest bonds of Christian fellowship" (Testimonies, vol.



Harvest 90 is alive and well in the North American Division. The Atlantic Union Conference conducted a Bible-reading marathon (above right) that lasted 69 hours. During the same time several members gathered for intercessory prayer (top left). Several ministers like Ron Halvorsen (bottom left), of the Southern Union, have conducted evangelistic crusades that led to more than 30,000 baptisms in 1986.



3, p. 446). Across North America churches have discovered that Christian fellowship increases attendance and membership. We should not overlook the opportunities for such fellowship provided by Sabbath school classes, outreach groups, and social gatherings.

California Church Grows After "Catching Fire"

Goes from 20 to 300 in nine years

Training and participation in soul-winning work comes naturally in the Watsonville Spanish church, a church that had 20 members nine years ago and grew slowly for several years. Recently the members "caught fire," and today the church numbers approximately 300 members.

In all its services, from Sabbath morning worship to Friday evening vespers, members and friends receive training and a chance to participate in a wide range of witnessing methods.

Visitors to Sabbath school may attend the pastor's Bible class or a Daniel Seminar. Pastor Gilberto Vega says that many visitors preparing for baptism become better acquainted with the book of Daniel than many veteran church members.

Special attention to visitors during the Sabbath worship service makes them feel a part of the church family. A friendly atmosphere encourages favorable reception of the "old-fashioned" Seventh-day Adventist Bible-based sermons.

A local elder, formerly a Jehovah's Witness, conducts a class in soul-winning visitation. He uses videos to instruct in the psychology and principles of faith sharing. After demonstrations he videotapes the members as they practice the principles taught. Then they immediately leave for an hour of visitation.

By William C. Scales, Jr. **24** (760)

Two Sabbaths a month the young people conduct an old-fashioned Missionary Volunteer meeting. Morning Watch recitation and Bible reading, along with other activities, precede the special program of the day. Junior Missionary Volunteer meetings are also conducted. In each of these programs the youth and juniors are the main participants.

On the other two Sabbaths Pastor Vega conducts progressive classes, giving opportunity for the youth to question him concerning the church and its doctrines and practices. Usually at least half of the church members attend these meetings.

Vesper services provide an exciting close to the Sabbath. Members return from visiting in the community to report on the contacts they have made. They leave excited about the possibilities of service they can render during the coming week.

Family Bible classes are conducted in several homes. According to the pastor, more attend the home fellowships than were attending the regular prayer meetings held in the church. The church has discovered that visitors from the community also more readily attend the home fellowship gatherings.

Friday evenings the young people meet in a different home each week. Singing, Bible study, prayer, and fellowship provide an exciting way to begin the Sabbath hours.

Recently this Watsonville Spanish church purchased a place of worship. The \$240,000 building has proved a heavy financial burden, but all the members have worked together to bring the debt down to the \$85,000 sum they are paying to the union revolving fund.

Each year this church has held a public evangelistic series that has brought in 25 to 30 new members. Evangelists, working with the pastor, have conducted these meetings. When the evangelist leaves, the church carries on an active followup program. Working with interested persons not baptized during the meetings has resulted in the baptism of 5 to 15 additional persons.

Pastor Vega says that the large number of new members produces a vast pool of additional interests members of their families, friends, and coworkers.

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Pacific Press—The Rest of the Story

A fter several years of critical losses the Pacific Press Publishing Association (PPPA) has turned the corner financially. Auditors report that the 1986 operations showed a net gain of \$392,000. The move to Idaho from Mountain View, California, was a key factor in putting operations in the black again.

Decision to Relocate

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With the press situated in the heart of Silicon Valley (of computer-chip fame), operating and living costs had reached an untenable level. Scattered over 20 acres, the buildings, some very old with termite damage and leaking roofs, were inefficient and expensive to maintain. To remain solvent, Pacific Press would have to relocate.

 Press would have to relocate. The executive board felt there was no other choice than to leave sunny California for a more favorable financial climate. This decision was approved at a constituency meeting. The most difficult part was to ask
 125 families to leave their homes and friends. But on December 7, 1984, the old plant officially closed,

By Lowell Bock, chairman of the board at Pacific Press Publishing Association. 81 years to the day after the press had become the first industry in Mountain View.

Why did our western publishing house find itself in debt and financial crisis?

• The inefficiency of using an old, scattered facility located in one of the nation's highest cost areas took a steady toll.

• The devaluation of the Mexican peso led to the loss of an important customer.

PPPA had enjoyed a long-term, pleasant relationship with the Inter-American Division for the production of Spanish-language material. But when the peso slid from 26 to the dollar in February 1982 to a September low of 155 per dollar, one third of the press production was lost, and \$2 million in inventory was put in jeopardy. While the Inter-American Division was sympathetic and sought in every possible way to help, the burden for the losses remained solely with Pacific Press.

• Another little-known but important factor has been the press's 40-year postwar participation in the church's program to rebuild publishing houses around the world. Of a total \$2,264,724 donated since 1945, PPPA contributed \$833,593 of its profits.

Because of these and other factors, the press could not adequately fund equipment depreciation. When obsolete or worn equipment was replaced with modern hightech machines (sometimes costing \$1 million or more), finance charges on borrowed money were as much as 18 percent. Debt mounted dangerously.

The Search

No one could have predicted that the new location would be Nampa, Idaho. Yet a blue-ribbon committee with Adventist lay participants discovered that Idaho provided the most favorable Western setting. It offered a good economic climate for operations and family housing. Nearby churches and elementary and secondary schools added to its attractiveness.

The predictions that annual operational savings would be near \$1 million have proved accurate. Clearly, if the press had not moved, it would be closed today.

Stories have circulated suggesting that those who purchased the Mountain View site took advantage of press management and profited in

tudy Hall Was Right After the Dishes Got Done "I work after school until 5:00. Nom has two businesses: video production and publishing. "When we get home, we when we bet nume, we cook quickly and enjoy dinner cook pad then Mom and I do cook quickly and enjoy uniner with Dad. Then Mom and I do with Date. Inen Mom and I do with homework. It's been our our homework. Estimates routine for the past four years. "she's been finishing college snes veen musums conese through the Adult Degree Pro-Bram at Southwestern Adventist Enann ar yournwestern (two or into College. When she first got into College. When she first got the college. When she went to the the program, she was seminar. the program, a ten-day seminar. campus for a ten-day seminar. The rest of the time, home. The rest of her classes at home. worked on her classes at home. "It was a lot to pile on the already hectic life of a working ancauy necul me or a working ancauy but it's paid off. She mother, inct graduated and choic not just graduated, and she's got a Just Blauwateu, allu sile s But a bachelor's degree in manage "I'm so proud of Mom." If you want to find out about ment. southwestern's Adult Degree Southwestern Should be director, Dr. Program, call the director, (817) Marie Redwine, collect at (817) viane neuwine, connect a vui'l 645-2271. She can help you she's a working mother, too. ESTERN College Adventist

the millions of dollars. I have visited at length with the developer and his building superintendent. They find the stories amusing.

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When the press property went on the market, the South Bay Development Company bid \$10 million. Learning of the prospective sale, the Mountain View city planners eventually ruled that one half of the 20 acres be rezoned for housing. This reduced the appraised value.

The city also stipulated that on the industrial half the developer should keep and restore three of the main buildings for historic value to the commuity. In the end, the site sold for \$9,300,425 less commissions of \$400,425, or a net of \$8.9 million.

These buildings have been beautifully restored (with millions of dollars in cost overruns) and are now leased. The developer, Jim Mair, told me that if he sold the entire industrial side of the development, he would be glad just to clear his investment. That is how



Pictured above is Pacific Press's management team, including (seated left to right) Bob Kyte, Eugene Stiles, Martin Ytreberg, (standing left to right) Elsworth Hetke, Ken McFarland, and Larry Johnson. The giant web press (below) is the hub of the printing operation.



ADVENTIST REVIEW, JULY 2, 1987

the development business works. It requires risk capital, a type of enterprise the Pacific Press could not engage in.

The other half of the property, on which a housing developer has built condominiums, required many millions of dollars in investment capital.

It appears that the Pacific Press sold and moved as the local economy crested; the Silicon Valley computer-chip industry is now suffering something of a depression. According to Mair, the valley currently has more than 1 million square feet of vacant office space.

The New Building

The Pacific Press has accomplished the near impossible. In just 16 months the Mountain View site was sold and liquidated, new land was purchased, and a 182,000square-foot, award-winning plant was built on Interstate 84 in Nampa, Idaho. In all, 125 families and 469 truckloads of equipment and inventory moved. That all was accomplished quickly and economically is a tribute to the PPPA people. I believe that God worked on our behalf.

As a Seventh-day Adventist publishing house, Pacific Press is dedicated to producing the best, Christfilled literature at the lowest possible price. Unfortunately, literature sales through the colporteur ministry have dropped in recent years. Can this trend be reversed? Will dedicated people take up the challenge of this kind of work? Will our members support the press by purchasing and distributing material from our Adventist Book Centers? Would it be too much to expect the Signs of the Times, considered one of America's best religious journals, to climb from its present 364,403 subscriptions to 1 million? Such boosts would keep the Pacific Press running its up-to-date machinery night and day—profitably!

In my judgment, the Pacific Press is God's printing plant, and the people who work there are God's people. Both deserve our support.

Adventist Personnel Network

With a work force of more than 45,000 in the North American Division, the Adventist Church is confronted daily with vacancies and the need to fill them with qualified people.

At its 1987 Spring Meeting the General Conference Committee voted to implement the Adventist Personnel Network (APN), a service designed to help employing organizations locate potential workers. This computerized system stands ready to link interested conferences, schools, and hospitals to a pool of talented people. Funded by the General Conference, the service became operational in June.

Savings

"We tend to reinvent the wheel every time we have an opening," commented president Ron Wisbey, of the Columbia Union Conference. "The phone calls become very expensive when we each use our private networks to find out where a prospective worker is and what his or her skills are really like. The Adventist Personnel Network has the potential to save us a lot of time and money."

The data base, while operated by the GC, is actually housed at Andrews University, where the concept was first developed by Larry Mahlum for student placement. Though the service is ready to go, it will not run without data names of people and brief résumés of their skills, experience, and interests.

There will be three ways a person's name may get into the system, according to George Ramsey, director of the GC Adventist Personnel Service, under which APN functions.

First, by applying for a job at a cooperating Adventist conference

or institution. Second, through the placement service of a cooperating denominational college from which the individual has recently been graduated. Or third, through service record files of the church's employees.



Willard Munger

APN will start up with names from the first two categories—applicants and graduates. Willard Munger, APN project director, explains that because the church is updating its service records, which include 140,000 names (some persons deceased, others with duplicate entries, etc.), this source of data will be phased in later.

He emphasized that access to service record information will be strictly controlled by church policy and a series of restrictive passwords.

"For example," Munger said, "a local conference may look only at service records of its own employees. If it wants to check people outside its jurisdiction, only proper authorization will unlock those names. However, it is free to look at the names of all applicants and graduates on the system."

George Ramsey added that APN will not put presidents or personnel directors out of business. "The system is designed to aid administrators in compiling lists of possible candidates. It won't replace the decision-making process."

Those applying for work should not think of APN as an employment agency. Ramsey said, "The data bank is passive, not active. Employers are not obligated to consult it. Job seekers should apply directly to places they want to work. But APN will be a valuable resource of information for administrators."

The service will produce mini résumés summarizing a person's earned degrees, work experience, languages known other than English, and career and locating preferences. Complete information about an individual is available only by personal contact.

APN is also prepared to accept and separately list the applications from Adventists who wish to volunteer for church service.

Interested conferences, schools, and hospitals were expected to begin joining APN in June. If they already own IBM-compatible microcomputers and telephone hookup equipment, their costs will be minimal. The one fee an organization will incur will be telephone charges to connect to the mainframe computer at Andrews University in Berrien Springs, Michigan. To save money, calls may be placed during evening or night hours, since the data base will be accessible 24 hours a day.

Answers to Children's Corner from page 14



by Kit Watts, assistant editor, Adventist Review

ADVENTIST PERSONN Prospect Informa			
PLEASE P	RINT		
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The main goal of APN is service to the church. I understand th herefore assumes no responsibility for employment.	at APN cannot assure	e place	ment or employment and

Please send completed application to your local conference office.

KILLING CONFLICT WITH KINDNESS

Is there anyone who doesn't need and appreciate kind words and deeds? This very need motivated Jesus to take our punishment and offer to change our rough natures into kind and benevolent ones. He plans to restore the image of God in every sinner who will permit Him to do so, and that image is best expressed by loving-kindness.

Many years ago Ellen White visited a small church where unkind criticism and ill feelings had developed. During the night she had a dream in which she saw a stranger enter a meeting in this church and sit quietly in the shadows listening to what was being said. As the meeting was about to close, the stranger rose to speak. It soon became evident that the stranger was Christ. He gently reproved the church members for hurting and bruising one another. He said, "The true Christian will work the works of Christ in giving expression in deeds of love one to another" (Manuscript 32, 1887, in D.A. Delafield, Ellen G. White in Europe, p. 277).

Is it possible that the same need exists in every church and every home? Each generation must discover for itself the value of kindness.

As followers of Christ, we will show to others the loving-kindness of God as revealed in the life of Christ. Kind deeds for the poor and suffering reveal more of Christ than almost any other thing we can do. Answers to inquiries about our faith and the times in which we live will be more effective if accompanied by a demonstration of the love of Christ.

Kindness Wins

A deeply prejudiced man asked a Seventh-day Adventist to build his house. The kind, honest, and skillful work of the builder melted the man's prejudice and led him into the church and church leadership.

The witness of a Christian life brought into everyday life is as important as teaching and preaching. Reinforced by kindness, our witness becomes much more effective.

A kind letter from an understanding pastor helped me rise above discouragement when, in my youth, I was rebuked for straying into some questionable pleasures. His soft words pointed me to the higher and better things of life. But for this kindness, I might have moved farther away from the right.

In our zeal to protect those we love from the serious consequences of a wrong course of action, our words may come across as cold and unloving. Our motive and position may be correct, but our spirit too severe. Sympathetic kindness too often is missing.

A mother recently discovered that she could give no help to her daughter, who had to face the devastating consequences of unprincipled conduct. Though as a mother she felt sorry for her, resentment over her daughter's conduct tinged all that she said with hostility. This made communication impossible. Not until she faced her unloving attitude and apologized for it was this mother able to help her daughter through her difficulty.

How much suffering could be avoided if kindness marked all that we said and did. Hurting people are all around us. Though our first impulse may be to censure them, they really need our sympathy. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Peter 4:8).

No Boundaries

Kindness knows no boundaries and carries with it its own reward. It should be dispensed without any conditions to all who need it, without regard to whether or not they respond.

"What is pure religion? Christ has told us that pure religion is the exercise of pity, sympathy, and love in the home, in the church, and in the world. This is the kind of religion to teach to the children, and is the genuine article" (Ellen G. White, in Review and Herald, Nov. 12, 1895).

How quickly Christ's salvation could be spread to the world if pure religion were practiced by every church member! \Box

F. W. Wernick served as a vice president of the General Conference before his retirement.

BY F. W. WERNICK

Loma Linda University

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