

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

May 11, 1989

The Camp Meeting I Still Remember



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Possibilities

"What Would Happen If . . . ?" (Mar. 16) was fantastically relevant.

Using tithe as the yardstick, the Florida Conference is the fourth largest in the North American Division and one of the strongest financially. And yet we have just gone through a heart-wrenching, super-tough budget process trying to keep it that way. In a word, the retained tithe, as good as it is, is simply inadequate to meet our traditional needs and the growth challenges we face. Therefore, I believe that, along with the excellent possibilities your editorial references, we must also take steps to reduce the percentage of tithe our conferences pass on to higher organizations. The North American Division education crisis is only one example of why this need is a matter of extreme relevance.

R. L. WALDEN
Treasurer, Florida Conference

I have a one-word response—*amen!*

Now, if only the right people would get it together in the right manner . . .

VIRGIL STRANG
Bradford, Pennsylvania

I too have had concerns that our church not spend so much time oiling and polishing the machine (bureaucracy) that we forget the work we are here to do. I think the General Conference leaders are to be commended for their decision to review and evaluate all the services being offered to the worldwide churches. As one who has served his share of time on committees, and sometimes wondering just what we are accomplishing, I believe it is time to become a clean, lean machine and get about finishing the work. I'm trusting that the union and local conferences will do the same. Yes, and the local churches as well.

THOMAS S. ABSTON
Sonoma, California

Hooray for the editor for having the intestinal fortitude to address the real issue facing our church to-

day. For the most part our church has lost its compass and is drifting in a sea of indifference and complacency. We have a big mission field—"all the world"—that has barely been reached.

ROGER WILLIAMS
Orleans, California

What would happen if the General Conference, the unions, and the local conferences canceled everything and used that time to pray for the outpouring of the Holy Spirit just as the disciples did 10 days prior to Pentecost?

VIRGINIA COLLINS
Calimesa, California

The 4,444

The *Adventist Review* editors are looking for 4,444 people. Could you be one? Find out in the May 18 issue.

Those of us who support the world church yet long for a leaner, more efficient organizational machine catch a gleam of hope by reading "What Would Happen If . . . ?"

As a local pastor who wishes to continue loyally supporting the world church, it is becoming more and more difficult to answer allegations and accusations of waste in our church administration. What appears to our laypeople and to us to be excessive travel, lack of use of modern communication systems, duplicated services, continuation of no longer effective programs, and so on compound our difficulty in gaining enthusiastic support.

"In 1968 when we had 543,000 troops in Vietnam, only some 80,000 were combat soldiers. The rest served in supply and service functions" (Al Ries and Jack Trout, *Marketing Warfare*, p. 196). No wonder things went the way they did! I'd be curious to know the ratio of people touching workers to those

"supporting" and "directing."

ANDY McDONALD
Orlando, Florida

Crying in the Dark

All I hear is silence about the movie *A Cry in the Dark*, based on the story of Michael and Lindy Chamberlain. It's time to praise God for bringing such good on a grand scale out of such an evil incident. *A Cry in the Dark* glorifies God in its key message of how God's people, as they depend on Him, can stand through raging evil. Our church has never received such favorable attention on an international scale—and all free! The Sabbath, health promotion, and vegetarianism are all presented in a marvelous light.

We owe many hallelujahs to God and thanks to the Chamberlain family for bravely telling their story and giving us a modern-day example of enduring persecution. Let's hear it from the pulpits. Otherwise, God may feel that He *is* crying in the dark.

LISA ULRICH
Kirkland, Washington

Marketing Practices

As part and parcel of our challenge in "Marketing Adventist Books" (Mar. 9), we must also reconsider the marketing role of Adventist Book Centers. First, change the name. "Adventist" implies that only Seventh-day Adventists are welcome as patrons, and inhibits the patronage of Christians from other denominations. I would suggest something like "Home Health and Education Center," resembling the official name our literature evangelists employ.

Second, put *all* the stores where the people are.

Third, make use of the mass media. Don't use only the union paper mailing lists, which reach only a denominational market.

Certainly our publishing houses are hampered by the sectarian prejudices of others. Many of our present marketing practices are guilty of the same offense.

JEFF N. MILLER
College Place, Washington

ADVENTIST REVIEW

May 11, 1989

General paper of the
Seventh-day Adventist Church

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Africa-Indian Ocean Editions

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Editor, R. S. Lessa, Portuguese; editor,

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COMING NEXT WEEK



◀ "May Your Name Be Sealed," by Clifford Goldstein. Though the doctrine of a pre-Advent judgment is uniquely Adventist, the Jews have understood its essence for centuries.

■ "How to Stay Fit While You Travel," by Betty Gibb. Away-

from-home road time is no longer an excuse for eating poorly, exercising sporadically, or crumbling under stress.

■ "The Minor Minor Prophets," by Dorothy Minchin-Comm. The author's dogs taught her 10 profound spiritual truths.



WHERE MOTHER LIVES

"Home is a place where somebody lives; above all it is a place where mother lives."¹

Penned in 1923 by Clovis Chappell, these words convey a truth befitting Mothers' Day and every day of the year—that mothers and home are nearly synonymous.

This is not to say that a home cannot be formed without a mother present, for indeed fathers and single men and women can build warm homes and families. But Chappell speaks of that special touch wrought by mothers to make a house a home—a shelter from all that harms, a place of acceptance no matter what, an institution that shapes the world.

"If tomorrow we are to have a Christian nation," wrote Chappell, "and if tomorrow we are to have a Christian church, we must have Christian homes today. . . . To be queen here is to be queen of the vastest empire in existence. To rule rightly here is to rule aright everywhere; and to fail here is to fail everywhere."²

From the pen of Ellen White come similar words of respect: "The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."³

So to mothers we pay tribute. To those mothers who have chosen to make Christian homes their ambition in life, we pay special honor. In a society in which home has often become only a stopping place to sleep, eat, and watch TV, Christian mothers (*and fathers, too*) who choose to make it a haven of Chris-

tian love deserve our honor—and they surely reap heaven's richest blessings.

Mother's Greatness

In Shunem of old lived a "great woman," at least that is what 2 Kings 4:8 says. Some versions translate *great* as "prominent" or "wealthy," but I prefer the word *great*, for indeed she was a great person—a compliment given few biblical characters, whether men or women—and a great mother.

Now, her greatness didn't consist in wealth or social graces or what-

She resolutely fought with death, and won.

ever society would have deemed great. Her greatness, according to the biblical writer, seemed to lie in her determination to be a devoted and courageous mother, for she fought death itself and won the battle for her son.

In the heat of the day, her son—a gift of God through the word of His prophet Elisha—fell sick among the reapers in his father's field. "Oh, my head, my head," he cried to his father. Quickly the helpless father said to his servant, "Carry him to his mother" (verse 19, RSV).

Where else "is there a bed in all the world so comforting as her lap? Where is there such another physician as Mother? Where is there such

healing in a touch and healing in a kiss, surpassing all the remedies that science ever dreamed of?"⁴

The biblical record tells us that the lad "sat on her lap till noon, and then he died" in his mother's arms (verse 20, RSV).

But now her greatness shines, for she had no time for weeping, but immediately placed her limp and lifeless son's body on Elisha's bed upstairs and set out herself with a servant in search of Elisha at Mount Carmel. "Urge the beast on; do not slacken the pace for me unless I tell you," she said to her servant (verse 24, RSV). So great was her faith that even in death she would not give up.

At the mountain the Shunammite mother grasped hold of Elisha's feet. Elisha's servant Gehazi came to push her away, but Elisha said to let her alone, for "she is in bitter distress" (verse 27, RSV).

At once Elisha sent Gehazi to lay his staff upon the child, but the woman remarked: "As the Lord lives, and as you yourself live, I will not leave you." So he arose and followed her" (verse 30, RSV).

By evening her resolute faith had rewarded her with a living lad once again in her arms. She fought with death, and won.

Fast-paced society

While the world has changed immeasurably from biblical days, the importance of mothering has not changed one iota. If anything, its significance has multiplied with the rise of a fast-paced society that challenges and threatens to tear apart the very fabric of traditional homes, and how much more *Christian* homes.

To our Christian mothers who struggled and who still fight the battle for us, your children, we owe a debt of gratitude forever. Happy Mother's Day.

¹ Clovis Chappell, *More Sermons on Biblical Characters*, p. 147.

² *Ibid.*, p. 144.

³ *The Adventist Home*, p. 15.

⁴ Chappell, pp. 148, 149.

MYRON WIDMER



WITNESSING UNDER FIRE

Training soldiers for God's army is often a difficult job during peacetime. But when mortar shells bombard your campus and the value of local currency changes every day, the task could become insurmountable.

That's the challenge that Middle East College (MEC) has faced for the past 14 years. Nestled in the Christian enclave of East Beirut, Lebanon, MEC is often caught in the skirmishes between the Christian Lebanese Army, and the Druze and Shiite (Muslim) militia. Israeli troops and U.S. Marines have occupied the city. As this article was being prepared, the Syrian Army established assault positions and launched a rocket attack on the Christian sector.

Beirut's densely packed streets often echo with the crackle of sniper fire. Buildings are riddled with bullets. Pedestrians rush to clear the way of roving vehicles. Postal and municipal services are in constant disarray. The flow of commerce is continually interrupted, and a mass migration is causing a critical brain drain. This is the backdrop against which Middle East College operates.

Humble Beginnings

Founded in 1939 by G. Arthur Kough, MEC is celebrating its fiftieth anniversary this year. Unfortunately, college officials have had little time to celebrate the milestone, because the recent shelling forced the campus to close temporarily (see Newsbreak, Apr. 13).

The college was started with just two majors: religion and history. Since those humble beginnings,

MEC has increased its course offerings to 12 majors, including biology, chemistry, mathematics, Arabic, English, and business administration. The 129 students attending the college come from eight different countries, and faculty members number 16.

Administered by the Middle East Union, MEC is the only Adventist college in the region that trains workers to serve in Cyprus, Libya, Sudan, Lebanon, and the other Persian Gulf states.

Perhaps the most challenging time during the college's history was in 1984. After terrorists killed Malcolm Kerr, the president of the American University of Beirut, President Reagan sent the U.S. Marines into the city during skirmishes between the Christians and Muslims. In addition to the intense shelling and mortar fire inside Beirut, the city was caught between the Syrian Army to the north and Israeli troops and United Nations forces to the south.

General Evacuation

The civil strife caused a general evacuation that almost brought the college to a standstill and imperiled the education of several graduating seniors. "About two of every three staff members left the country," says Edmond Haddad, college president. "The General Conference leadership decided to get our people to safer places."

After closing for 20 days, the college reopened with a courageous plan to graduate its senior class. "God had other plans for us," Haddad says. "He produced the men and women to fill the gap. Our

secondary school principal had a doctorate in education. He helped us. Our publishing house editor had a degree in religion. He also helped. The board was very supportive in allowing us to hire non-Adventists to fill some urgent needs.

"We were the first institution of higher learning to reopen its doors," Haddad says. "We had to reopen quickly. Our students wanted to graduate. Instead of having our normal graduation in June, we postponed it until August. After the evacuation, our enrollment went down to 59 students and only 12 teachers. We offered only the courses necessary for graduation. Just one year after the evacuation, we had our highest graduation ever—28."

Day-to-day Planning

Today Haddad wants to strengthen the school's archaeology and biblical languages program. "Being located in the Holy Land, we must take advantage of this precious teaching tool. There's nothing more effective than being able to walk in the footsteps of the Master."

With the threat of rocket shelling and an unstable political climate, Haddad says it's impossible to do any long-range planning for the college. "At best, we can plan from day to day. However, I'm an eternal optimist. We do hope to settle down and start reconstruction."

Despite the dangerous conditions, Haddad believes that God has provided an umbrella of protection over the campus. "It's truly a miracle to see how God has protected the campus," he explains. "Only one person, a gatekeeper, has been killed—electrocuted by a high-tension wire. To date, no buildings have received a direct hit."

Let's remember the students and staff at Middle East College in our prayers. This courageous team of workers and dedicated students put their lives on the line as they build God's army.

CARLOS MEDLEY

LLU Board Adopts Two-Campus Structure

To protect the academic integrity of its professional schools, the Loma Linda University board of trustees voted April 20 to develop a "modified organizational structure" allowing LLU to operate as a single university on two campuses with separate accreditations, according to a university spokesperson.

The action also calls for the university to study the possibility of a structure with a chancellor and two presidents—one for the Loma Linda campus and one for the La Sierra campus—and either one or two governing boards. Separate budgets and management teams also would be implemented under the plan.

The proposal came forth at a special board meeting called to consider options for the university after receiving a two-year probation notice from the Western Association of Schools and Colleges (WASC) on March 13. During the probationary period, LLU maintains full accreditation from WASC as well as from 22 other professional and governmental agencies.

In issuing the probation, WASC cited several longstanding concerns at the university, including lack of substantial faculty input in the decision-making and governing process, low faculty salaries, apparent conflicts of interest on the board of trustees, breakdowns in academic and institutional planning, and questions of financial stability.

In addition, the Medical School faculty had voted on March 21 to withdraw from the university faculty senate. The vote was seen as a protective move—distancing the Medical School staff from their university counterparts.

In announcing the new organizational plan, Neal C. Wilson, chairman of the university's board of trustees and General Conference president, said that "each of our campuses has a specific mission that will continue to be developed to the maximum."

Wilson further commented, "The board's action was taken to ensure that the mission of the professional schools located on the Loma Linda campus would not in any way be limited, diluted, or weakened by the needs, challenges or problems faced by the La Sierra campus entities."

"I have called another meeting of the board of trustees for late June," Wilson said, "to take further action regarding the proposed modified organizational structure that will ensure the achievement of this important objective."

NORTH AMERICA

NAD Tithes and Mission Offerings Increase. Recently released figures show North American Division (NAD) tithe totaled \$376,269,791 for 1988, an increase

of 7.1 percent over 1987, reports George H. Crumley, NAD treasurer.

One factor contributing to the increase was that 1988 had 53 Sabbaths, Crumley comments. He believes that the fifty-third Sabbath possibly raised the total increase by two percentage points. Union gains ranged from 3.2 percent in Mid-America to 16.1 percent in the Seventh-day Adventist Church in Canada.

Crumley says NAD mission offerings increased by 3.6 percent last year, as compared to 1987. Again, that reflects an increase because of 53 Sabbaths.



George Crumley

NAD Colleges Spend 15 cents to Raise \$1. It took only 15 cents to raise \$1 for Adventist higher education in the 1987-1988 school year, based on figures supplied by six of the 12 North American Division colleges and universities, reports Gordon Madgwick, executive secretary of the NAD Board of Higher Education.

These numbers compare well to industry standards, which considers anything under 25 cents to be appropriate, Madgwick notes.

Edson Farm Negotiations Successful. The Hiram Edson farm near Port Gibson, New York, has recently been acquired by Adventist Historic Properties, Inc. (AHP)—a group of Adventists dedicated to acquiring and preserving old Adventist landmarks.

The property is the site where the sanctuary doctrine had its introduction in Adventism. It is planned that the original farmhouse will be restored and opened to visitors as funds are donated for the project, says James Nix, AHP spokesperson and director of the Ellen G. White Estate's Loma Linda Branch.

Wilson to Retire From Canadian Union Presidency. James W. Wilson, president of the Seventh-day Adventist Church in Canada (Canadian Union Conference), announced his retirement effective August 1. With his retirement, Wilson brings to a close a career of service that spans 41 years. The union committee was to meet May 7 to choose a new president.

WORLD CHURCH

Barbados Crusade Brings 520 Baptisms. A six-week *Breath of Life* crusade, which ended April 22 on the island of Barbados, resulted in 520 baptisms, reports Everette Howell, East Caribbean Conference president.

The campaign was conducted by Elders Charles D. Brooks and Reginald Robinson of the Adventist television ministry *Breath of Life*. By the end of the crusade a newly baptized architect already had drawn up plans for a new church building, Howell says.

Family Life Crusade Brings 229 Converts. A fam-

ily life crusade, which ended March 18 in Nassau, Bahamas, ended with 229 people joining the Seventh-day Adventist Church, reports Jeff K. Thompson, Bahamas Conference communication director.

The crusade, with all nightly messages related to family life, was conducted by Gordon O. Martinborough, associate ministerial secretary of the Inter-American Division.

Burma Bursts With Evangelism. In the first three months of 1989, the Burma Union Mission in the Far Eastern Division logged more than 300 baptisms, reports Thein Shwe, mission president. The baptisms bring the Adventist membership in Burma to more than 12,000. Although open-air evangelistic efforts are not allowed, each church is holding small cottage meetings, Shwe says.

Indian Youth Receives National Award. Lalbiaktlauanga, an Adventist youth from Aizawl, India, was one of 21 recipients of the National Bravery Award from the president of India, reports C. Hmingliana, Mizo Section president. Lalbiaktlauanga received the award for saving a girl from three assailants, Hmingliana says.

GENERAL CONFERENCE

Thompson to Retire from LLU Vice Presidency. On April 17, Dr. Helen Thompson, LLU vice president for academic administration, announced her retirement, effective July 1. Thompson held teaching and administrative posts at Walla Walla and Southwestern Adventist colleges before coming to LLU in 1984. A successor has not been named yet.

Home Study Earns Five-Year Reaccreditation. The Accrediting Commission of the National Home Study Council (NHSC) has given Home Study International (HSI), based at the General Conference, a five-year accreditation without stipulation, reports Dr. Calvin Rock, a General Conference vice president and HSI board chairman.

According to NHSC, Home Study International is the only accredited source of home schooling for elementary grades in the United States.

FOR YOUR INTEREST

Sanctuary Study Nears Completion. The Daniel and Revelation Committee, an ad hoc committee of the General Conference, will soon be releasing *Doctrine of the Sanctuary: A Historical Study*, an in-depth survey of the Adventist view of the sanctuary. The manuscript will be volume 5 in a planned seven-volume series highlighting various biblical issues.

The volumes will be available this summer from Adventist Book Centers or from the Biblical Research Institute, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Camporee Registrations Pass 15,000 Mark. Registrations for the Friendship Camporee sponsored by the Columbia Union, convening August 7-12, have already reached 15,000 with more than three months to go, says Ron Stretter, Columbia Union church ministries director and camp director. The camporee promises to be one of the largest gatherings of Pathfinders and youth ever held in North America.

The camporee will be located at Agape Campground in the mid-Pennsylvania hills. Stretter calls the camporee "the evangelistic campaign of the twenty-first century." He views the event as more than camping and fun; it will be a week of activities creating a lasting relationship between the church and those attending.

ALSO IN THE NEWS

Scriptural Distribution Takes a Quantum Leap. A total of 692,754,925 Scriptures were distributed in 1988, representing an increase of 11 percent above 1987, reports the United Bible Societies, which now has worked in 180 countries.

Oldest Complete Book of Psalms. Gawdat Gabra (below), director of Cairo's Coptic Museum and a leading expert on early Christianity in Egypt, looks over the text of a 1600-year-old copy of Psalms. He and other experts say the book is the oldest existing complete text of the book of Psalms and probably the world's oldest bound book of any kind, reports Religious News Service.



RNS

CHURCH CALENDAR

- May 13** Disaster and Famine Relief Offering
- June 3** Church Ministries Day
- June 3** Bible Correspondence School Emphasis
- June 10** North American Missions Offering
- June 24** Thirteenth Sabbath Offering for the Euro-Africa Division
- July 1** Vacation Witnessing Emphasis

by David A. Sydnor

On an early summer day an old gray Cadillac wound its way across the Connecticut state line and into the Berkshire Hills, toward Wingdale, New York. It carried one gospel minister, four hippies, three dogs, and a parrot. Lounging comfortably in the back seat, I wasn't exactly sure where we were going—some sort of Christian "retreat," the minister had said.

It sounded as if we'd be there for several weeks. That was fine with me, since I'd recently become a Christian. Our newfound friend, who was taking us there, assured us we would learn a great deal about the Bible. That sounded better yet, for this had become my number one goal in life.

Two weeks earlier we'd met this new friend, Emilio. One evening he showed up at the house where we stayed, wearing a blue suit, a white shirt and tie, and carrying a Bible. My buddy looked up, somewhat dazed, from the table where we'd been smoking pot and contemplating the strange symbols in the book of Daniel. We slipped the ashtray under a couch, made a few token fanning gestures with our hands, then stood to introduce ourselves. Soon we were all sitting around a larger table talking about Jesus with a man who obviously knew Him personally.

He prayed with us, visited us again, and now was taking us to something he called "the Greater New York camp meeting." From the front seat we heard Emilio mention how much Satan hates the work of the gospel minister and how the devil was always trying to kill him.

At that moment a telephone transformer exploded like a hand grenade directly overhead. I felt a sudden surge as Emilio hit the accelerator. Spinning my head toward the back window, I saw power lines falling down behind us. They missed the car by only a few inches.

"You see," Emilio said calmly, "he's always trying to kill me."

Who was this marked man? And what about this "Greater New York

The Camp Meeting I Still Remember

A hippie
makes
his first
contact
with
Adventists.



LAURA STUTZMAN

camp meeting"? A new anticipation hung in the air.

Strange Visitors

Eventually we drove into a secluded, resort-type place and stopped in front of a building resembling an old hotel. We took our sleeping bags, personal items, and a big Arab tent from the trunk. Emilio spoke briefly with a man outside the hotel, then he and his Cadillac rumbled back down the entrance road and out of sight.

The Greater New York camp meeting was clearly not prepared for what had just landed on its doorstep. It seemed that our environment might have a more difficult time adjusting to us than we to it. We looked like hippies; even the moppy white dogs looked hippyish. The tent was a real curiosity, and the parrot furnished the crowning accessory.

Did we have drugs? They couldn't really frisk us; that wouldn't be polite. Were we dangerous? At first sight it would have been hard to suspect that we also were Christians.

The numerous high school and college students working on the grounds became the most obvious cause for concern. A few were attempting to mimic current hip styles. What kind of influence would we have on them?

As a temporary solution, they assigned us to work in an old farmhouse that was fairly well isolated from the rest of the camp. For several days we scraped paint off the old plaster walls with kitchen knives and machetes. They sent a young fellow to work with us named Raphael, whom we grew to love. He sang hymns to us in a rich baritone voice. We called him the canary. He was a happy Christian.

Gradually the older folks got more used to us as we met them in the dining hall and after work. Initial apprehensions seemed to dissipate. I moved to washing pots in the kitchen, where I met several more young Christian friends.

I discovered the meetings would not start till the following week, when most of the people who would be coming would pay for their lodging. Since we were helping out, they let us stay free. The food was good, and I was thankful for the generosity.

Even during "camp pitch" the Lord looked after my spiritual development. Kit and Bill were the first adults to make me feel really comfortable. Former missionaries in Africa and Central America, they said they were retired, but sure didn't act like it, since they were still full of energy. I began to visit their mobile home in the evening for Bible studies.

One More Text

One night after a discussion on the book of Revelation, Bill said, "Before you go, I'd like to share one more text I thought you might appreciate." It was 1 Corinthians 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I read the text to myself and

my first prayer in my own behalf. I made a list that ranged from cocaine and LSD to coffee and cola drinks, then I asked God to get them out of my life. Even with His help, I fully expected a fight. But God answered that prayer. As it turned out, I'd already smoked my last joint, on the roof of that old farmhouse. I felt a craving for tobacco for about a week, but that was the only aftereffect. I left that camp a free man.

I'll always appreciate many things from that first camp meeting in 1972, such as Dr. William Murdoch's morning studies on the sanctuary and the book of Hebrews. After his first talk, I ran off to get one of my buddies.

"Hey, Tim," I enthused, "you've got to come hear this guy. He really knows his Bible."

"Who is he?" Tim wanted to know.

"I don't know. He must be a deacon at one of the churches around here. He says he's a teacher, not a preacher." Actually he was the dean at the Theological Seminary (Andrews University), but I didn't know about any of that yet.

The incident that stands out most vividly took place my first night

"We don't claim to be perfect people, but I hope you'll find the love of Jesus while you're here."

thanked him for it. After he offered a prayer, I walked quietly back to my tent. I was a heavy pot smoker and occasionally used other drugs as well. I also smoked cigarettes and had been drinking a lot of coffee. While I never cared much for alcohol, I was even using more and more of that.

Although vaguely aware for some time that sooner or later I would have to deal with my drug habits, I had put it off. I already saw these habits as foolish baggage. They didn't fit the Christian life-style, being part of a role I didn't want to play anymore. But what to do about it? I was hooked.

Inside the tent I knelt and prayed

there. We'd planned to pitch the Arab tent, but by the time they'd gotten us all sorted out, it was starting to drizzle. We were invited to stay in a little wooden cabin up across an open field from the hotel till the weather cleared. By nightfall the drizzle had turned into a steady rain.

The cabin barely held three bunks and a pile of old mattresses. We piled the mattresses on the bunks, rolled out our sleeping bags, and stretched out for the night. As raindrops pelted the roof, we contemplated our situation and shared observations on this newest adventure.

Later on, through a small win-

dow, I saw what looked like a lantern coming up the pathway from the lower camp. Soon we heard a knock on the door, and a young man stepped in out of the rain. I recognized him as Dean, one of the fellows I'd met that afternoon. He worked as a camp handyman, and he'd helped us get settled. Even in his poncho and rub-

ber boots, he looked drenched to the bone. I thought what a nasty errand he'd gotten on a night like this.

"Hi," he said. "I'm Dean. I really don't know who you are or why you've come, but I just want you to know I'm glad you're here. I know you'll see some things that don't belong at a Christian camp. We don't claim to be perfect people, but I

hope you'll find the love of Jesus while you're here." Then he said good night and closed the door behind him.

As I watched his lantern flicker down the path, I thought to myself, *Thanks, Dean; I think I just did.* □

David A. Sydnor works as a tutor in Covington, Georgia.

1989 Camp Meeting Schedule

Atlantic Union		Scottsbluff, Nebr.	September 15, 16	Campers Camp Meeting, Cuddy Ranch,	
Bermuda	August 18-26	Spiritual Convocation,		Frazier Park	June 28-July 1
Greater New York:		Platte Valley Academy	October 13, 14	Los Angeles Convocation,	
English	July 8-15	Spiritual Convocation,		Los Angeles Convention Center	May 26, 27
French	June 25-July 1	Enterprise Academy	September 29, 30	Asian/South Pacific Ministries:	
Spanish	July 22-29	Minnesota	June 9-17	Chinese, Monterey Bay Academy	July 13-16
New York	June 23-July 1	Rocky Mountain:		Filipino (Central California)	
Northeastern:		Eastern Camp Meeting,		Monterey Bay Academy	June 23-25
English	June 23-July 1	Loveland, Colo.	June 13-17	Filipino (Northern California)	
Spanish	July 5-9	Northern Camp Meeting,		Leoni Meadows	May 26-29
Northern New England	June 22-July 1	Casper, Wyo.	July 25-29	Filipino (Unionwide)	
Southern New England	June 16-24	Western Camp Meeting,		Loma Linda Academy	November 17, 18
		Cedaredge, Colo.	May 30-June 3	Indonesian, Cedar Falls Camp	June 9-11
Canadian Union				Japanese, Wawona Camp	August 24-27
Alberta	July 7-15	North Pacific Union		Korean, Pacific Union College	August 13-19
British Columbia	July 21-29	Alaska		Samoan, Pacific Union College	July 2-9
Manitoba-Saskatchewan	June 30-July 8	(Palmer)	August 7-12	Thai, Cedar Falls Camp	August 6-13
Maritime	July 28-August 5	Idaho		Tongan, Pacific Union College	August 4-13
Newfoundland	July 24-29	(Gem State Academy)	June 2-10	Vietnamese, Boy Scout Campsite,	
Ontario	June 29-July 2	Montana		San Diego	June 30-July 3
Quebec	July 14-22	(Mount Ellis Academy)	June 21-24		
Columbia Union		Oregon:		Southern Union	
Allegheny East	June 29-July 9	Gladstone Campground	July 14-22	Carolina	May 28-June 3
Allegheny West	June 29-July 1	Southern	June 2, 3	Florida:	
Chesapeake		Upper Columbia:		English	May 26-June 3
(Highland View Academy)	June 16-24	Walla Walla College	June 14-17	Spanish	May 26-June 3
Mountain View	June 16-24	Family Camp Meeting,		Georgia-Cumberland	May 24-27
New Jersey:		Camp MiVoden	August 6-13	Gulf States	May 19-27
English	June 23-July 1	Washington:		Kentucky-Tennessee	May 26-June 3
Spanish	July 2-8	Auburn Academy	June 15-24	South Atlantic	June 8-17
Ohio (Mount Vernon Academy)	June 16-24	Union:		South Central	June 9-17
Pennsylvania	June 16-24	Black Convocation, Gladstone	May 19-21	Southeastern	June 22-July 1
Potomac	June 16-24	Spanish, College Place	July 26-29		
Lake Union		Pacific Union		Southwestern Union	
Illinois	June 11-17	Arizona:		Arkansas-Louisiana:	
Southern Illinois Convocation	October 27, 28	English, Prescott	June 15-24	Ozark Academy	June 2-10
Indiana	June 11-17	Spanish, Prescott	June 15-24	Southern Louisiana	September 1, 2
Lake Region		Hawaii:		Oklahoma (Wewoka Woods)	July 14-22
Michigan:		Hawaii	October 27, 28	Southwest Region	June 9-17
Athens High School,		Kauai	October 20, 21	Texas:	
Troy, Michigan	August 19	Maui	September 8, 9	Keene	June 2-10
Cedar Lake Church,		Molokai	September 22, 23	Spanish	May 31-June 3
Cedar Lake, Michigan	June 10	Oahu	August 18, 19	Valley	May 27-30
Pioneer Memorial Church,		Nevada-Utah:		Texico:	
Berrien Springs, Michigan	June 24	Salt Lake	August 7-12	Asian Convocation	July 28, 29
Wilson Church,		Springville	June 19-24	El Paso Convocation	August 26
Wilson, Michigan	August 25, 26	Northern California:		Sandia View Academy	
Wisconsin	June 16-24	Health Camp Meeting	June 15-17	Convocation	June 13-17
		Leoni Meadows	May 26-29	Spanish Convocation	July 14, 15
Mid-America		Lodi Convocation	June 14-17		
Central States	June 16-24	Pacific Union College		Camp Meeting for the Deaf:	
Dakota	June 2-10	Convocation	June 18-24	Two Hills, Alberta, Canada	July 21-23
Iowa-Missouri	May 30-June 3	Paradise Convocation	June 21-24	Hope, British Columbia	July 21-23
Mini Camp Meeting	September 14-16	Redwood Camp Meeting	July 27-August 5	Oregon Camp Meeting	
Kansas-Nebraska:		Richmond Convocation	October 13, 14	(Milo Academy, Days Creek,	
College View Church, Lincoln, Nebr.	June 2-10	Sacramento Convocation	June 14-17	Oregon)	July 30-August 6
Panhandle Camp Meeting,		Spanish Convocation,		Eastern Deaf Camp Meeting	
		Rio Lindo Academy	June 23-25	(Highland View Academy,	
		Southern California:		Hagerstown, Maryland)	July 7-15


DARREL TANK

selves) and sharing a meal with us (encouraging, listening, advising, redeeming).

This picture gives us a model of how we are to witness to our neighbors. The gospel commission in Matthew 28:19, 20 tells us to "go and proclaim," to "teach and to baptize." The commission in John 20:21-23 tells us to "forgive sins." But the image in Revelation 3 counsels us to seek entrance in an intimate, quiet way; and once inside, to

them know we are dedicated to Jesus the Christ is too soft a knock. In fact, if it is not heard, it is no knock at all.

Our approach should be to reach out to people simply because they are there, because they are worth loving and caring about. Thus we become friends. And friends always share their deepest longings. The issue of our faith then arises comfortably and naturally.

To put it another way: arrogance is not persuasive; humility is. If we relate to other people as if they do not have an honest relationship to God, they will resent us. Furthermore, if we insist they listen to us with an open mind, we must listen to them with the same openness. After all, isn't that what sincere seekers after truth *do*?

Witnessing in this "dialogue" fashion seems to be out of favor with some Christians. They insist that nowhere does the Bible tell us to "go and dialogue," only "go preach." But I think Revelation 3:20, 21 is saying "go dialogue." Not that one should not preach. Both should be done, depending on the person with whom we are speaking and the circumstances surrounding that speaking.

For that reason, we should not always assume for example, that badgering a seatmate on a cross-continental flight meets with God's approval. Such methods can become irritating—loud knocking, if not beating down the door.

Let us knock intelligently, sensitively, and compassionately. We need no gimmicks or sales techniques, only the honesty and freedom to be who we really are around our acquaintances. If we will do this, we might be surprised at who opens the door. □



James J. Londis is director of the Washington Institute for Contemporary Issues.

WITNESSING AS JESUS DOES

Some thoughts about knocking on doors.

BY JAMES J. LONDIS

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"
(Rev. 3:20).

This verse presents a remarkable image of God's relationship with human beings. It depicts His passion to be with us in the most intimate ways, while at the same time affirming our freedom to keep Him at a distance if we wish. The text also describes the appropriate pastoral counselor-counselee relationship, in which the pastor takes some initiative in offering help, but not to the extent that the church member feels manipulated or compelled to talk about his or her problems.

In this portrait of Jesus knocking on the door, we see the gentleness with which God approaches us. No battering ram here, not even loud, insistent knocking. Jesus will knock, but He will not be a nuisance. He is not some pesky salesman, but our elder brother, wanting to help us by coming into our "homes" (the deep part of our

dialogue and share. The Matthean and Johannine commissions appear to describe the preaching of the message to a group relatively unknown to us, while Revelation seems to describe how we might share Christ with people close enough to us that we can knock on their doors (i.e., neighbors, friends, family).

If this holds true, I believe certain things follow. First, we are not asked here to knock on the doors of strangers. Just as Jesus has earned the right, by creation and redemption, to call Himself our "brother," to knock and expect entrance into our lives, and to sup with us, so we too must earn the right and the trust to sup with another person in His name.

The Paradox of Evangelism

This leads to the paradox of evangelism, a theological equivalent of the "chicken and egg" debate. If we extend the hand of friendship to people in order to win them to Christ, more often than not they sense that we have a hidden agenda in our interest in them. As a result, it becomes almost impossible for us to witness or for them to trust us enough to listen to us.

On the other hand, never saying or doing anything to others to let



PUTTING PETER TOGETHER

Portrait of a compassionate Savior

BY ARTHUR PATRICK

Clearly, John the Beloved had a problem with the ending of his Gospel. After recounting seven major signs

and writing 20 chapters, he declared: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:30, 31).*

However, as if on further reflection, John saw that an eighth sign would shed essential light upon the character and mission of Jesus. So

he wrote another chapter, presenting Jesus as the one who both forgives and restores.

From Disciples to Apostles

This twenty-first chapter opened with a group of restless men in Galilee. Behind them were the tragic events of Calvary, which had blotted out their hopes. Now Jesus was alive. They had seen Him in the upper room. He had been appearing and disappearing. Even doubting

Thomas had become a believer in the Resurrection.

Their minds, however, were still unclear about the full meaning of what had happened. Jesus had stood among them and declared, "As the Father has sent me, I am sending you." They had been disciples, that is, learners. They were now becoming apostles, people sent by God.

Not all of them could be sent, of course. There was the troubling case of Simon Peter. His was a special problem. The big fisherman with the huge possibilities was now a Humpty-Dumpty, seemingly impossible to put together again after such a hard fall.

Feeling Dejected

Seven of the twelve were back in Galilee once more, and floods of memories were surging over Peter. Racing through his mind were kaleidoscopic pictures of his former life: the skills and thrills of his experience as a fisherman, past relationships, boats, the challenges of the elements—and Jesus.

Jesus, he remembered, had stood on the shore of this same Galilee and called, "I will make you fishers of men." He had healed people, taught, preached, and drawn the lives of His disciples into a new orbit. But now Peter knew he was through as an apostle, for behind him was the dreadful failure of three denials.

"I'm going out to fish," he said, and he set his face toward the dark waters of Galilee.

What Peter Deserved

There were cogent reasons that Peter could not be restored to his previous place within the circle of the apostles.

First, he had been the leader of the disciples. In each New Testament list, his name appears first. Hence his privilege had been greater, and expectations of him, higher. His potential influence on others had been more profound. Such considerations could never be overlooked. Forgiveness was a live option, but

reinstatement was beyond the bounds of serious contemplation.

Second, Simon Peter had been warned. Jesus explicitly cautioned him that before the second crowing of the rooster, Peter would deny his Lord three times. This left Peter without excuse; he *knew* the perils surrounding him. Since he went into this experience with his eyes wide open to the consequences, Peter's moral responsibility for the outcome was beyond dispute.

Third, it was only social pressure that caused him to buckle. Peter collapsed for no greater reason than the opinions and expectations of other people. Had there been some lofty rationale for his terrible wrong, he could have expected understanding, consideration, forgiveness, and reinstatement. Not so with his cowardly performance.

Fourth, Peter had sinned in the open, before the astonished gaze of unbelievers. His sins were public events, widely known. There was no way to hide them. No political machinations could cover up either their memory or their ongoing consequences. The whole struggling

denials were reinforced with the unprintable oaths of a degenerate fisherman.

So Peter's promising career had ended, and he knew it. "I'm going out to fish," he said, and the half-dozen other disciples followed him.

After all, a man has to work to eat. The seven had watched the other boats put out onto the lake for the night. Peter was well acquainted with the sea. All the best places to haul in a good catch were vivid in his mind. But his experience and skill were without avail. It was a tediously long night, yielding not even one decent fish for a morning barbecue. By dawn his two hands were blistered from incessant rowing from one likely spot to another. Frustrated, weary, and hungry, he felt like a failure at what he knew best.

What Peter Received

It was in the misty half-light of morning that the boat with its cargo of discouraged men neared the shore. There was a scarcely discernible face, a half-familiar voice, a puzzling command to cast the net

For everyone who has *petered* out in the cause of Christ, consider Simon Peter.

Christian community had been brought into disgrace. The good of its name demanded appropriate action.

But there was a fifth reason that Simon Peter could be considered out of the circle of Christian respectability and hanging in the limbo of permanent disgrace. He had denied the Lord Jesus Christ. There surely could be no greater sin. How could such a person ever be fully trusted again? His mercurial goodness had run away into stark evil. The ugly

yet again. And then the incredible excitement of a huge haul! Memories raced through Peter's dazed mind. The shore, the Person, the command, the haul—he had experienced all of this before. He grabbed his cloak and leapt into the water and waded ashore to his Lord.

The greatest Fisher of men already had breakfast cooked on the coals. After that tedious night of toil it tasted so good! Flesh and spirits were reviving.

This, according to John 21:14,

"was the third time Jesus appeared to his disciples" after His resurrection. The story is so simple: a catch of 153 fish, a fire with glowing coals, breakfast after a tedious night of toil. Weary, baffled, hungry men had their physical needs met.

But there is a deeper message in the story. It was God in human form who was interacting with these disciples. He was concerned with more than a net full of fish and a hearty breakfast for tired men. The destiny of Peter and the Christian church was at a crucial turning point.

From Jesus Peter received the personal assurance that he was forgiven, restored, and recommissioned. Back of all this, of course, were Peter's tears in his own Gethsemane. His faith, when severely tested, had been found wanting. But he was a humbler person now, more thoughtful, his brashness replaced by penitence.

We can see from the Gospels that those who are forgiven much love most. Jesus remade Peter, not only as a *fisher* of men but as a *nurturer* of lambs and sheep.

We must not underrate the one great qualification: "Simon Johnson (or son of John), do you love Me? Then My mission is yours. Come and be an agent in welding bewildered, broken believers into My universal church."

Hope for All of Us

For every one of us who has *pestered* out in the cause of Christ, there is the thrilling testimony of Simon Peter, once a rolling stone, but finally established on the Rock: "You also, like living stones, are being built into a spiritual house." God has laid "a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame" (1 Peter 2:5, 6).

At last John has the right ending for his Gospel. The dying of God's unique Son on Calvary means the Risen One has the authority—and the love—to forgive and restore. Even the failed Simon Peter

Johnson was given a (consuming) mission, and the strength to witness as a martyr.

Perhaps our church might well consider more deeply how to apply John 21 to a whole range of contemporary problems, including ways to reincorporate many of the members and ministers lost to its mission during the 1980s. □

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



Arthur Patrick is a professor at Avondale College in Australia.

CHILDREN'S CORNER

A grandma's world

A grandma's world is full of joy with flowers and dolls and girls and boys. A grandma can do all sorts of things with paper and hankies and balls of string. So if you are a grandmother think yourself lucky for grandmas are a special joy.



by Shelley Tetz
(written at age 10)

"Let's suppose," I responded, "that you and I are great friends. One day you say, 'I have decided to turn all my businesses over to you. I'm not going to give them to you; they will still be mine. You will manage them. Everyone will think that you own them, but you and I will know who the real owner is. Just so you won't forget this, I want you to figure out the profits each month and send me exactly 10 percent.'"

"Then suddenly I remember how your face would glow when you told me of a boat on the Amazon, a plane in Peru, a mission station in Africa. Signing my name to a generous check, I attach a little note: 'My dear Friend, I wanted to buy something special to show how much I appreciate what you did for me, but I realize that nothing I could buy would remotely express my feelings for you. And besides, you own everything. Then I remembered how dear to your heart are the various projects you have going around the world, your concern for the needy. So I am sending this check for you to use on these projects.'"

He stopped tormenting a little paper clip, which by now resembled nothing identifiable, and said (almost as if speaking to his own soul), "I guess I thought I owned these businesses."

"That was the problem of the man in the parable," I reminded him, "the one whose crops wouldn't fit in his barns. It's the problem most of us have: we think of ourselves as owners rather than stewards."

"Say"—he looked up and smiled—"If I don't own these things, then I don't have to worry about them anymore. Right? I don't have to worry about the economy, competitors, or anything."

"Right. Just their efficient operation."

"Man, what a relief."

Jesus said His yoke is easy, His burden light. And it is when a person accepts his steward/Owner relationship to God. All the problems of life will then rest in His hands—under His control. All one has to do is to pray each day, "Lord, what do You want me to do?" and then do it. □



Mel Rees worked as a conference and union stewardship director before his retirement.

WHO OWNS IT?

Tithe is like a tax—or is it?

BY MEL REES

"Do you think that would be unfair?"

He leaned forward and said, "You mean I turn everything I own over to you and all I get is 10 percent?"

"That's right."

"Worst business deal I ever heard of!"

"But that's the deal God made with us," I reminded him.

I went on. "Suppose at the end of some month, as I look at the books and recall how hard I have worked—long hours, early morning to late at night—I remember that you have plenty of money. So I don't send you the 10 percent."

He pointed a finger in my direction and said, "I've got news for you. You'd be out of business!"

"Fortunately," I reminded him, "God is more merciful to us than we are to each other."

"Now then," I continued, "when I give you the 10 percent, I really haven't given you anything. Right?"

"Right!"

"So one month when I make out the check for the 10 percent, suddenly it hits me: here I am, a respected businessman with a lovely home, everything my family needs, two nice cars—and all because of you. I decide to buy you a very expensive present to show how much I appreciate what you did. But you have everything!"

He wasn't planning to build bigger barns like the man in the parable (Luke 12:16-20), because he didn't have any barns. But he had

everything else: thriving businesses, a lovely home, attractive family, and something the Bible farmer didn't have—two expensive cars. Even his office provided an exhibit of affluence. Seated behind his massive desk, he told me he considered the tithe as just another tax. "So much for the state, so much for the church," he said.

TWO MOT

BY DORIS MILLER

I picked up the two white roses and didn't know what to do with them. I was angry because they had meant so little to the woman.

Long ago—and that means more than 70 years, for I am an old lady—I had a great aversion to holding conversations in trains. I hated shouting answers or making comments above the roar of the steam and the clickety-clack of the wheels on the rails. Noise poured in through open windows in the tropical Australian heat, and it was a struggle just to maintain my equilibrium as the coaches swayed and lurched above the narrow gauge of three feet six. Yet it happened that on one journey from the central west of Queensland, I became involved in conversations I had initiated.

At the town of Emerald a well-dressed woman boarded the train. A droopiness about her mien could

not quite mask a natural haughtiness.

She was accompanied by a young man—obviously her son—and a young woman who carried two white roses tied with a red ribbon. The matron took her seat, and the son placed her suitcase on the rack above. Then he gave the young woman a gentle nudge, and hesitatingly she stepped forward, placed the roses on the mother's lap, and planted a kiss on her forehead.

The only visible response seemed to be an almost imperceptible stiffening of the woman's spine.

The couple left and the train departed. The woman stared out the window, neither noticing nor acknowledging my presence. A tear or two trickled down her face, and—despite my natural aversion to train talk—I asked, "Can I help you?"

"No!" The word sounded abrupt.

"No one can help me. I've been hurt, deeply hurt, and by one I love.

That was my son, my only child. I was a widow and brought him up.

"I've loved him, I've worked for him, I've given him everything, and what happens? *She* comes along and he's married to her. They *had* to get married. Oh, the disgrace of it!

"He had such good prospects for promotion. I had him educated at the best schools, I introduced him to the right people, and after all I've done for him this happens. She's to blame. His boss is a man of high morals, and now my son's prospects are nil."

She paused for a while and then added in tones of self-pity, "What are *my* friends going to say? Can't you hear them? They'll pity me, they'll laugh about me. I can't stand the thought."

She covered her face with her hands and sat like that for a large part of the now-silent journey.

When she arrived at her station, she left the carriage without speaking again and when I looked down, there, on the floor, lay two white roses tied with a red ribbon.



HERS

What do you do when a grown son disappoints you?

At Rockhampton another woman entered the carriage. She was unaccompanied. I opened a book and tried to look engrossed in it.

The woman fidgeted. She sat down. She stood up. She arranged her skirt. She sat down and opened her purse and examined the contents and closed it. She stood up, reached for the small suitcase she had placed on the rack, opened it, surveyed the interior, closed it, and put it up again. Under the seat she

had a small basket; she retrieved it and rearranged her lunch. Then she opened her purse again and took out a handkerchief.

By this time I was looking over the top of my book. The fidgets continued.

Finally, for I loathed fidgeting even more than I disliked conversation, I asked, "Can I help you? Have you lost something?"

Apparently my tone was kinder than I had intended, for the woman said, "Thank you for your offer and your interest. I haven't known much kindness lately."

It's hard to find the appropriate comment to make to such a statement, so I said nothing. I had a feeling she would say more.

"Have you heard about the Mountjoy murder case?"

I nodded—in those days murders were uncommon and so became topics of conversation.

"Well, that was my son who did it. He came home and found his wife with another man and shot the lover.

"My son has been sentenced to six years in jail. I sat through the whole trial. Luckily I had money put by for a rainy day, so I was able to get a good barrister for him. That's

why the sentence was only six years."

Here the woman seemed engrossed in her thoughts for a while before continuing.

"It took every penny I had, but it was worth it. He's been a good son, and I'd do it again."

The wheels continued their clickety-clack, but I ignored the sound.

She uttered the next words almost fiercely. "I'll get a job and save hard and I'll have something to give him when he gets out. I'll be waiting for him at the prison gate. No matter what anyone says, he's a good man."

When she left the train later on, I watched her walk along the platform. There were both pride and determination in the way she held her head.

And—she was carrying two white roses tied with a red ribbon. □



Doris Miller is a free-lance writer from Victoria Point, Queensland, Australia.

"He had such
good prospects
for promotion.
I had him educated
at the best schools
and I introduced
him to the
right people."



HOT AND BOTHERED

I am a member of a large city SDA church. Our building is not air-conditioned. During last summer's extreme heat, the men of the church simply declared a rebellion against wearing "Sabbath clothes." The deacons and elders led out in wearing polo shirts and gaudy cotton shirts of every color, some unbuttoned to the waist and with no undershirt (hairy chests showing). Junior deacons wore shorts in addition to the items mentioned above.

The women of the church continued to wear Sabbath clothes, and on Communion Sabbath the deaconesses were told that they must wear modest black dresses, while their male counterparts wore their informal garb. I feel that we lost so much in reverence last summer, and not once did I feel that I was in the presence of God when I attended church. Your opinion please.

Let us be clear about the fact that we are discussing the Temperate Zones of the world, not the tropics, where different customs and clothing prevail. In the Temperate Zones, I believe that when we approach the Ruler of the universe, our Creator, we should do so in His temple with reverence and respect. This applies to our dress as well as our conduct. Cleanliness, modesty, and appropriateness can be achieved without a large outlay of money. As Ellen White suggests in *Testimonies*, volume 6, page 355: "Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All

should have a special Sabbath suit, to be worn when attending service in God's house." She also says, in *Selected Messages*, book 2, page 474: "It is a dishonor to the Sabbath, and to God and His house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week."

As for air-conditioning, no one dislikes hot weather more than I. But I can certainly attend Sabbath services in a hot building in appropriate Sabbath clothes, as I did in the days before air-conditioning.

And if I may add another personal note, let me say that if I am to be confronted by hairy male chests, I certainly would expect that this confrontation take place on a beach or tennis court—not in God's house.

A young divorced woman with two children has transferred her membership to our church. The church school is located close by, and in a friendly way I said to her, "I assume that you are enrolling the children right away." Horrified, she exclaimed, "Oh, no, Adventist schools are too wicked—with drugs and all manner of evils. I teach my children at home in the evenings when I get home from work." I have found our teachers to be qualified, honest, concerned persons. But she says she does not want her children to associate with other children, lest they be contaminated. The short time they spend in Sabbath school is the only time they are in the real world. What do you think?

In an area where there are no Adventist elementary schools, one good option for parents is to enroll their children in our Home Study International, with its fine curriculum and abundantly qualified teachers. But where there is a church school operating successfully, it is important to consider enrolling our children there.

I realize that our schools are not trouble-free and that mistakes are made. But humans were made by God to be social beings and to live in a world of people. I fear that this woman's children may not get a well-rounded preparation for life that will enable them to cope successfully when they become young adults. Also, is the mother qualified professionally to act as their only teacher?

We simply cannot put our children into sin-free capsules and monitor their every thought. Children need to grow up making decisions about right and wrong, and they need to develop personal courage to stand for the right. If something should happen to this mother, and her children were catapulted into the real world, I would fear for them.

One of our male church members has appointed himself official "greeter" of the church. He roams the lobby and halls before and after services, shaking hands and greeting everyone enthusiastically. Some of us feel that since he has not been asked to do this, he should be told firmly to discontinue it. Do you agree?

I can't believe you're serious. Our pastors and other leaders are always urging us to show more friendliness and concern, and yet you have a person who is overflowing with these attributes and you don't appreciate him. Why not thank the Lord for such a loving Christian and try to be more like him?

Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been "observing human nature in all its complexity."



Scores of volunteers help Zaire Union pilot Bob Roberts roll the Mission Cessna to the end of Kitenge's new airstrip.

Airstrip Heralds Flying Doctor Service

Remote Zaire town benefits from Adventist project.

Set in a clearing in the vast forest of Zaire, Central Africa, the township of Kitenge (adult population: 15,000) is remote by any standard. For many years, the survival rate of its patients with medical emergencies has been very low. Child mortality from measles, diphtheria, whooping cough, polio, tetanus, and the complications of childbirth has run very high. In partnership with Adventist Development and Relief Agency (ADRA), REACH International (Rendering Effective Aid to Children) established a primary school for 600 children in 1987. The same partnership piped potable water into the settlement from a distant spring with a flow rate of 37 gallons (140 liters) per minute.

Few of Kitenge's citizens had ever seen an aircraft on the ground until February 23. Emerging from low clouds, the Adventist mission Cessna zoomed low over the rooftops, made a tentative run over the new airstrip, and became the first aircraft ever to land in Kitenge.

In great excitement the whole population ran to the Adventist mission complex, where beyond the

classrooms of the primary school, the church, and the health center, the big silver bird had come to rest on the broad green ribbon of the runway.

Emerging from the cabin, pilot Bob Roberts, ADRA director Date Vanderwerff and wife, Corinne,

from emergency medical aid had ended.

Aid Post Grows

Adventist medical development has moved rapidly in Kitenge since the day in 1987 when Vanderwerff brought Dr. Patrick Guenin and a nursing colleague overland from Songa Hospital with a suitcase of medications. A small medical aid post quickly gave way to a dispensary. Thanks to generous help from ADRA/Italy and various private donors, a full-scale clinic and maternity unit with inpatient facilities has been developed. A small surgical unit will act as an advanced base for Dr. Delgado of Songa Hospital in his role as a flying doctor.

Since his arrival as medical director in November 1988 this talented and versatile surgeon has performed more than 80 major surgeries. With Songa's facilities less than an hour's flight away, the Kitenge airstrip offers a new lifeline of hope to critically ill patients. In addition to his emergency role, Dr. Delgado plans to conduct regular clinic sessions in the town.

Provision by SIMAVI, in the Netherlands, of a mobile refrigeration unit powered by a solar panel has proved to be a major step in reducing the rate of infant mortality.



With the mobile refrigeration unit, medical personnel can implement mass vaccination programs.

with Africa-Indian Ocean communication director Jack Mahon, could scarcely find standing room as they faced a forest of welcoming hands.

Finally they could get on with unloading the plane's cargo. As boxes of medical supplies and solar panels to power the new vaccine refrigerator were ferried on willing heads to the health center, it became more than a ceremonial occasion. The town's isolation

By Jack Mahon, communication director, Africa-Indian Ocean Division.

This unit will spearhead a mass vaccination program in the town and its many satellite villages, representing a population in excess of 25,000 adults.

By providing above-average facilities, including well-lit weatherproof classrooms with desks for each child and an adequate supply of excellent textbooks, the large primary school's influence has spread far and wide. The Vanderwerffs note an increasing trend for parents to duplicate in their household gardens the crops their children have been taught to cultivate in the extensive horticultural project, which forms an effective part of the school curriculum. Reliance upon such nutritionally deficient staples as manioc and maize is gradually giving way as the taste for mineral-containing fresh vegetables and vitamin-rich tropical fruits develops.

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Training Sessions in Europe Reveal New Spiritual Interest

People respond to visits, Revelation seminars.

Austrians are searching for hope and peace of mind. "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light. . . . Many are on the verge of the kingdom, waiting only to be gathered in" (*The Acts of the Apostles*, p. 109). I witnessed this during a Lay Evangelist Training Seminar this past January 27-February 4 in Schwarzenberg, Austria.

Eighteen of us visited house-to-house in Schwarzenberg and Bezau. We called on 136 homes, gave 71 testimonies, and offered 38 prayers with Catholics, Protestants, and Muslims. I saw them bow their heads in prayer. I heard them weep. I watched the joy of hope on their faces. I saw their children and witnessed their problems. I am convinced that we are entering a new day for the gospel commission in Europe.

The Austrian Maranatha Lay Training Seminar was a success both in training the laymen and workers and in visiting homes in the community. Pastor Ernst Pala, union Lay Activities director, reported that 42 addresses of interested people were obtained. The Bible was placed in 68 homes in Schwarzenberg and Bezau.

In Schwarzenberg, Siegfried Tobler and I went house-to-house taking surveys and leading people to Christ. At the first house a young lady, 20, came to the door. After presenting his personal testimony, Tobler suggested that he would like to read a Bible text from her own Catholic Bible. She brought it to him. He read 1 Thessalonians 4:13. As we were about to

have prayer, a middle-aged lady appeared from the neighbor's barn with a bucket of fresh milk. She put it down and greeted us. Tobler read the Bible text again, and all four of us bowed in prayer for them and their problems. The mother was so appreciative she followed us to the gate, saying *auf Wiedersehen* (good-bye) several times.

Tobler, Lay Activities director for the Swiss Union, reported that the union purchased 2,500 books on the resurrection of the dead, which were sent to Protestant ministers and Catholic priests in Switzerland.

A priest in Lausanne received a copy and began to read it. Ten years later, when he held a funeral service, the Holy Spirit convicted him of what he had read. After giving the traditional funeral homily and remarks about the dead, he put his manual aside and looked directly at the relatives and friends. "What I just read to you," he said, "is not what the Bible teaches. It teaches that his body and soul will remain in the grave until the resurrection morning."

Several months later he was excommunicated for teaching heresy. Currently he is receiving Bible studies.

Revelation Seminars in Portugal

Meetings in Portugal, February 6-9, revealed that ministers and laymen have discovered the effectiveness of Revelation seminars. Joaquim Margado, president of the

These church members joined Bertochini (in business suit) for a lay training seminar in Schwarzenberg, Austria.



By Gilbert Bertochini,
associate director, Church
Ministries Department,
General Conference.

Portuguese Union of Churches, reported that in 1988, 299 were baptized as a result of such seminars. This represents an increase of 15 percent over 1987.

Their Harvest 90 goal is 2,000 baptisms. At present they have 1,000. Pastor Alberto Nunes, Portuguese Union Sabbath school director, says the goal for 1989 is two per church per quarter. With 110 churches and companies in Portugal, this would give 1,320 baptisms during the next six quarters.

Professor Writes Book on SDA Faith for Inquiring Students

Howard Peth wanted to witness to his students. But teaching on a secular campus meant that he could not discuss religion in the classroom. As a Seventh-day Adventist and chairman of the Department of Speech, Drama, and Broadcasting, at Mount San Antonio College in Walnut, California, Peth was impressed to join the campus religion club, which met each week at lunchtime.

Soon he was invited to present a Revelation Seminar. The students were fascinated by the material he presented and began asking questions about the origin of God, creation versus evolution, and the state of the dead.

As Peth, a member of the West Covina Hills, California, church, began looking for books he could recommend to the students, he discovered that virtually all Adventist books on these topics assume that the reader already believes in the existence of God and the deity of Christ. Many of his students didn't hold these beliefs, so he had to take them back to the most basic beliefs.

As his students continued to ask questions, Peth compiled information from as many sources as he could find.

By Sandra Wachter-Van, Southern California Conference communication director. Adapted by permission from the Pacific Union Recorder.

At the seminar in Darmstadt, Germany, January 25 and 26, we learned that Germany has caught the vision of conducting Revelation seminars too. Presently more than 100 laymen are conducting such seminars. In 1988, 80 Revelation seminars were held during the first quarter. The Maranatha Lay Training seminars and the Evangelism Institute have inspired the laymen and workers to mobilize their efforts in reaching their communities with the three angels' messages.

Since many of the students did not believe in God, the Bible, or creation, he first had to establish belief in the Lord and in His work. This Peth sought to do by gathering scientific evidence and data.

As he collected information and prepared handouts for his classes, it suddenly dawned on him that he

had enough material for several chapters of a book.

"Many people are biblical illiterates," Peth says. "Working at the college, I've gotten a broad view of what non-Adventists believe. For example, many are interested in the secret rapture, so I address that from a biblical perspective."

"The students were especially interested in the resurrection of Christ and in evolution," he says, so that was the starting point. Soon not only students were attending the Revelation Seminar he conducted in his home, but faculty and staff members came as well.

In 1985 Peth and his wife, Diane, began to work in earnest on their book, *Seven Mysteries Solved!* Diane quit her job as an administrative secretary to become Peth's editor, proofreader, and helper.

Has it been worth the time, effort, and financial expenditure? "Yes! Oh, yes!" exclaims Diane. "I'm so happy, and all the chapters are unique and worthwhile. It's so rewarding to see people come to Christ."

You know what you need? You need a break from your keyboard. You need to get together with other authors for a little storytelling and laughter. And it wouldn't hurt to attend a writing seminar or two—just to add polish to your already brilliant literary skills. And finally, you need an inside track with book and magazine editors so that they will stuff your mail box with checks and acceptance letters.

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Burma

Mr. Biakliana, SDA Mission, Bokkan, P.O. Tamu 02071: clothing for children and adults

Mr. Hmingthanzauva, SDA Bible School, Tuingo, Tahan 02092, Kalembo: clothing for children and adults

Thang Pu, SDA Mission, Cherry Road, Maymyo 05061

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Daniel Kwasi Oteng, 1838 Dufferin Street, Toronto, Ontario M6E 3P6

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Emmanuel Ameyaw, Stadium SDA Church, P.O. Box S.S.179, Kumasi, Ashanti: indoor games for children and young adults

Lindstone Sam Amoakohene, P.O. Box 532, Sunyani, B/A

Leo Maurice Amoaning, Customs, Excise and Prev. Service, P.O. Box 4109, Kumasi, Ashanti

S. K. Amoateng, Kokofu District of SDA Church, P.O. Box 14, Kokofu, Ashanti.

Kwame Obeng Atta, c/o SDA Clinic, P.O. Box 45, Onwe/Ejisu: *Modern Ways to Health*, Vols. I and II; *Reader's Digest* condensed books; books by Geoffrey B. Wilson; *The SDA Bible Commentary*, vols. 1-7; *Highways to Health*; *Dark Sunrise*; *Return to Religion*

Eric Danquah, New Suame SDA Church, P.O. Box M 388, Suame, Kumasi, Ashanti

John Kenneth Donkor, SDA Church, P.O. Box 22, Kintampo, B/A: *The SDA Bible Commentary*, slide projector

J. M. Donkor, Mid-West Ghana Mission of SDA, P.O. Box 727, Sunyani, B/A: slide projector (for publishing use)

Owusu Jonathan, SDA Church, P.O. Box 182, Se-fwi Wiawso

Las Kwadwo Kwarteng, P.O. Box 96, Kintampo, B/A: projector, PA system, *The SDA Bible Commentary*

Osei Ntansah, Osawasi SDA Church, P.O. Box 3421, Kumasi, Ashanti: 16-mm. films on educational and religious subjects

D.R.K. Obour, Youth Society of SDA Church, P.O. Box 469, New Akrofuom-Adansi, Obuasi, Ashanti: Bible games

Enock Opoku, P.O. Box X 269, Fante New Town, Kumasi, Ashanti: copies of *Bible Handbook*, by S. N. Haskel

India

Ms. Zirkhumi, SDA Church, P.O. Thenzawl, Aizawl, Mizoram: needs only *Life and Health*, *Listen*, clothing for children

Kenya

Hezron Mogaka, SDA Elementary School, P.O. Box 2633, Kisii: used greeting cards

Malawi

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Nigeria

Olanitori Peter Ademola, St. Catherine's Anglican Girls' Grammar School, P.O. Box 73, Owo, Ondo State

A. Olugbenga Idowu, Adventist Seminary of West Africa, P.M.B. 21244, Ikeja, Lagos State

Rev. B.A.C. Osuji, Jesus Love Foundation Ministries, P.O. Box 9, Amumara P.A., Via IFE Mbaise, Imo State

Philippines

Ciph Y. Collado, SDA Church, Centro II, Sanchez Mira, Cagayan 3518: needs only current copies and back issues of the *Adventist Review*

Mrs. Lourdes L. Montana, Casay, Dalaguete, Cebu 6022: used elementary and secondary school books, dictionaries

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B. H. Maluba, Kasama Central SDA Church, P.O. Box 41798, Kasama

To New Posts

Regular Missionary Service

Gerald Alexander Mitchell, Jr., returning to serve as oral surgeon, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and Rebecca Sue (Boyle) Mitchell left December 2, 1988.

William Howard White, returning to serve as teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, Noriko (Kawai) White, and one child left February 28.

Adventist Volunteer Service

Gordon Morris Ellstrom, to serve as relief theology teacher, Adventist University of Central Africa, Gisenyi, Rwanda, and Velma Mabel (Kearn) Ellstrom, of Cornville, Arizona, left February 14.

Donald Christian Fahrback, to serve as relief physician/family practice, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and Alice Jane (Duffie) Fahrback, of Munising, Michigan, left March 3.

Eugene Harold Lambert, to serve as assistant in computer/accounting program, University of Eastern Africa, Eldoret, Kenya, of Gaston, Oregon, left March 5.

Adventist Youth Service

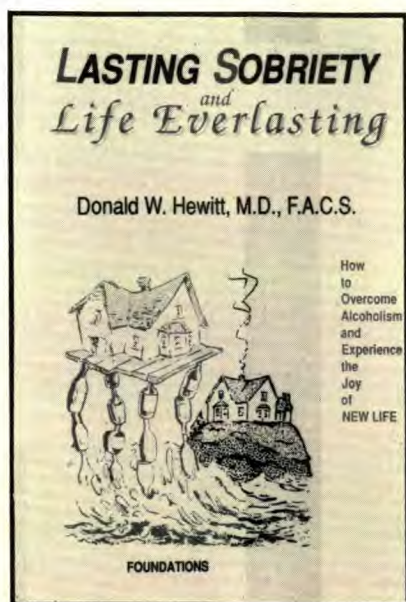
DeEtta LaVonne Mooers (LLU), of Auburn, Washington, to serve as conversation teacher, Seventh-day Adventist English Language Institute, Seoul, Korea, left February 26.

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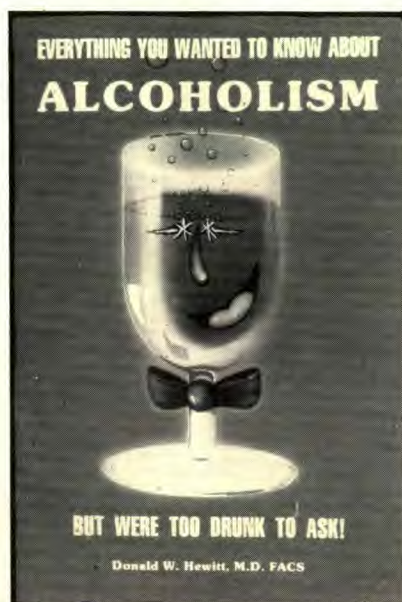
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THE BROKEN BEGONIA

A friend entrusted an everyday bloomer begonia to my care for a few days while he traveled. The flowering plant was healthy. Everyone who saw it commented on its beauty: its delicate deep-pink heart-shaped blossoms and variegated green-and-white foliage. I loved the plant and decided I must get a similar one for myself soon.

When my friend returned for his begonia we carried it outside, setting it down on the driveway next to the car. We chatted some more, forgetting that the flower had not been loaded into his trunk.

He started the engine. Suddenly realizing that he was backing toward the begonia, I yelled, "Stop! Stop!" But the white plastic urn was crushed—and most of the plant. I was embarrassed that my absent-mindedness had partially caused such misfortune.

As I sadly began picking up the pieces, I remembered that my aunt had once said that begonias are very prolific. If I put some of the broken parts in water as slips, would the plant grow again? I wondered. "It takes only a small piece," Aunt Clara had said, "a couple of leaves and a bloom or two."

Working quickly, I soon had enough pieces to fill four quart-size canning jars, a 16-ounce tea tumbler, and two small vases. Though my friend regretted the mangling of his flower, he stayed reasonably calm. I optimistically promised him one of the new plants.

Some pieces of the everyday bloomer were so damaged that they died within a few days. But I was able to save and root nearly 50 stems. The first plant went to my friend, and I kept the second. But 47 other people have benefited too! I have given away new little plants to friends, family, office co-workers, some who were sick or

Stop! Stop!"
I yelled,
but the car
wheel had
already
crushed it.

shut-in, some who had been recently bereaved, and a friend who was burned out of her apartment.

The Bible compares plants to people. Christ tells His followers, "I am the vine, ye are the branches" (John 15:5). The psalmist says a righteous man "is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither" (Ps. 1:3, NIV).

People are also like plants in another way. My friend's begonia was badly injured. People too may be terribly hurt when they are run over by some tragedy, such as illness, an accident, fire, flood, or divorce. The begonia had regrowth potential. But it could not pick up its own broken pieces and start over. It needed my help and God's.

When we feel as bruised and broken in spirit as the run-over begonia, we have difficulty understanding the Bible text that says "And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28). We need help—from God and loyal human sources—so that we can cope.

This experience suggests to me that even if we bear physical and emotional scars, God can heal. He can restore our souls. And those of us who have suffered can, from the depths of our experience, aid others who are reeling from life's hard knocks by giving them "slips" of ourselves in the form of sympathy and understanding.

I have derived much comfort from seeing the broken begonia become a source of joy to everyone with whom I shared it. It reminds me again that God is big enough to bring good out of tragedy. □

Bonnie Moyers writes from Churchville, Virginia.

BY BONNIE MOYERS