

# **ADVENTIST REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

August 17, 1989



## Humanizing the Church

School on the Move, 8

She Tested God, 18



## A Voice

Because my husband is employed by the denomination, we are parted by 6,000 miles from our 21-year-old son, who is in college. Mine is one more voice added to the many heart cries of parents of Adventist young people.

How many times have we seen young people sitting in the back rows at church, bored and ignored? Rarely are they asked to do anything. They probably won't stand up and protest, but they are silently pleading with us to care enough to help them find the joy in the Lord that we claim we have.

If the parents and grandparents in church act bored and can't wait until noon when the preacher stops, do we dare wash our hands of this urgent and serious responsibility? If what the youth needed from their churches were there to find, they might not be so interested in what the world has to offer.

TRICIA BADGER  
Grantham, England

## Best Talent

Because of the overwhelming negative response you have received from your readers regarding the revised Adventist Health System (AHS) wage scale (Letters, June 1, 8), I offer some observations as one not professionally associated with AHS but having some knowledge of the health-care industry.

The church cannot afford to risk such a huge investment by relying exclusively upon those attracted by a sacrificial wage scale. The economic laws of supply and demand dictate that if the best talent is to be harnessed, AHS must be reasonably competitive in its salary structure. The risk of low salaries is that a crop of mediocre administrative talent may be attracted that, it would seem, the church can ill afford. In an era of fierce health-care competition, diagnostic-related groups (DRGs), tight budgets, and downsizing, it is essential that AHS attract the best talent available so as to give it the best shot possible at remaining viable into the twenty-first century.

However, competitive wage scales do not ensure competent management. The church must demand that AHS attract the best talent possible by tightening up its all-too-frequent practice of hiring a few members of the clergy, and from teaching or helping professions, who acquire their administrative positions through political connections rather than on the basis of qualifications and credentials.

JAN M. LONG, M.H.A., J.D.  
Grand Terrace, California

## Coming in the Adventist Review

- Letters From Missing Members (September)
- Secrets of a Richer Devotional Life (September)
- Teaching Children to Value Church (October)
- Week of Prayer readings (October)
- “Come Back Home—We Miss You!”—special issue for inactive and former members (November)
- Annual Council Report (November)

And next year:

- Countdown to the General Conference Session
- Daily bulletins of the session: the news, speeches, actions, people, reports

As a former AHS employee and now a consultant to a for-profit hospital group, I am convinced that to stay viable the Adventist Health System has no choice but to pay market wages to its administrators. It also should begin hiring the best managers available, regardless of denominational affiliation. Hospitals should serve meat in the cafeteria, and rethink some of the other things they do or don't do because of denominational affiliation.

The reason is this: In the United

States the Adventist Health System is merely a business run by Adventists—like a grocery store, car dealership, or real estate agency owned by an Adventist. The system must make money or it will go out of business, like any other business, so it should take every opportunity to make a profit.

If the AHS were a true mission of the church, the church would support it financially, as it does the educational system or overseas missions.

For the AHS to provide health care to all who need it, as Jesus did, it must be subsidized by the church. Until that happens, we should quit talking about mission and recognize it for the business it is.

RENÉ ALEXENKO EVANS  
Madison, Tennessee

## Smoking Gun

I was happy but shocked to read “Two Adventist Hospitals Declared Smoke-free” (Newsbreak, June 15). Happy because they are smoke-free, but shocked that such a thing would be “news.” Shouldn't all Adventist hospitals be smoke-free?

My husband recently was a patient in a non-Adventist hospital, and in his room and throughout the hospital was this sign: “Positively No Smoking by Visitors or Patients!” Where have our standards gone?

I'd like to be shocked again and read that every SDA hospital in the world is smoke-free!

CLARA THOMPSON  
Athens, Georgia

## The Grass Roots

Re “People of Mortar and Steel” (June 29).

Thank God not all the biblical scholars, business and health-care persons, musicians, teachers, and artists with or without professional degrees are attracted to the big Adventist centers.

God bless the smaller churches with dedicated laypeople who serve. They make up grass-roots Adventism.

NATALIE DODD  
Dayton, Ohio



# ADVENTIST REVIEW

August 17, 1989

General paper of the  
Seventh-day Adventist Church

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Cover by Bryan Gray

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## COMING NEXT WEEK

■ **Empty Nest, Full Hearts**, by Stephen C. Brown. A couple sends their boys to boarding academy and wonders how home will seem without them.

■ **My Witness as a "Sundaykeeper,"** by Felix A. Lorenz. An Adventist minister

shares his experiences as a pastor, teacher, and choir director at various Protestant churches.

■ **Regeneration**, by Joseph Kruger. Why did a man who spent years at Catholic schools planning to become a Jesuit priest become an Adventist?





# MAKING BAPTISM CENTRAL—1

In virtually all churches designed from scratch by Seventh-day Adventists, three structures occupy central place: the pulpit, the baptismal font, and the Communion table. This design is not accidental, but mirrors what the church perceives as central to its reason for existence.

In a recent editorial (June 22), I touched on the importance of proclamation, symbolized by a central pulpit. A subsequent editorial (September 14) will touch on the significance of the Lord's Supper, symbolized by the Communion table. Here I deal with baptism—specifically, the need to make it central.

## The Wrong Impression

For a long time now I have observed the secondary place given to this important rite in our churches. All too often the ceremony is tucked away at the end of the announcement period, or spliced into that neutral zone just preceding the "service proper," as we say. Thus, unwittingly we give the impression that this is an exercise we need to get out of the way so we can get on with the rest of the service (much as we get rid of our spinach in order to settle down to enjoy the rest of the meal).

This is unfortunate and harmful. And wherever the practice is followed, the number of baptisms, as a rule, is down, with very few accessions from the general public.

## Make It Prominent

I would suggest that whenever held, a baptism ought to be the highlight of the service for that day. Weeks before the event, the congregation should be alerted to it. And candidates for baptism should be

encouraged to invite their relatives and friends to witness it.

For maximum effect, a major baptismal service, "with all the trimmings," should be scheduled at least once every quarter. Every detail of the service should be carefully planned. The "examination" of the candidates need not be a dry, formal affair. It could be designed in such a way that the converts face the congregation, responding audibly and in unison, rather than mumbling inarticulately, as is so often the case.

This oft-neglected exercise is really a formal public confession, and should be seen as such. It is not meant to determine whether the new converts believe the doctrines of the church. This should already have been ascertained before baptism day. Accordingly, we need not repeat on each and every occasion all 13 questions to the candidates. I see nothing wrong in cutting it down to seven, for instance—any seven the "examiner" may wish to emphasize on a particular occasion. And the questions need not be asked in a solemn, dirgelike monotone. Without being trite, we can bring an upbeat spirit of joy and exuberance to this exercise.

## Orderly and Personal

The sermon for the day should be short, prepared with the ceremony in mind. It need not be on the subject of baptism directly, but it should show a sensitivity to the fact that perhaps a larger than usual number of unbaptized people are present. Accordingly, it should dwell on some aspect of conversion or the Christian walk.

The act of baptism, the climax of the service, follows the sermon. Everything should be done to ensure an atmosphere of joy and solemnity. Candidates should be briefed ahead of time on the mechanics so as to ensure a smooth and gentle immersion. It is distracting to see sometimes the forced, rough plunge, followed by the candidate's desperate struggle to resurface, as if fearing suffocation or strangulation. With the proper advanced briefing and practice, the whole exercise can be accomplished with dignity, beauty, and reverence—"decently and in order," as Paul would say.

## With Music and Meaning

Ideally there should be congregational singing between individual baptisms, led by a competent chorister who knows how to coordinate with the officiating minister. Singing allows the congregation to become participants in the ceremony rather than merely onlookers. If on occasion we must use only the instrument(s), then the music chosen should be familiar to the congregation, and in particular to the candidates so that forever in the future they can associate it with the day of their baptism. It must never be so highfalutin that only a few can identify with it.

As a candidate is baptized, relatives, friends, and others directly connected in some way should be requested to stand in solidarity. This is not merely a nice thing to do, but rather a vital part of the service. The minister ought to give them time to stand, and then take a moment, however fleeting, to notice them. There is immense psychological advantage here. They must be made to feel that their loved one in the baptism has taken the right step, a step of incalculable importance—and that *they* are a part of it.

*(Concluded August 31)*

ROY ADAMS





# MYTHS ABOUT ADVENTISTS

**F**our years ago George Knight wrote *Myths in Adventism*, in which he discussed misunderstandings regarding Adventist education. Borrowing his theme, I would like to point out some myths about Adventists that I have come across through the years.

## **Myth No. 1: Seventh-day Adventists are a non-Christian cult.**

The recent death of Walter Martin (see *Review Newsbreak*, July 20) reminds Adventists who lived in the 1950s of this common charge. During those years this Baptist minister wrote *The Truth About Seventh-day Adventism*, in which he sought to show that SDAs are true Christians. Until then, most Evangelicals saw us as a cult because of our perceived position on the nature of Christ and on the continuing atonement in the heavenly sanctuary, our observance of the seventh-day Sabbath, our adherence to certain Old Testament health laws, and our belief in the inspiration of Ellen White.

Many refused to accept Martin's findings, and still believe this myth. Which brings us to—

## **Myth No. 2: Adventists think they can work their way to heaven.**

Show me one Adventist who thinks so! I have yet to find one. As do all true Christians, SDAs believe they are saved by grace through faith in Christ's all-sufficient sacrifice on Calvary. His blood covers our sins, and there is no other way we can make it to heaven. As the hymn declares: "Nothing in my hand I bring, simply to Thy cross I cling."

We do not keep the Sabbath to merit eternal life, any more than other Christians keep the other nine commandments for that reason. We keep

the commandments because we love Jesus (John 14:15), the author thereof.

## **Myth No. 3: SDAs worry too much about what members eat, drink, wear, and do.**

I find myself wishing there were more truth to this myth. But in reality, the facts appear to reveal quite the opposite. In too many cases we don't seem to care much anymore whether we live up to our historical standards. It has become increasingly difficult to distinguish an Adventist from a non-member in areas of dress, adornment, diet, and recreation. Many of us have joined our adversaries in viewing carefulness in these matters as old-fashioned legalism.

I believe we had good reasons for our standards in these areas, and that those reasons are still valid.

## **Myth No. 4: The church is always talking about money.**

When did you last hear a sermon on stewardship? I can't remember when I did. True, we are reminded fairly often in our announcements of the need for funds to keep up the local church building and various outreach programs. But whose fault is that? If we were all faithful in systematic giving, we would need no calls for money except in emergencies.

As it is, Adventist emphasis on tithe and planned offerings leaves us with much less need to appeal for funds than churches have whose giving is less Bible-based. I think we do not talk about money any more than Jesus did.

## **Myth No. 5: We quote Ellen White too much.**

Not anymore we don't, if we ever did. Of course, it is possible to emphasize the modern prophet at the expense of the Bible, and sometimes

we may have been guilty of this. If we have gotten away from an unbalanced use of these two inspired sources, that is all to the good.

But how much is too much? Surely the Lord did not grant us this precious gift of the Spirit of Prophecy only to have us ignore it. These inspired writings for these last days are meant to be read and heeded. But I fear that new members and our youth have not been taught to appreciate them as our older members were.

**Myth No. 6: Our churches ought to make a big fuss over members and visitors.** I am not saying we ought not to make everyone who enters our churches feel welcome, loved, and appreciated. We should. Fellowship forms an important ingredient in church attendance. We need it.

What I am saying is that if they do not make a big fuss over you when you go to worship, you should not get all bent out of shape over it. For after all, why do you attend church? Is it not mainly to worship God and to hear His Word? Fellowship should be secondary. How many members would still be in the church if they understood this!

## **Myth No. 7: Adventist Christians are long-faced, solemn, unhappy.**

Christians, and Adventists in particular, are supposed to be a sad lot. Cursed with a Puritan heritage, they don't know how to have fun, and feel that happiness is a sin. Or so the story goes.

I feel somewhat like the ancient Greek Diogenes, who went about the city with a lantern, looking for an honest man. I have yet to find that fabled long-faced Adventist. If you've been to a church gathering lately, you'll know what I mean. Get a group of SDAs together and you'll find abundant smiles, laughter, happiness, and true joy. Maybe we preachers had better cut out the illustrations about Sadventists.

Seven myths about Seventh-day Adventists. Do your acquaintances believe any of them because they know you?

EUGENE F. DURAND



## AU Board Votes New Budget, Selects New Seminary Dean

**T**he Andrews University board of trustees voted a new operating budget and appointed a new dean for the Seventh-day Adventist Theological Seminary at its regular board meeting July 30-31.

The board approved a \$36.2 million operating budget for the 1989-1990 school year, which started July 1. In addition to the budget, university president Richard Leshner unveiled a five-point proposal to correct financial concerns highlighted in the recent North Central Association of Colleges and Schools site visitation team's report.

To meet these goals, Leshner detailed a plan asking the General Conference to increase its appropriations by \$700,000 annually over the next three years—which would bring the 1989-1990 subsidy to \$4.5 million.

On July 27 the General Conference Committee approved a \$500,000 emergency operating appropriation for the university. Andrews also is requesting \$1.2 million in special appropriations from the General Conference for 1990 to upgrade the university's mainframe computer and water chiller system, and to assist in retiring plant and operating debt. Andrews' indebtedness totals \$9 million.

In addition the board tabled plans to proceed immediately with the construction of a building for the College of Technology even though the university has 97 percent of the projected \$2.7 million building cost. Board members felt the project may be misunderstood by the university's sponsors and constituency, in light of other pressing financial matters.

The board also named Werner K. Vyhmeister (left), president/dean of the Adventist International Institute of Advanced Studies, near Manila, Philippines, as dean-elect of the seminary at Andrews, effective July 1990. The current acting dean, Raoul Dederen (right), was appointed dean until Vyhmeister's arrival. Dr. Dederen will then return to full-time classroom teaching.



Vyhmeister

Dederen

## WORLD CHURCH

**Rwanda Crusade Brings 750 Baptisms.** A four-week evangelistic crusade in the Remera district of Kigali, the capital city of Rwanda, ended July 15 with 750 baptisms and an additional 575 persons attending Bible classes, reports Lynn Martell, North American Division church ministries director who conducted the campaign.

Sponsored by the Rwanda Union Mission, the crusade established the first Adventist church in the Re-



Martell

mera district. The crusade, held in the Kigali Evangelistic Center, attracted a nightly attendance of more than 5,000. Assisting Martell was Chris Greene, 24, a church member and computer consultant from Toms River, New Jersey, who donated his time and provided computer services for the effort.

**IAD Sets New Baptismal Pace.** For the six-month period ending June 30, Inter-American Division baptisms totaled 75,563, representing a 22.9 percent increase over the 61,500 baptized during the same period last year.

As of June 30, the division has also logged 373,457 baptisms since the beginning of the Adventist Church's Harvest 90 campaign, which began in July 1985. The division's Harvest 90 goal is 400,000.

**Acapulco Effort Brings 111 Baptisms.** A three-week crusade in Acapulco, Mexico, ended July 27 with 111 baptisms, reports Dr. Salim Japas, Inter-American Division ministerial director who conducted the effort. South Pacific Conference officials expect to baptize another 60 people in the next few weeks.

**Brazil Rally Featured in National Magazine.** An Adventist youth rally attended by 20,000 young people in Brasilia, Brazil, caught the attention of the country's national news magazine *Veja*, reports Leo Ranzolin, an associate General Conference secretary.

The July 19 issue featured the 10-day open-air meetings, which were sponsored by the Central Brazil Union Conference. The youth staged a parade protesting the use of drugs. The article showcased the rally as an example of the growing Protestant evangelical church in Brazil.

**Central Brazil Opens New Headquarters.** Central Brazil Union Conference officials held opening ceremonies for their new office complex in Artur, Nogueira, July 24. The new office is located about 100 miles (160 kilometers) northwest of the former site in São Paulo.

**ADRA to Rebuild Destroyed Dwellings.** The Seventh-day Adventist Church in Norway recently received a grant of \$364,000 from the Royal Norwegian Foreign Ministry to rebuild 130 houses on the Corn Islands in the Caribbean.

Hurricane Joanna destroyed 950 houses on the islands, leaving 9,000 people homeless (see picture below) in the fall of 1988, says Helge Anderson, director for Adventist





Development and Relief Agency (ADRA)-Norway/Denmark. The local Adventist church on the island and ADRA-Nicaragua will be responsible for the project.

### European Broadcasters Honor Five Supporters.

The Association of Adventist Broadcasters (AAB) in Europe honored five longtime radio supporters at the Adventist World Radio (AWR) Producers' Workshop in Florence, Italy, July 1-4.

Receiving the AAB awards were (from left to right) Siv Molin, Alpo Stahlberg, Michael Harrison, and Dr. and Mrs. Olov Blomquist. The AAB comprises broadcasters from both the Trans-European (TED) and Euro-Africa divisions, which represent local, national, and AWR programming, says Ray Dabrowski, TED communication director.



## NORTH AMERICA

### Giving Calendars Reach Out to 48,000 Leaders.

The 1990 "Giving Is Caring" Page-a-Day Calendars, produced by Philanthropic Services for Institutions (PSI) at the General Conference, will reach some 48,000 business, community, and church leaders, reports Curt Dewees, PSI assistant director for communication. PSI distributes the calendars to encourage giving.

Of the 48,000 ordered, 36,000 were ordered by businesses and nonprofit organizations.

### Firemen Take Part in Stop-Smoking Clinic.

When fire chief Robert Richardson—and other city officials—decided that the Panama City, Florida, Fire Department had to go smokeless, all 78 fire fighters participated in a Breathe-Free stop-smoking clinic, conducted by the local Adventist church.

At the end of the clinic, about 90 percent of the firemen successfully overcame their smoking habits, reports Olson Perry, Southern Union Conference association communication director.

### LLUMC Receives \$127,000 From Volunteers.

At their annual appreciation banquet on June 21, the Volunteer Service League at Loma Linda University Medical Center gave the hospital \$127,638 for additional equipment and programs not covered within the budget.

The donation will be used in seven different departments and programs. About 580 volunteers currently serve the hospital. The funds were primarily raised through gift shop sales. Since 1960 the volunteers donated more than \$1.7 million.

**Former Publishing House Manager Dies.** Clarence E. Palmer, 89, died July 28 in Corinth, Mississippi, from an apparent heart attack.

Born in Cooranbong, New South Wales, Australia, in 1900, Palmer's denominational service spanned 52 years—all at the Review and Herald Publishing Association. The last 13 years he served as general manager.

## FOR YOUR INTEREST

**Government Handbook Endorses *Listen* and *Winner*.** The United States Department of Education's drug-prevention handbook *What Works: Schools Without Drugs* includes *Listen* and *Winner* magazines as approved resources for use in schools.

The handbook lists specific ways parents, schools, students, and communities can prevent drug use. "We're pleased that the government has recognized the contributions our health and temperance materials have made in this field," says Gary Swanson, *Listen* editor. To receive the free handbook, write Schools Without Drugs, Consumer Information Center, Dept. 510V, Pueblo, Colorado 81009.

## ALSO IN THE NEWS

**CLear-TV Announces Boycott.** Christian Leaders for Responsible Television (CLear-TV) has announced a one-year boycott of the Mennen Company and Clorox Corporation, reports Religious News Service. The group contends the two companies were among the leading sponsors of sex, violence, and profanity during the recent sweeps period of April 27-May 24.

**Bush Nominates Vatican Envoy.** Dr. Thomas Patrick Melady (right), a member of the board of regents at Seton Hall University, has been nominated by President Bush to serve as the United States ambassador to the Vatican. Pending Senate confirmation, Dr. Melady, 62, will succeed Frank Shakespeare as envoy to the Vatican, reports Religious News Service. The Reagan administration established a full diplomatic relationship with the Holy See in 1984 over the protest of numerous religious and civil liberties groups who said the action violated church-state separation.



RNS

## CHURCH CALENDAR

- Sept. 2 Lay Evangelists Day
- Sept. 9 Missions Extension Offering
- Sept. 9 *Adventist Review* Emphasis Starts
- Sept. 23 Family Togetherness Week Begins
- Oct. 7 Health Emphasis Week Begins
- Oct. 14 Voice of Prophecy Offering





**George P. Babcock,**  
H.S.I. president, 1986-1989

# A SCHOOL ON THE MOVE

**After nearly closing its doors in 1986, Home Study International is earning a worldwide reputation for quality.**

BY MYRON WIDMER

**P**erilously close to financial collapse in 1986, Home Study International (HSI), the church's official correspondence school

since 1909, faced a difficult decision: Should it close its doors? Or attempt survival?

The board's mandate was clear: try to revitalize the institution, branch out into new areas, become a top-

quality distance education school.

Today, after three years of intensive rebuilding, HSI has achieved those goals, and surpassed them. It really is a success story. With innovative ideas and renewed vigor, HSI is charging ahead, its financial statements once more in the black.

And its rebuilding efforts are paying off in a new image and growing reputation. Enrollment is increasing. And foreign countries and major corporations are knocking at its doors for help with educational needs.

While the 1986 decision has proved to be the best choice, the path to recovery has not been easy, either for the institution or for Dr. George P. Babcock, the president it appointed that year.

Babcock, formerly associate director of the General Conference Department of Education, soon discovered the reasons for the institution's problems. The "baby boom" had turned into the "baby bust" that year, creating turmoil in schools all across North America as enrollments declined. Also, since fewer missionaries were going overseas, fewer missionary children needed the school's services.

Furthermore, many substandard correspondence schools had sprung up, encouraged by the home-school movement, luring some students away from HSI. Added to this was the unprecedented sudden growth of small community colleges. Taken together, these factors threatened to strangle the institution that

had flourished for so many decades.

## On the Brink of Opportunity

Many church leaders asked why it should be kept going. They were sure it had outlived its usefulness. Others, including the new president, felt that HSI stood on the brink of opportunity. They sensed a tremendous appetite for learning around the world and could perceive that distance education was gaining credibility and prestige. The key to success for HSI would be to discover how to tap into that rising market.

Babcock's first priority was to develop a strategic plan, which he defined as "a clear idea of where we are going." He hired a professional consultant in strategic planning, a coordinator who led nine days of sessions with Adventist educators, laymen, and HSI board members. Together they brainstormed new ideas, researched possibilities, and redefined the institution's goals. The five-year strategy that emerged was approved by the 1986 Annual Council and now guides all HSI decisions.

Foremost among its objectives were the development of a clear purpose, updated courses, new programs, revamped work flow and accounting procedures, a marketing strategy, and a plan to curtail HSI's dependence upon an increasing General Conference subsidy for survival.

Boldly, HSI initiated the steps necessary to reach those long-range objectives.

Moving into the burgeoning field of adult education, HSI inquired of various church departments how its facilities could help them reach their goals. Before long, specialized courses were developed, based on needs expressed by local church leaders and pastors.

As a result, The Work of the Church Treasurer, a "clear and understandable course," says Babcock, "written by a retired General Conference auditor, allows local church treasurers to obtain on-the-job training and expertise. Welcome to the Family, a curriculum designed to acquaint new Adventists



with their church, has been warmly welcomed in the field, with more than 6,000 newly baptized members already completing the course.

A third project—The Work of the Church Elder—is under way. Other such courses are on the drawing board.

A development and marketing department, headed by Norma J. Sahlin, began to improve HSI's approach to current markets, research new opportunities, and set up an HSI alumni association.

In an attempt to show ways in which traditional, campus-based schools and HSI could help one another, Babcock met with leaders of academies, colleges, and universities and talked with educational directors from the General Conference and around the world. As a result, attitudes about HSI began to change. Support and acceptance are coming as these educators begin to understand HSI's new role as a sister institution that not only poses no threat to campus-based education, but helps enhance it—and even provides more on-campus students as a result of its work.

To upgrade academic quality, HSI divided the role of director of education for kindergarten through college into two full-time positions. "It was just too much to ask of any one person," Babcock explained, "to direct the educational program on all levels."

In the light of that decision, Dr. Alayne Thorpe, formerly in charge of all programs, was asked to concentrate on the college and adult-education sections, while Dr. Patricia Habada, who had just finished developing the SDA reading series for the General Conference Education Department, took over the K-12 levels. Such professional leadership in both areas has greatly improved the program.

### Renewed Vigor

All of these changes have brought renewed vigor to HSI and a growing reputation outside the Adventist Church. The accrediting commission of the National Home Study

Council reaccredited HSI in 1988 for the maximum five-year term without stipulations—an unusual honor. According to Dr. Calvin B. Rock, HSI board chairman and General Conference vice president, "the commission cited the quality of education and dedication of staff as outstanding factors." As one member of the accreditation team stated: "You Adventists don't appreciate what a terrific school you have. HSI is respected around the world by other correspondence institutions as a quality school."

Because of this, the United States Department of Education asked Babcock to serve on a committee to draft legislation guidelines for

school students completed HSI courses and now plan to attend Columbia Union College (CUC) in Takoma Park, Maryland, this fall. Babcock believes the cooperation between HSI and CUC could enlarge enrollments in both schools as well as open a new door for evangelism.

**Pan-African Council.** Another opportunity knocking at HSI's doors is a request from the Pan-African Council, a United Nations affiliate, to open two offices in East Africa. While HSI appreciates the compliment for their quality, Babcock says they unfortunately do not have the resources to respond positively right now.

**Arabic-English Courses.** HSI is,

## Major corporations are knocking on HSI's door, asking for help.

home schooling. And the Maryland Department of Education continues to officially approve HSI's program.

In fact, HSI holds the distinction of being the only nationally accredited elementary correspondence program in the United States. Babcock reports that although numerous organizations are now offering elementary materials for home schooling, none have come up to the standards of accreditation except HSI.

### New Ventures

Seeking new markets, HSI has launched a few innovative ventures during the past three years. "While they have not all been as successful as we would have liked," says Babcock, "they are opening up new opportunities for off-campus Christian education."

**Korean Office.** Nearly a year ago HSI opened a branch office in Seoul, Korea, targeted to attract upwardly mobile non-Adventist students who intend to pursue advanced education in the United States. Last June 13 high

however, helping to answer a need farther north on that continent. In response to requests for accredited language training, the school has created a course, Speaking Professionally, to help Arabic-speaking business and professional persons improve their English-speaking skills.

Babcock says the course includes Christian principles in a manner inoffensive to Muslims. He points out that this same program is easily adaptable for other culture groups.

**Industry Requests.** Businesses and corporations also spend millions of hours training their employees for important jobs. HSI educators have noted that these training techniques nearly parallel those of distance education. Thus Babcock believes that with 80 years of experience in this line of work, HSI has a wealth of knowledge that could be put to use helping the business industry—and breaking down prejudice. Within the past year HSI has already been approached about preparing training packages for a uni-



versity, a major Korean corporation, notaries public in all 50 states, and a group of extended-care facilities.

Hampered by a shortage of staff and resources, HSI is unable to respond to all of these opportunities at this time.

"It is particularly frustrating because we could do the Lord's work as well as creatively meeting all these needs," says Babcock. "We could easily present the Adventist philosophy in these and other areas. Leadership must see doors of opportunity and enter them as the Lord opens them."

**Learning Enrichment.** Started five years ago, the Alternative Programs for Learning Enrichment (APLE) is just now catching fire. Designed for use in small schools that are unable to offer a variety of courses, APLE provides correspondence lessons that can be done in the classroom under the supervision of a responsible adult, but credit for the courses comes through HSI,

with its qualified teachers grading the papers. Using APLE, countless small schools can strengthen their existing programs or extend an elementary program to include junior high or high school classes.

## Seeds Sown

Home Study International has served more than 200,000 students during its 80-year history. No one knows the full extent of its influence, but from letters HSI receives, we can get a glimpse of its effect upon both Adventist and non-Adventist students.

"My family believes in Buddha, and I don't have any background in Christ's work," one student writes. "The only knowledge I know about Him is from the classes Introduction to SDA Beliefs and Life and Teachings of Jesus. I'm not a member of any church, but occasionally I attend the Adventist church in my town."

A prison inmate wrote explaining that he was unable to pay for the courses, but desired to take "Life and Teachings of Jesus." The secretary who read his letter took on the project and enrolled the prisoner, who has now completed two Bible courses. Who knows the influence these studies have had on him and others in the prison?

Another student became a Seventh-day Adventist after learning about the church through HSI courses that the truant officer recommended for her school-skipping son. These are only a few examples of the growth of truth seeds scattered by HSI's outreach.

During the 1988-1989 school year, nearly 18,000 students worldwide enrolled in at least one HSI course. One student travels as a member of the U.S. championship speed-skating team. Two are members of a traveling youth orchestra. One is an entertainer. A few are student missionaries. Others are travelers to isolated parts of the world or young people who for reasons of health or distance cannot attend regular schools. For them HSI provides a portable Christian education.

Yet the majority of HSI's enroll-

ment are Adventist students attending Adventist schools but taking a class or two by correspondence to fulfill graduation requirements.

## New President

After guiding HSI through these three years of change and renewal, Dr. Babcock has asked for and received a leave of absence in order to be close to his mother, who has been in poor health for the past several years. Since he is the only Seventh-day Adventist in his family, he feels he is particularly needed at this time. Fortunately, Babcock received an unsolicited offer to work for another large correspondence school right in his own hometown. Thus he leaves the presidency of HSI to become executive director of the international division of American Career Training Corporation in Pompano Beach, Florida. The president of this corporation, a Christian who worked with Babcock on accrediting teams for the National Home Study Council, was impressed with his expertise and Christian philosophy, and asked him to join their team. Babcock has already begun finding ways that his new employers and HSI can assist one another in reaching mutual goals.

Meanwhile, Dr. Joseph Gurubatham, vice president for academic affairs at Columbia Union College, has accepted the board's offer to take over HSI's presidency, and under his professional leadership, HSI will continue to be a school on the move.

God has greatly blessed the Seventh-day Adventist correspondence school that He established so many years ago.

While fulfilling its mission of providing Christian education, it also has become a name recognized and appreciated for quality distance education around the world. □



*Myron Widmer is associate editor of the Adventist Review.*

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# BIBLE STUDY AND HBFs

BY RAHN K. SPRINGER

**T**raveling around the country, I have noticed few young adults in the churches I visited. Curious, I asked several friends who no longer attend church to explain why. They said they do not attend because their spiritual needs and their need for fellowship were not being met. I have experienced some of those same problems myself.

I discovered that the answer for me was to get involved in a Bible study group. I have noticed that I experience the most spiritual growth while attending Bible studies. So I found other young adults who wanted Christian fellowship through Bible studies.

I'm not talking about just any type of Bible study, though. I'm referring to what's known in some circles as the Home Bible Fellowship (HBF). This is a program built around Bible studies conducted by young adults in the home of a church member. The home provides an appropriate setting for young people to meet each week in a nonthreatening environment.

In this comfortable atmosphere young adults are able to share concerns in their life and grow in their commitment to Jesus Christ. The primary emphases of HBF, in addition to study, are to share, support, and nurture.

The purpose of HBF is to love and accept all who attend, and to share with them the simple beauty of salvation through Jesus. It is important that members feel free to ask challenging questions about their faith and receive insight, support, and prayer.

For me, sharing with fellow be-

lievers about what the Lord is doing in my life is invaluable. To tell about something that happened at work and to seek the views of fellow Christians on how to approach or handle the situation—this kind of support I find helpful.

In the past year some young adults in the San Francisco Bay area, already involved in HBF, have organized the Bay Area Young Adult Fellowship (BAYAF). This

plemented should always be well thought out.

**2. Organize young adults from area churches into an HBF.** Organizing HBFs in this way gives variety to the group and broadens the scope of its outreach.

**3. Involve young adult pastors.** Pastors involved with HBF ministries should be young adults or pastors in tune with young adult thinking. Their entire responsibility

## I have experienced the most spiritual growth while attending Bible studies.

organization is a network of HBF for young adults. The purpose of BAYAF is to reach out to young adults who have left the church and reclaim them for Jesus Christ. Currently, there are more than 450 young adults on the mailing list.

Here are some suggestions for you in implementing an HBF for young adults:

**1. Realize the severity of the problem.** The number of young adults no longer attending church is staggering. One needs only to look at the number of graduates each year from our colleges and universities and compare the number of graduates found in church. Few are attending. Realizing this, the church should take swift action to implement programs for young adults. However, the programs that are im-

should be to minister to and coordinate activities for young adults in the area.

**4. Develop and circulate a church-sponsored publication for young adults.** This publication could deal with Christian issues and needs, and inform young adults of important news and events.

*Rahn Springer is a retail real estate developer in the San Francisco Bay area, California.*

*My Church is a column written by young adults for young adults. If you wish to contribute to this column, send your submissions to: My Church, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-1608.*





# THE PINE WARBLER

**Any resemblance to persons may be purely intentional.**

BY VIRCHEL E. WOOD

**T**he pine (or creeping) warbler is a small bird, no more than five and one-half inches in length. Its head and

back are a dull olive green. White bars and patches mark the grayish-colored wings and tail. The throat and breast show a dull yellow, streaked faintly with gray along the sides. The combination makes it the dullest colored of all yellow warblers.

The immature or autumn female pine warblers are even duller, which makes them hard to see among pines. One ornithologist described the female as "rather nondescript." All in all, this bird hardly gets noticed.

Few birds have a more appropriate name than this little member of the wood warbler family, for it

sticks to the pine woods as a cocklebur sticks to a schoolboy's trousers. The pine warbler rarely wanders away from pine trees. On warm sunny days its song of slow, sweet, delicately trilled notes may barely be heard above the sighing of the wind through the pines. Sometimes the notes seem half whispered, as if to save strain on the vocal chords. The bird's song seems to become a part of the music of the murmuring pine boughs.

The pine warbler moves slowly among the pitchy branches. It becomes so closely associated with the pines to which it clings that its plumage may turn dingy, soiled from the resin.

The cup-shaped nest may be found saddled between two pinecones near the top of a tall tree. And what is the nest made of? Pine needles, of course. The bird's diet consists mainly of insects, but in winter it lives on berries and pine nuts. Thus the pine tree and the pine warbler essentially become as one.

## A Picture of Life

What a picture of life this affords. Too many of us remain content in the environment that surrounds us. We feed on the fading dreams of this old world. The drab pleasures of life furnish our only joy. In fact, so much do we resemble our surroundings that we too become rather nondescript. Our speech and our songs blend with the murmurings of the world, until our sighings, moods, music, and expressions become part of the jargon of our generation. Our clothes and our minds become stained with the resin of fashion. As we flit and creep around in our environment, our plumage too becomes dingy and soiled.

A fire once broke out in the forest. As the fire fighters worked to put it out, one of them noticed that while most of the animals and birds were running from the flames, one bird cried in great dis-



# The pine tree and the pine warbler essentially become as one.

treess as if hovered above a tree threatened by fire. In one of the lower limbs of the tree lay a nest with little babies in it.

*If the fire starts up that tree, the mother bird will fly away,* the man thought to himself. But he was wrong. When the flames began to lick the tree where the nest and the baby birds nestled, the mother alighted on the nest, spread her wings over the little ones, and perished in the flames before the fire could be put out. Rather than let her little ones

die alone, she suffered and perished with them.

## Everlasting Saviour

How like our Saviour! So great was His love for this one lost world that, rather than let us die alone, He came to earth, dwelt with sinful creatures, suffered with them, and died on a cruel tree. Though stained with the resin of our sin, His heart remained pure. He participated in the surroundings in which you and I live. Only the power of an everlasting love could make Him do that. Two thou-

sand years ago He suffered and perished with those He had created.

Today He supports us in our suffering; He sees our distress. Knowing our weakness, He draws near to us. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

Everyone is precious in the sight of the Saviour. He longs to cleanse our stains. Accept His offer today and become clean. Let your spirit leave the gloom of your shadowy environment and fly into the light and joy of Christ's presence. □



*Virchel E. Wood, M.D., is chief of hand surgery service and professor of orthopedic surgery, Loma Linda University School of Medicine.*

## CHILDREN'S CORNER

# SINGING BILL

BY MARION SCHOEBERLEIN

**L**ook at the man with the guitar, Mother," Cheryl said. "Can we stop to hear him play?"

They were on their way home from shopping, and Mother looked tired.

"Just for a little while," Mother answered, "because I want to get home before your father does."

They went over to where a small crowd of people were listening to him play and were flinging coins into an old box on the ground. Beautiful silver notes were coming out of his guitar.

"I wish I had a guitar and could play like that," Cheryl said.

"He is good, but I doubt if he makes much money. Probably just enough for food and rent."

"Mom, what do you think makes

him so good at music?" Cheryl asked.

"Honey, God gave him a special talent, and I'm sure he loves playing his guitar. You have to love something to be really good at it."

Cheryl looked surprised. She'd never thought of playing a guitar as work.

"Look, Mom, he has a sign over there: 'Listen to Singing Bill.' That must be his name."

"Yes, I see it, but we really have to start for home now. It's getting late."

The next day after Sabbath school Cheryl told some of her friends about Singing Bill. They also wanted to hear him play the guitar.

So one day they went along with her to hear him. This time there was an even bigger crowd around him, and his hat was filled with dollar bills.

Cheryl was so curious that she went up to talk to him.

"Your music is really neat," she told him. "Why do you call yourself Singing Bill?"

The man laughed. "Because I make my guitar sing for people. The notes go way up to God. He puts the love in my fingers to play."

*Mother was right,* Cheryl thought, *he does love his work.*

All the way home her friends told her how great it had been to hear Singing Bill. Cheryl hoped she would someday love her work as much as he did.



*"Some time later, as the number of disciples kept growing, there was a quarrel between the Greek-speaking Jews and the native Jews. The Greek-speaking Jews claimed that their widows were being neglected in the daily distribution of funds. So the twelve apostles called the whole group of believers together and said, 'It is not right for us to neglect the preaching of God's word in order to handle finances. So then, brothers, choose seven men among you who are known to be full of the Holy Spirit and wisdom, and we will put them in charge of this matter. We ourselves, then, will give our full time to prayer and the work of preaching.'"*

*"The whole group was pleased with the apostles' proposal, so they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a Gentile from Antioch who had earlier been converted to Judaism. The group presented them to the apostles, who prayed and placed their hands on them."*

*"And so the word of God continued to spread. The number of disciples in Jerusalem grew larger and larger, and a great number of priests accepted the faith" (Acts 6:1-7, TEV).*

**T**hese verses indicate that the structure of the Christian church evolved from human experience and was pragmatic in nature. The disciples received no divine organizational blueprint. Furthermore, this experience resulted in the humanization of the early church.

### **Structure and Change**

In order to function, organizations must have

## **Is an organization an institution, or people?**



structure. In the past the church has exhibited a strange naïveté regarding structures, policies, and procedures for doing business. It gave almost blind acceptance, with little questioning as to whether current polity enabled a congregation to achieve its goals. At times it has even demonstrated a tendency to defend existing polity against even minor alterations.

The British Civil Service is said to have created a job in 1803 that called for a man to stand on the cliffs of Dover with a spyglass to sound an alarm if he saw Napoleon's navy approaching. Napoleon died May 5, 1821. This position, however, was not abolished until 1945.

How often structures, policies, and procedures for doing business continue long after the reasons for them have ceased. Many ideals, rules, policies, and procedures held by one generation may not be valid in another. The rightness of a given course may change with changing times.

No such thing as an exclusively Christian structure exists. Each church has developed its own particular organizational characteristics. In each historical period churches have adopted styles of organization that predominated in the surrounding culture.

Structures create a definition of membership and of the nature and purpose of the church. They express its values and speak of its leadership. Church structures, policies, and procedures should not be taken for granted, for

# **Humanizing the Church**

BY WARREN S. BANFIELD



they affect the behavior of individuals and groups as well as the involvement of members, clergy, and other professionals in the church's mission.

## Structures Shape Us

The institutions we form return to shape us. We choose what we will be as we shape our communities, for our morality is largely determined by the communities of which we form a part. We must ask the fundamental questions: What are we to be as persons? and What are we to be as communities? The two are inseparable, since communities become the matrix in which persons are formed. Because of this, all structures require positive, attentive governance.

The church should provide a context in which all persons can develop fully and freely. Sin, unfortunately, distorts all aspects of our lives. Saints are capable of barbaric acts, and not all the actions of the most well-meaning are free of taint. Institutions may give order to our existence or may impose upon us intolerable fetters. The institutions we design can become a force for human fulfillment or a force for dehumanization. Many times institutions formed to serve human needs end up victimizing people for the sake of the institution. Even though societies and communities can be made better, in this world we never fully become saints, never build utopias. Since the Fall of man, there never has been—and prior to the second coming of Christ there never will be—a perfect church.

Rules provide guidelines for our social development. The norms of the church should be compatible with our vision of the kingdom. Institutional rules should contribute not only to the efficiency of the organization but to the enhancement of our lives.

The function of structures, policies, and procedures has been to facilitate the work of the church. These aspects of organization are human inventions that enable the church to achieve its goals. Structures, policies, and procedures, however, do not come directly from God; they are the creation of persons. Polity influences the partici-

pation of persons and groups and the effectiveness of the congregation in achieving its goals. But church structures, policies, and procedures need to be continually examined and modified in order to enable the congregation to fulfill its Christian understanding of life.

Is our church polity designed to mobilize the congregation, or is it designed primarily to enable a minority to maintain control? When the latter happens, it often results in apathy and discontent, in an ignoring of church policies, and in the rejection of leadership. Our society exhibits a growing reaction against big impersonal organizations; it demands that more power be returned to local levels. People need to feel part of a community that respects their needs regardless of age, sex, race, or economic status.

## Goals Without Support

Clergy and laity alike find it difficult to accomplish much in the church when rules and procedures are no longer acceptable, when standards seem no longer to reflect a concern for people or meet their expectations. Structures, policies, and procedures function only as long as clergy and laity permit them to. Administrators find their illusions of power shattered when they attempt to achieve goals that do not have wide support in the congregation. Therefore, power lodges ultimately in every member.

Anarchy develops when significant numbers of a congregation or the clergy no longer support traditional rules and procedures. Anarchy, however, is not a satisfactory solution. Doing one's own thing runs counter to the central features of the Christian faith. When structures, policies, and procedures do not help congregations achieve goals important to them, either indifference or an effort to change the system and replace those in power tends to develop.

Unresolved conflict feeds upon itself and grows stronger. Conflict can increase tensions and lead to rebellion, litigation, or violence. Are we doing what we can to develop methods of managing conflict in ways that will prevent tensions from escalating to

unmanageable levels? Peace will not be secured by merely putting out brushfires as they occur. We need a better understanding of keeping the peace so we can manage conflict more constructively and creatively.

## Keeping Pace

Usually only when organizations experience turbulence do they make any attempt to alter their structure. Changes taking place in many organizations today include increased opportunities for laity to make responsible decisions, greater cooperation and interdependence between various parts of the organization, extensive review and evaluation processes, and increased emphasis on communication, giving contemporary organizations much greater flexibility.

We are inescapably tied to our communities. The very shape and quality of our lives is linked to them. We cannot make profound changes in our lives without making profound changes in our institutions and their structures.

But church organizations especially seem to resist change. To produce the smallest change requires a tremendous amount of time and effort.

Today we live in a state of flux. Each moment offers both new possibilities and new challenges for developing ourselves and our Christian institutions. As Christians, our concerns should include a recognition of the worth of all people and an endeavor to keep life humane.

Changes in rules, procedure, and institutional structures must go hand in hand with human progress. As our minds become more enlightened, as new discoveries are made, new truths unearthed, and perceptions and opinions change, the church must advance in order to keep pace with the times and fulfill its mission. □



*Until his retirement last April, Warren S. Banfield served as director of the Office of Human Relations at the General Conference.*





MARY RUMFORD

# KILLING THE GIANTS IN YOUR LIFE

**Whatever is stalking you—anger, bitterness, family problems, addictions—try using David's dead-sure strategies.**

BY JERIS E. BRAGAN

**O**ne night shortly before we were married, I called my fiancée. A variety of problems had suddenly burst over the

calm of her life. "I feel as if I'm surrounded by an army of giants," she said. "They've knocked me flat, and they're doing a Mexican hat dance on my prone body."

As you read this article in the security of your home or office, you may feel safe at the moment. But soon you'll have to get up and face them. You know they are out there waiting for you. The giants. Those frustrating, intractable problems that march destructively through the middle of your life.

Nearly every day giants challenge us—problems, temptations, conflicts. Not only do they frighten us, sapping our strength and devouring our courage, but they may also stand between us and a meaningful Christian life.

The gospel promises abundant life here and eternal life to come. But again and again we're robbed of the fulfillment of that promise. It's carried away like plunder by the giants we can't seem to defeat.

How do you kill a giant?

David confronted this problem about 3,000 years ago in a dramatic encounter with an enormous giant (1 Sam. 17:1-58).

Goliath was the Philistines' champion. He stood nine feet tall and was as strong as a bull, without benefit of anabolic steroids! The tip of his spear weighed 15 pounds by itself. For 40 days he waved that spear lightly in his massive hand, taunting the soldiers of Israel. "Are you men of Israel cowards?" he roared. "Come fight me!"

Whether or not the Israelites were cowards is debatable. But they certainly weren't stupid. No one went out to fight—until David finally took him on.

## Four Principles

In terms of slaying the giants in our own lives, it's of value to note the four principles David followed in dispatching Goliath once and for all.

### 1. Use the J-D-I Strategy

Few giants get talked to death. But all that King Saul's advisers did was talk. They thought about killing the giant—they outlined, charted, projected, and budgeted it. They did everything except act.

A friend of mine talks constantly about what she's going to do in the future. She spends an hour each night listing what she's going to do tomorrow. But she never takes action. Her giant is named Procrastination.

Now, David was not impulsive. He explored the problem of Goliath with his brothers and listened to ad-



vice. But the time for talking ended. He offered his services to King Saul and headed straight for Goliath.

He followed the J-D-I strategy: Just Do It.

Do you want to quit smoking? lose weight and get your body back in shape? become a writer? go back to school? Yes, you need to think about it and plan for it. But then you must just do it! Do you want your joy in the Christian faith to flourish with new vitality? Ask God for help

## We all face giants that must be destroyed before they destroy us.

and boldly confront the giants in your life. Just do it!

### 2. Attack the Giant at Hand

Distant giants are much safer to think about. Who would have blamed David had he volunteered for service against an enemy somewhere else? After all, he was a mere boy going up against somebody who makes Larry Bird of the Boston Celtics look as if he suffered growth retardation.

But Goliath was the giant causing the problem, so David attacked him.

Many of us have a large herd of giants waiting in ambush for us at home, in our office, at school, in church, or in our own souls. So at the beginning of a hard day, make your giants line up and count off.

Which is your biggest problem? Is your marriage a mess? Have your children become hostile strangers? Is your career floundering? Do you feel estranged from God? your friends? These are mean-spirited giants.

But many of us wear ourselves out because we carry them piggyback all day instead of attacking them directly. So line up those giants. Deal with the giant at hand, bury him, and get on to the next one.

Don't try to fight all the giants at

once—unless you want to get buried yourself. "Sufficient unto the day is the evil thereof," Jesus said (Matt. 6:34). Don't worry if you don't finish them all off in a week, a month, or a year. Kill the giant at hand.

### 3. Use the Weapons You Have

David faced the same problem you and I do; he had a giant who needed to be destroyed before he destroyed him. But how? Some warned him it was hopeless. Others

laughed at him for thinking that he, of all people, could do it. Saul tried to help by outfitting David in his own armor.

Ultimately, David got rid of all the high-tech junk of his day and used the weapons he had: a sling and some stones. They didn't look impressive. Goliath roared with laughter. But the weapons proved deadly.

Jesus may have wished He had some heroic characters or some distinguished theologians to recruit as disciples. But He didn't. So He began with what He had available: a handful of fishermen, a tax collector, and other assorted Galileans who were more available than able. But look at what Jesus accomplished with this unlikely collection of people.

Begin with what you have. Wishing you had a new wife or husband, better-behaved teenagers, a thoughtful boss, or fewer problems won't make it so. Start where you are with the resources you have.

David used the weapons at hand. We can do the same.

### 4. Remember That It's God's Fight

How did David muster up the

courage to tackle a nine-foot giant with a sling?

As he went into combat, he shouted, "I come against you in the name of the Lord Almighty. . . . For the battle is the Lord's!" (1 Sam. 17:45-47, NIV).

We do not have to fear any giant when we know the battle is the Lord's.

Prison is a dreadful place, especially for young men who are small in physical stature. They're usually victimized by predatory bullies who roam every prison like a pack of wild animals in search of fresh prey.

Knowing this, I was surprised when I met two young brothers who fearlessly walked the prison yard. In spite of their small size, nobody bothered them. I asked another prisoner why. He laughed. "Have you ever seen their father?"

He explained that the boys' father, a tough mountain man from east Tennessee, intentionally got himself arrested and sent to prison so he could look after his sons. Anybody who threatened his sons had to deal with him "up close and personal," he warned. After three years he was paroled. But his sons were safe. Nobody doubted he would come back—in a hurry, if need be.

This remarkable, self-sacrificing father reminds me of God. We're all prisoners trapped in a world of powerful giants. But in the incarnation of Jesus Christ, God joined us in our prison to help us fight and defeat the destructive giants in our lives.

How do you kill a giant? Whether it is Goliath, indifference, greed, ambition, addictions, bitterness, anger, or whatever, try David's strategy. With God's help, giants bigger than Goliath will fall. □



*Jeris E. Bragan writes from Nashville, Tennessee.*



helping me make my minimum monthly payments on my credit cards. Meanwhile, I bought my groceries and other necessary (and unnecessary) items with nonsufficient-funds checks. Creditors called me daily, telling me that my 60-day delinquency would lead me to court if I did not pay up.

Every time the phone rang, my heart froze in fear. I tried to take out a loan to repay my debts, but of course, the bank denied me; my

and cynical I used to feel when I heard those stories. But now, as I read that text, I felt God pleading with me to let Him prove Himself—almost challenging me to a strategy game of financial planning.

So I set out to test God. I figured everything else I had done was like bailing water out of my ship with a colander. My parents said I should not “test” God, nor should I pay tithe in order to get blessings. But when I read Malachi 3:10, I saw it differently. I saw God firmly saying “Yes, test Me. If you are faithful to Me, I will be faithful to you.”

At the beginning, taking out that first 10 percent was as difficult as waking up at 5:00 a.m. to go to work after an “until 2:00 a.m. wild night.” But I would just grit my teeth, look the other way, hand over my tithe, and say, “OK, God, let’s see if You mean what You say.”

At that time I also became interested in exploring what my responsibility to God involved. I knew that He required me to “do justly, and to love mercy, and to walk humbly with [Him]” (Micah 6:8). I wanted to discover ways to fulfill those requirements. “Giving my heart to God” and “surrendering my life to Him” did not seem concrete enough. I needed to find actions that I could take that would lead me to understand better those more abstract concepts of a relationship with God. In my study I discovered several concrete actions that God defined as “doing justly.” The action that really struck me was that in order to be just, one must repay all those to whom one owes.

### Heaven’s Windows Open

So asking God’s help to pay all my debts, I put on my best business suit and boldly went back to work. Incredibly, not only did God sprinkle me with showers of blessings that first month of paying my tithe—He threw wide open the windows of heaven and flooded me with many wonderful and exciting things!

Whereas in the past my creditors

# SHOWERS OF BLESSING

## A personal testimony

BY SUZETTE CATALON

credit profile overflowed with derogatory listings. I couldn’t sleep at night—worrying, worrying. How could I find more money? What could I do to get out of this financial tornado in which I was caught?

And then, in the midst of my desperation, the dam really broke loose. My car—my uninsured car—was stolen. This was the end! The event knocked me financially and emotionally down to the lowest and hardest ground! Exhausted at hiding from collection agencies, and with my dignity crushed to a pulp from asking everyone I knew to lend me money, I cried and cried, and drowned myself in a deep depression. For weeks I did not go to the medical office where I worked programming the computerized billing system. I just stayed home and slept and cried.

### Turning Point

One overcast morning I awoke with the realization that though my proverbial ship was in danger, it had not yet sunk. The words of Malachi 3:10 flashed into my mind. I thought of those stories I had heard in church about how God had miraculously blessed individuals who paid their tithe. I remembered how unbelieving

**T**he past six months had been a desperate never-ending rush of borrowing money from a friend to pay back a cousin who had lent me money to repay my brother for



# Again I remembered those testimonials on tithe paying, and I sincerely repented for ever having been so cynical.

dealt harshly; they now seemed sympathetic and willing to work with me on terms that I could afford. On several of my checks that had bounced, no service charge showed (usually a store charges a \$10 to \$15 service fee for any check returned unpaid by the bank).

That first week I got a call from the office manager of a medical clinic. My cousin had referred me to him, and could I set up a computer system in his office—tomorrow? Tomorrow came, I set up the small system, and a check of \$600 profit fell into my hand. More blessings kept pouring in. Out of the blue and sun-filled sky, my employer informed me that I would be receiving a (miraculous) 29 percent salary increase. Again I remembered those testimonials on tithe paying, and I sincerely repented for ever having been so cynical.

The idea of tithe paying fascinated me. Did my supply of money increase because God indeed made good His promise? Or was it just coincidence and all-around better money management? My situation demanded the first explanation.

The warm and wonderful experiences came in the application of tithe-paying principles, which required three steps for me: First, I had to commit myself to the idea of a loving and responsible relationship with God—my love and responsibility to Him, as well as His love and responsibility to me. Second, I had to take the consistent action of paying my tithe first. Whenever I saved it for later, my whole paycheck spent itself before I paid either my tithe or my bills. Third, I

had to enthusiastically wait to see what pleasant surprises my heavenly Financial Planner had in store for me.

## icing on the Cake

Well, back to my story. A month or so later, I got a call from the Los Angeles Police Department Impound Yard. My car had been found.

I had feared that after this much time, my precious yellow Celica was either out of the country or in a thousand pieces sold to junkyards all over southern California. Imagine my surprise to find it all intact! Only the battery and my cheap K Mart special seat covers were missing. The radio, cassette deck, and tires were all in place. The abductors had even filled it up with gas. I broke out in tears in front of the yard workers. A tow truck driver said to me, "You should be happy, lady; usually no stolen car comes back to us this clean!"

"I am happy!" I replied as I smiled at him and up to my God. I said in my heart, "Thank You, dear God, for more than proving Yourself, and for indeed opening up the windows of heaven and sending a flood of blessings, 'that there shall not be room enough to receive it!'" □



Suzette Catalon writes from San Dimas, California.



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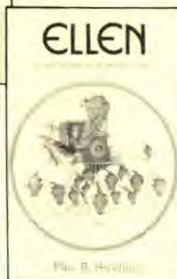
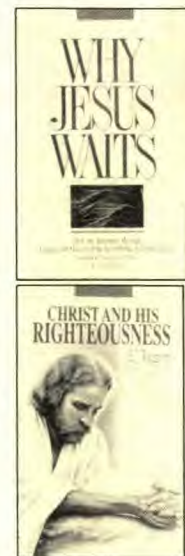
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Sign in front of Banipal Hospital, site of the Bangalore Heart Project.

# Leaders Lose a Ton of Fat

*India's affluent respond to health seminar.*

**E**ight hundred affluent leaders of the city of Bangalore, India, lost a total of one ton of fat in four weeks. The changes in lifestyle and health that produced this transformation resulted from a Life With All Your Heart seminar conducted by Dr.

months to live. After changing my diet and starting a regular exercise program, my whole life has changed. I thank God for a new way to live. I have never felt better."

Another man testified: "I have been very successful in business. I own 10 corporations. I fought alongside Mahatma Gandhi for the liberation of India. I also adopted some of the Western lifestyle: a taste for meat, sweets, and other unhealthful things. I had not exercised for years, so it was no surprise that I had to fly to Houston to have bypass surgery four years ago. Through this seminar I have learned for the first time how important it is to modify my diet and to start an exercise program. After two weeks of Dr. Diehl's lecture series, I began to walk for exercise. Two days later my wife also began walking."

week seminar, each person was screened once more. Those who completed the seminar expressed deep appreciation for the results.

Eighty-five percent of the participants adopted a pure vegetarian diet. Most stopped using alcoholic beverages and tobacco. Seventy-five percent instituted a program that included a minimum of 35 minutes of exercise per day. Many tasted whole-grain bread for the first time in their lives. A local bakery increased its sale of whole-grain bread by 800 percent by the end of the seminar.

The seminar received extensive coverage by the national television of India. As a result of this program, many previously closed doors in that nation have opened. A new ap-

**Pastor G. J. Christo, president of the Southern Asia Division, speaking during the commencement service for the Bangalore Heart Project.**



Dr. Hans Diehl during the evaluation of the heart-screening program.

Hans Diehl, director of Lifestyle Medicine Institute, Loma Linda, California, earlier this year.

Mr. Hibi, an affluent Lebanese cloth manufacturer with factories in Great Britain and India, said, "Before Dr. Diehl's Life With All Your Heart program came to Bangalore, my doctor had given me only

## Targeting Affluent Leaders

Early this year Dr. Diehl, in cooperation with Banipal Hospital and The Quiet Hour, went to India to conduct the Bangalore Heart Project, which aimed to reach affluent leaders in that city.

More than 800 enrolled in the seminar. Careful health screening was followed by daily lectures and an exercise program. After the four-



*By J. H. Zachary, global evangelism director, The Quiet Hour.*





**The chef at the hotel where the seminar was held demonstrates how to make more healthful the affluent Indian diet.**

preciation for the Adventist Church has developed.

Nearly half of the participants are millionaires. These community leaders have organized an alumni association with the purpose of encouraging one another and others in

living the new lifestyle they learned in the seminar.

Other seminars supported the heart project. About 300 women attended an Applied Nutrition Workshop designed to modify the high-fat, high-salt Indian diet. Another group attended a marriage-enrichment weekend provided by The Quiet Hour.

Dr. Diehl will revisit Bangalore later this year. His long-range program aims to prepare the way for an evangelistic thrust to harvest these newly interested people.

ernments to enforce laws to check drug addiction.

In each of these countries the media sent their temperance message across the nation. They publicized the current dumping tactics adopted by tobacco- and alcohol-producing companies. The ICPA representatives emphasized that these companies, facing losses at home, turn to developing countries, where governments and people are attracted by the huge profits from taxes when the companies operate in their territory.

As a start toward solving the problem, the ICPA men appealed to African governments to raise the drinking age to 21, ban cigarette sales to minors (under 18), and oblige cigarette-producing industries to use labels on packs advising people of the dangers of smoking.

*By Mark O. Attey, editorial assistant, Africa-Indian Ocean Division.*

## Africa Receives Antidrug Message

**C**ote d'Ivoire (Ivory Coast), the only African country with a ministry for coordinating the fight against drug abuse, has joined nine other West African countries in supporting the ideals of the International Commission for the Prevention of Alcohol and Drug Dependency (ICPA).

General Oumar N'Daw, minister for the fight against drugs, took this initiative on behalf of his country when a three-person delegation from the Africa-Indian Ocean Division (AID) called on him at Abidjan, the national capital.

Drs. Dewitt Williams, ICPA associate deputy director; Gaspar Colon, AID health and temperance director; and Pricille Kra, newly appointed AID government relations coordinator, briefed General N'Daw on the church's stand against alcohol and drug abuse.

### Checking Addiction

Since 1988 the ICPA has kept up contact with governments in the Africa-Indian Ocean Division territories, encouraging them to set up local ICPA committees for coordinated action in curbing drug abuse.

As a result, Gambia's first lady, Mrs. D. Jawara, led a delegation of eight members of the national ICPA committee, formed in April 1988, to ICPA's World Congress in Brisbane, Australia.

This year Drs. Williams and Colon have visited ten countries in the AID—including Ghana, Togo, Nigeria, Burkina Faso, Liberia, Sierra Leone, The Gambia, and Cote d'Ivoire—promoting the activities of the ICPA and encouraging African gov-



## Mexican Teachers Study Classroom Witnessing

On March 24-26 more than 80 teachers from the Baja California Mexican and Northwest Mexican conferences met at the Northwest Mexican Conference youth camp to celebrate an education congress. They serve in 13 schools in the states of Baja California, Sonora, and Sinaloa. The administrators of both conferences attended also.

Participants appreciated the teaching of George H. Akers, director of education of the General Conference, and Jaime Cruz, education director of the North Mexican Union. Dr. Akers presented multiple reasons and opportunities for introducing the Adventist Christian faith into the teaching curriculum.

The congress adopted as its theme "Do you love Me more than these?" and as its goal "Feed My lambs."



# World Bank Hosts Bible Classes

*SDAs witness to many faiths, nationalities.*

**T**he World Bank, a huge complex in Washington, D.C., stands only a block from the White House. Several of its other buildings dot surrounding streets, and it also leases floors in many private office buildings away from the compound itself. The bank has more than 6,000 employees, many of whom shuttle from country to country assisting Third World peoples.

At headquarters, departmental directors, loan officers, economists, engineers, and other professionals discuss loans to these countries; secretaries turn out reams of reports; and everyone is busy. Would they ever have any time for Jesus? Most don't, but some do.

Samia Chway-Chway, a young Lebanese Adventist, started a Bible class six and a half years ago with five other staff members. They met on Thursdays during lunch hour. Bill Liversidge, then associate ministerial secretary of the Columbia Union, came to help for a while, as did Bob Randall, then pastor of the Silver Spring church.

The class grew. More interest was generated until there was need for a second class. Pastor Ron Halvorsen, then pastor of the Takoma Park church, started one on Wednesday, which also grew under God's blessing.

The class would have folded when Halvorsen left for the Florida

Conference two and a half years ago but for the prompt action of two World Bank employees, Eric Khandagle and Christopher Jonathan, of the Takoma Park and Sligo churches, respectively. They invited Baxter Fanwar to take over the class.

When Randall moved from the Silver Spring church four months



From a small group, the class grew to 50 members with two sessions.

ago, Samia invited Fanwar to lead in her class, too.

## Fifty Regulars

Today more than 30 regular members attend the Wednesday class and 20 on Thursday. A few have been turned away at times, as the conference room in which the class meets will not hold more than 30. Attendees come not only from the World Bank and its sister organization, the International Monetary Fund, but also from the American Red Cross, George Washington University, and the Federal Deposit Insurance Corporation.

The bank management stipulated that the classes must be strictly nondenominational, that

no distinctive doctrines of any church shall be emphasized. As a result, Fanwar leads the students to Christ. "When they have really found Christ, they will find the truth," he believes.

Already one baptism has resulted, and a former member has returned after many years away from the church. Fanwar prays for his classes and calls his members by phone every week, encouraging them to study their Bibles. Members often call him too, asking questions, seeking guidance, and requesting special prayer. Sometimes they phone as late as 11 or 12 o'clock at night.

## Church Rally

Recently members of the class evinced a desire to meet outside the World Bank. They came with their spouses, children, and friends—some 150 of them—to a rally at Capital Memorial church on June 3. During the worship service the platform held participants in costumes of India, South Korea, the Philippines, Ghana, Bolivia, Jamaica, the United States, Indonesia, Lebanon, and other countries. They represented Presbyterians, Baptists, Roman Catholics, Methodists, Buddhists, Hindus, and Muslims.

In response to Fanwar's altar call that morning, all the class members came forward in dedication or rededication to God. Other guests also responded, many with tears in their eyes. Afterward all enjoyed the lunch provided by the Indian members of the classes, as well as an afternoon Bible study. Richard Fredericks, a member of Capital Memorial church and associate professor of religious studies at Columbia Union College, assisted in the study. The members already are hoping for another rally.

As a result of that Sabbath meeting, two or three families are receiving Bible studies from Fanwar.

*By Aurora G. Arceo, Takoma Park, Maryland.*





Anniversary week climaxed with a cake-cutting ceremony and fireworks.

## Puerto Rican Hospital Celebrates 35 Years

**M**ay 8-12 proved to be a very special time for Bella Vista Hospital in Puerto Rico. Not only did the Adventist institution celebrate Hospital Week by highlighting the achievements of those who restore health and prevent sickness, but it marked its thirty-fifth year of service to the western part of the island, service that has included sharing the gospel as well as healing bodies.

The week began with the reading of a proclamation by Benjamin Cole, the mayor of Mayagüez, before representatives of Bella Vista and other area hospitals. Tuesday the Adventists presented a health fair in the main plaza of Mayagüez, attended by many people in search of information on their health status and how to keep well.

Wednesday was dedicated to recognizing the importance of nurses, the largest group of workers in the hospital. Awards were given to the nurses who distinguished themselves in professional service and Christian character.

The hospital's anniversary celebration took place on May 11. That evening Antillian Adventist College and Bella Vista Community Orchestra presented a concert of classical

and contemporary music under the direction of Carlos Flores, director of the college's Music Department, on a stand erected in front of the hospital. Speeches followed, including one honoring Nemuel Artilles, the institution's administrator, who was born in Bella Vista Hospital during its first year of operation.

Festivities ended with the cutting of an anniversary cake and fireworks, the latter witnessed by the city of Mayagüez and surrounding towns. That weekend the hospital celebrated Mother's Day by presenting songs and flowers to all the mothers who were patients there.



Hospital officials and community leaders keyed Bella Vista's gala celebration.

## Gentry Deacons Expand Role

**T**he 33 deacons of the Gentry, Arkansas, church are doing more these days than taking up the offering and checking the thermostats. Head deacon Billy Cooper has provided leadership in expanding the role of his men, while four assistants help with organization, communication, and visitation.

Since September the deacons have cut and stacked 12 pickup truckloads of firewood that were given to families in need. Their first woodcutting project benefited a member recuperating from surgery. Another helped a young widow with small children.

The dozen or so deacons in each woodcutting party can reduce a large tree to a stack of firewood in about an hour. Says Cooper, "Once a tree hits the ground, you'd better watch out. They're like a bunch of termites. Pretty soon there's nothing left of the tree."

The deacons also built a porch onto the mobile home of a member recovering from an auto accident. They built storage facilities in the church, and replaced broken windows in the youth center. They themselves have financed much of this work. Nearly all of them have been involved in at least one work project; many participate regularly.

Cooper has more work planned for the deacons. They will clean and service the church's heating and air-conditioning equipment at an upcoming workbee, erect a new church sign, and build a fence at the Total Life Community Center.

Deacons enjoy the fellowship and accomplishment of the workdays. As one explained: "Helping people is what it's all about."

*By J. William Santana, director of development and public relations, Bella Vista Hospital.*



# TREES IN THE DESERT

I had been walking steadily across the desert since 9:00 a.m. While other members of the tour group chose to spend the day exploring a deep canyon river in motorboats, I had opted to spend the day hiking. No rickety motors or shouting companions for me. I wanted to revel in the desert's great stillness and spaciousness.

My only distraction was my canteen. As one of the tour members had let me out of his car that morning, he had asked, "John, are you sure you're carrying enough water? You Easterners sometimes get into trouble out here, not realizing how much water the desert takes out of you."

Just minutes earlier I had noticed with a start that the canteen was not full. But not wanting to delay him from joining the river trip, I assured him, "I'll be OK. I have my canteen."

## The Junipers

And my concern about the less-than-full canteen was quickly anesthetized when I found myself among juniper trees. Junipers are heroic trees. The trees I had grown up with in Memphis—oaks, elms, sweet gums, magnolias, redbuds, dogwood—would not survive a single season where these trees grew.

I stopped to sketch an especially weathered juniper. The central trunk was broken off raggedly about 12 feet above ground. But around the dry, dead heartwood, a swath of bark six inches wide spiraled up to a single living branch. It seemed to flaunt its green against the aridity.

The roots of the valiant tree fascinated me too. One followed a crack in the rock for 27 feet before it found enough soil in which to bury itself.

But I was also struck by how widely spaced junipers are. To survive, each one sucks up all the moisture available within the enormous circle of its extensive root system. A sapling stands no chance of growing anywhere near a gnarled patriarch.

As I finished my sketch and stuffed the pad into my day pack, I pulled out my canteen. Only a few ounces of water left. I drained them.

## Miles of desert lay ahead and my canteen was empty.

With the canteen empty and many miles lying between me and my rendezvous point, I lost my fascination with juniper trees. I began searching intently for cottonwoods. Even in the East where rain is abundant, cottonwoods are found mainly where water is superabundant—along creeks and in river bottoms. In arid country this habit is absolutely controlling. Cottonwoods cluster near abundant and reliable water sources. Usually they signal surface water.

## The Cottonwoods

Finally I spotted cottonwoods huddled at the bottom of the ridge I

was following. But the ridge had turned from a slope into a precipitous cliff. The descent was taxing and long. By the time I had worked my way down the hard rock wall, my arms were weak and my legs felt like jelly. But even before I reached the cottonwoods, I could smell the dank, rich fragrance of boggy vegetation.

A spring gushed from an opening in the cliff, creating a lush oasis of ferns and moss among the cottonwoods. Long strings of algae waved in the water where it pooled behind rocks. I splashed my face, drank until I could hold no more, and filled my canteen. I moved on, invigorated.

Scripture commends the person who 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).

That's not a juniper. It's not a person who requires every speck of spiritual moisture around it just to keep alive a vestige of a once vital faith.

Rather, God calls us to be cottonwoods. For if we are like cottonwoods, we advertise by the richness of our lives the availability of God's graciousness. □

*John McLarty was pastor of the Advent Hope church in New York City at the time he wrote this article.*

BY JOHN McLARTY