

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

December 21, 1989

TO  
THE  
WORLD



38 Hours in a Trunk, 8

Independent Ministries, 16



## Mentality

I believe there is a basic mentality problem among many of our church members when it comes to Adventist education. Recently my husband received and accepted a call to be treasurer of one of our boarding academies. Comments made by various church members regarding his new position ranged from "He's overqualified" to "You've held some pretty high positions. What ever possessed you to accept an academy position?"

Why is it that school work seems to be on the bottom of the totem pole? We believe that Adventist education is one of the greatest, as well as one of the most important, challenges within the church today. We feel privileged to have been given the opportunity to contribute to the Adventist educational system. Until this mentality of not giving our best to Adventist education changes, we as a church will have a very difficult time providing well-balanced, affordable education for our Adventist young people.

D. RUNETTE LITZENBERGER  
Cedar Lake, Michigan

## Coming Home

The "Homecoming" issue (undated, corresponding to Nov. 2) is very attractive. I hope it will be effective.

I have one question. On page 7 you have a small feature on Pastor David Snyder and the Milwaukie Church in Portland, Oregon. It speaks of "their celebration-type worship services." Does "celebration" mean they use the suggestions of *Celebration!* magazine, or is this a euphemism for Pentecostal?

PASTOR DONALD A. SHORT  
West Lafayette, Indiana

*Neither. "Celebration" services seek for greater involvement of those present, with a joyful tone predominating.—Editors.*

good in the special issue of the *Review*. Some of the articles were heartwarming and appealing.

However, in "We Need Your Differences," the writer ostensibly confronts the "liberals" and "conservatives" with their "strengths, weaknesses, challenges, and besetting sins." He uses strong language to point out the shortcomings of the conservative group. He describes their "anger and hostility," chides them for not making peace with change, and calls their appeal to authority as "short-lived and dangerous." The only criticism of the liberals was the suggestion that they might give more generously. I was amazed that most of his counsel to them was in the form of commendation and praise.

It is this kind of portrayal, whether conscious or unconscious, that has perpetuated the dichotomy among us, by weighting the scales toward the side of liberalism.

JOE CREWS  
Director, Amazing Facts

I especially liked "We Need Your Differences." But "traditional" and "evangelical," instead of "conservative" and "liberal," would more aptly describe the two groups in our church today. Both love our Lord dearly. There is no reason that our church should not accept both.

MARIA SCHULTE  
Patterson, California

## Partners and Associates

The two major recommendations of the Annual Council concerning the role of women (Nov. 9) are that they should not be ordained ministers but they may be associates.

Before my retirement, I was a partner in a large law firm. Law firms have partners and associates. An associate aims to become a partner, and to achieve this, he or she works long and hard with great care. If the associate is a woman, she has the same opportunity if she renders a worthy performance. What would

you think of a law firm that denied her the opportunity? It would be untenable! Likewise, it is untenable to permit a woman to become an associate but never an ordained minister, no matter how deserving.

JACK C. WERNER  
Dunedin, Florida

## Heartbreak

The heartbreak of homosexuality became personal recently when I discovered that my son is homosexual. My son—so talented and full of promise, so sweet and loving, so sensitive to other people's problems! How could it have happened? There is only one friend, besides my pastor, with whom I have felt able to share my grief, anger, and deep sense of loss. But God has helped me accept my son's problem and try to understand it.

As I have read everything I could find on the topic I have come to realize that homosexuality is not always a willful or chosen condition. For reasons that are far from being understood, there are numbers of people who apparently from birth or a very early age have abnormal sexual orientation. My son tells me he has felt this way for as long as he can remember.

I have tried to imagine how I would feel if I were in my son's place. What if I had powerful feelings and instincts that told me I was different from others? What if the way my society and church functioned and looked at life were at odds with my emotions and inclinations? What if an integral part of my personality were considered perverted and unmentionable by all those closest to me? Would I not be confused and discouraged?

I wish that my fellow church members could reach out in love and sympathy to those who are struggling with this powerful device of Satan, and to their families who suffer with them, remembering that God asks us to bear one another's burdens and to give help and encouragement, not censure and withdrawal.

NAME WITHHELD

I want to commend much that is



# ADVENTIST REVIEW

December 21, 1989

General paper of the  
Seventh-day Adventist Church

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## COMING NEXT WEEK



◀ "Charles L. Brooks Sings, Smiles, and Prays," by Barbara Jackson-Hall. "Now when I walk into the hospital, they call me 'the miracle man.'"

■ "Independent Ministries: Use of the Straight Testimony," by Joe Engelkemier. What about those who have a burden to correct the church?

■ "Vegetable Versus Animal Protein," by Albert Sanchez and Richard Hubbard. Research shows that vegetable protein is superior to animal.

■ "Something Wonderful Is Happening," by Kenneth H. Livesay. God arranges divine appointments for seekers and those who can help them.





# ONE GOD, ONE LORD

*"For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:5, 6, RSV).*

It's Christmas again. Where did the year go? But the trees and the bells, the gifts and the parties, tell us to search for the reason behind it all and to discover the one fact that gives meaning to it all: one God, one Lord.

Discipleship seemed so much more clear-cut in Paul's day. Whom would you worship: Jesus or Caesar? Jesus or the gods of Rome and Greece?

To call Jesus "Lord" scandalized the Jew and offended the Greek. A crucified Messiah? A God who died as a felon?—Christians were beneath contempt.

But some believed. Some found in Jesus of Nazareth hope and healing, forgiveness and new life. Some *knew*—knew in their experience—that the Man who died on Calvary had risen from the dead!

Knowing that, every other god counted for nothing, and every other lord—right up to Caesar himself, who began to take that title—meant nothing at all.

Discipleship seemed so much more clear-cut in Jesus' day. Jesus of Nazareth passed by and called men and women. He called them at their daily tasks, from their daily tasks.

And they left all to follow Him.

Jesus called them to give His message and kingdom number one priority in their lives (Matt. 8:21, 22).

He called them to follow Him regardless of hardship (verses 19, 20).

He called them to become fishers of men (Matt. 4:18-20).

He called them to a life that identified with His, to take up the cross with willing hearts (Matt. 16:24-26).

So clear-cut, so long ago. But in our modern culture, what does discipleship mean? The state no longer claims our allegiance, and no pagan deities attract our worship. Christianity has mingled with culture and become respectable. Its cross no longer scandalizes.

Something has happened. Either Christianity has won the world, which bows to confess Jesus Lord of all, or Christianity has sold out to the world.

## Jesus Passes By

Listen! Jesus of Nazareth still passes by. We hear footsteps approaching through the early-morning light as we stand in the shallows, casting our miserable nets into the water. Footsteps—closer, closer, closer.

And then a voice: "Follow Me!"

It's a command as much as an invitation. It's a call to own Him as Lord, to commit our present to Him, to cast our future upon Him.

No one can define that call. No one can capture it. It just happens: Jesus of Nazareth passes by, and He changes profoundly men and women, boys and girls.

He passed by, many years ago, as I stood in the shallows, the waves washing against me. He called me as

a teenager. "Follow me!" He said. And I followed.

He passed by again. Several years later, as I worked as a research chemist, He called: "Follow Me!" And I left all to follow—though not as spontaneously as did James, John, Peter, and Andrew.

Men and women in our day do things every bit as stupid as did those impossible people in the first century who worshiped a crucified Messiah. They do them because they, like them, believe and find and know. They leave security and livelihood to follow the Man of Calvary.

Any list of the 10 greatest people of the twentieth century would have to include Dr. Albert Schweitzer. With doctorates in theology, music, and medicine, famous for both his interpretation of the New Testament and the music of Bach, Schweitzer abandoned the comforts of Europe for the life of a missionary doctor in Lambarene (now in Gabon). In spite of floods, pestilence, and lack of trained assistants, he built a hospital equipped to provide care for thousands of nationals, including 300 lepers. He received the 1952 Nobel Peace Prize.

Wrote Schweitzer of Jesus: "He comes to us as one unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is" (Albert Schweitzer, *The Quest of the Historical Jesus*, p. 403).

Gods many? Yes, all around us.

Lords many? Yes, even today.

But for us there is only one God, the Father; and only one Lord, Jesus Christ His Son.

WILLIAM G. JOHNSON





## TWELVE NIGHTS

**M**ore than a year ago one of my colleagues called about an assignment I didn't want to accept but didn't know how to reject. This is how that call led to a New Year's resolution that actually has lasted a whole year, and how, in a way, I've come to celebrate Christmas one night each month.

### Uneasy Feeling

Frank Holbrook and I are part of a committee that plans the annual readings for the Week of Prayer issue of the *Adventist Review*. We meet once or twice to set the coming year's theme and suggest possible writers. From there on, it's up to Frank.

One day he called to tell me that a writer had become ill and couldn't meet the deadline. Frank doesn't usually tell me these things. I began to feel uneasy. He phrased his next words diplomatically, but his drift was that since I made speeches about including women contributors; and since the deadline was near, yea, even at the door; and since I was an editor of the magazine in which the article would appear (and presumably have an inside track on grace should I miss the deadline), wouldn't I write the piece? After this, or a reasonable facsimile thereof, I said yes.

Then I looked up the text for the Wednesday reading of the 1989 Week of Prayer. Immediately I had Jonah-like thoughts. I felt I could not write honestly about discipleship without some soul-searching.

### Personal Dilemma

Writing is hard work. But add to that, self-examination! I knew I was

not only facing a deadline but a personal dilemma.

After a lot of reflection I came to an obvious conclusion: although I believe in Christ, *I live conventionally*. The people I work among, socialize with, and go to church with are virtually of one kind—educated, middle-class, moderately progressive, upwardly mobile. We wear similar clothes, drive similar cars, and worry about similar things: stress, dieting, money, church pol-

## Three steps changed my worldview.

itics, our kids who are speeding up, our parents who are slowing down.

I'm busy, reasonably good-tempered, and financially active in my church. Is that discipleship? After researching Mother Teresa's life and studying Matthew 25:31-46 again, I felt Jesus was inviting me to move out of my comfort zone and venture into new territory with Him.

The three steps I've taken are small, but to my surprise, even three small steps can change one's worldview.

■ First, I joined the AIDS Concern Group at Sligo church. We've struggled with many things. Our inadequate knowledge. Our prejudices. Our small number. Our limitations of time and money. Our desire to create an "AIDS-friendly" congregation. Our commitment to reach out with Jesus' love to people living

with AIDS. We've only just begun—but we have begun.

As a bonus we've gained each other as friends and found new meaning in Jesus' caring concern for outcasts as we've studied the Gospel of Luke.

■ Second, I considered the times I eat out for the pleasure of it. It's not often, maybe once or twice a month. But I decided to try taking with me the realization that many people in this world remain hungry. I pledged to write a check for an amount equal to what I spend on my own meal for an unseen guest. Sometimes the check goes to Adventist Development and Relief Agency, or to a group that feeds street people in Washington, D.C. Sometimes it goes to my local church's Food Partners program to lay in supplies at the Community Services center.

■ Third, and by far the hardest, I signed up to help at a nearby soup kitchen one night a month. The homeless crowd 40 at a time into three small rooms of an old house. On a busy night volunteers serve 130 people in a couple hours.

It never seems convenient to go. Deadlines bear down. Other commitments conflict. Friends call. I feel unaccountably tired and out of sorts. It's not that fixing food and scrubbing pots is hard. But serving people who are *not like me* is. They dress, talk, smell, and behave differently from me. Men I would avoid on the street call out for more noodles, more greens, more bread. Now I turn my head, smile, give. Often it's a toss-up as to which they want more, food or attention. In the 20 minutes they are with us we serve a little of both.

For 12 nights this year I've stopped long enough to look poverty in the face. It has a face I don't want to forget.

Somehow I see in it the face of One who lay swaddled in a manger long ago. And somehow I see my own poverty, and the One who lovingly offers *me* Bread.

KIT WATTS



# MEGAMEXICO Musters Mighty Finish

**S**ome 17,000 persons joined General Conference president Neal C. Wilson for the climax of MEGAMEXICO on December 2, reports George W. Brown, Inter-American Division president. The mammoth 10-month crusade saturated Mexico City with a potpourri of activity.

Hundreds of uniformed Pathfinders and students greeted Wilson on Friday, December 1, as he entered Mexico City. On Sabbath the huge crowd gathered in a large stadium to celebrate MEGAMEXICO's completion.

In all, 3,267 persons were baptized as a result of the huge effort, representing a 257 percent increase over the previous baptismal record for the city. Included in that number was the entire membership (36) of one Pentecostal church that was baptized along with the pastor.

"MEGAMEXICO is a classic example of what the Adventist Church can do when we work together," Brown says. "About 650 lay preachers, 120 literature evangelists, and 90 ministerial students from Montemorelos University took part in the campaign."

A large number of evangelists and visitors from North America, South America, and the Antillian and Central American unions contributed to MEGAMEXICO. Of the 26 local pastors who conducted crusades, 20 baptized more than 100 persons each.

As a part of the campaign, Maranatha International built seven new church buildings and supplied pews for all the structures. Fifteen new congregations were organized. The celebration concluded with a candlelight consecration ceremony and an appeal that the gospel be spread even further in Mexico City.

The *Adventist Review* will publish a major feature on Mexico in an upcoming issue.

## NORTH AMERICA

### NAD Students Selected for Poster Awards.

Nineteen academy and elementary students recently received \$100 each for their entries in the 1989 poster search, conducted by the North American Division Education Department. The winning drawings, which were selected from 2,000 entries, appear in the 1990-1991 Adventist Heritage Calendar.

The winning students were: Sayard Stepper, Sonia Witter, Jonathan Nicholaides, Larisa Hellgren, Jessica Leet, Liesl Ruhl, Linda Young, Billy Nelson, Raul Hernandez, Raci Roosma, Edwin Chendra, Tom Kenner, Lariane McKey, Robert Kelch, Asher Handy, Rusty Tyson, Bret Walters, Kevin Larsen, and Mickey Cortez.



**FFT Receives Special Commendation.** Faith for Today recently received a special commendation from the United States Armed Forces Radio and Television Network (AFRTN) for the television broadcast *Christian Lifestyle Magazine*, cohosted by Dan Matthews and Lena Nozizwe.



Matthews



Nozizwe

According to AFRTN programming coordinator Richard Davenport, CLM reaches not only many service personnel in the South Pacific, but also many indigenous people.

**College Enrollment Takes a Dip.** Student enrollment in North American Adventist colleges took a downturn in the 1989-1990 school year, according to statistics prepared by the North American Division Education Department.

As of December 6, total full-time equivalents (FTEs) in NAD colleges stood at 14,224, down 201, or 1.4 percent, from last year. The head count stood at 16,958—down 622, or 3.7 percent, from last year.

Of the 12 colleges reporting enrollment statistics, only Loma Linda University and Andrews University had substantial FTE declines (6.8 and 10 percent, respectively). Columbia Union college and Southern College logged the highest percentage increases for FTEs (12.8 and 9.2 percent, respectively). Seven other colleges showed small gains.

Because of the decline at LLU, officials at LLU-Riverside (formerly LLU-La Sierra) are projecting a \$1 million decrease in tuition, reports Wendell Tucker, LLU-Riverside advancement and public affairs director.

### Oakwood Breaks Ground for Women's Dorm.

Officials at Oakwood College conducted groundbreaking ceremonies for a new \$4 million women's dormitory November 28, reports Roy E. Malcolm, dean of college relations.

The residence hall will house 358 upper-class students and should be ready for occupancy in the fall of 1990. During the ceremony Oakwood's president, Benjamin F. Reaves, said the construction will be a community project, with all money staying in the Huntsville, Alabama area, where Oakwood is located.

**NAD Ingathering Report—3.** As of November 26, 1989, Ingathering funds totaled \$2,502,279, which was \$304,748, or 10.9 percent, less than the same period last year, reports Lynn Martell, North American Division church ministries director.

Conferences with the largest dollar gain over the same period last year include Northeastern (\$38,491), South Atlantic (\$19,485), and South Central (\$7,723).



**LLU Establishes World Mission Fund.** The Loma Linda University School of Religion recently established the Stahl Fund for World Mission, reports Niels-Erik Andreassen, school dean.

Named after Ana and Fernando Stahl, pioneer Adventist missionaries to Peru, the fund will support research in Adventist missions and organize mission tours for students and prospective student missionaries to give hands-on experience of church work in other cultures. The fund will also sponsor lectures, exhibits, and other educational services.

**Walla Walla Gets Low-Power TV Permit.** The Blue Mountain Broadcasting Association, a group of Adventist pastors, church members, and Walla Walla College staff members, recently received a construction permit from the Federal Communications Commission for three lower-power television frequencies for Walla Walla Valley in Washington.

The three frequencies will all carry the same programming, which will originate from College Place and be bounced to two translators, says Ed Schwisow, North Pacific Union Conference acting communication director.

The frequencies will carry a combination of Christian and community-originated programming.

**KJCR to Increase Power.** After eight years of planning and fund-raising, KJCR, the radio station at Southwestern Adventist College, received a construction permit November 1 from the Federal Communications Commission for a new transmitter, tower, and antenna site, reports Robert Mendenhall, KJCR station manager.

The project will increase the station's power from 1,850 to 23,000 watts, and the coverage area will increase from 9,000 to 15,000 square miles.

## GENERAL CONFERENCE

**GC Staff Journeys Toward Good Health.** Building on the theme "The Celestial Journey to the Moon," General Conference employees recently launched a fitness campaign that, if computed into miles, would add up to the 238,857-mile distance between the earth and the moon.

In a kickoff presentation, DeWitt Williams, an associate General Conference health and temperance director, briefed 16 flight captains who will guide employees in their departments by providing exercise ideas and how-to tips. Thus far, employees have logged more than 10,000 miles in exercise programs.

## WORLD CHURCH

**Baptisms Abound in Nigerian Crusade.** An evangelistic crusade in Jos, Nigeria, ended December 6, with 252 baptisms thus far, reports Cales O. Adeogun, Nigerian Union Mission president. The campaign was

conducted by Joseph Jones, an evangelist for the South Central Conference.

**ADRA Opens Brazil Hospital.** Opening ceremonies for Manaus Adventist Hospital in northern Brazil were held November 16, reports Haroldo Seidl, institutional development director for Adventist Development and Relief Agency International (ADRA).

Construction of the hospital was started four years ago with funds secured through ADRA and ADRA/Germany. According to Seidl, 30 percent of the services provided by the hospital will be free to the surrounding community. The hospital will also be used in connection with medical launches along the Amazon River.

**Finnish Pastor Visits Presidential Palace.** Pastor Wiljam Aittala, former president of the Finland Union Conference, was recently invited by Finland president Mauno Koivisto to participate in the gala reception celebrating the country's independence day December 6, reports Raimo Lehtinen, Finland Union communication director. Koivisto visited the Adventist church in Turku last August to attend a local music festival.

## FOR YOUR INTEREST

**GC Session to Offer Health Workshop.** During the pre-meetings at the Indianapolis General Conference session, pastors will take part in a health workshop on July 2 and 3, reports Stoy Proctor, North American Division health and temperance director.

Participants will be involved in several health evaluations that include questionnaires, blood tests, and a total cholesterol breakdown. Discussion topics will include practical suggestions on maintaining an ideal weight, the importance of a vegetarian diet, and how to implement a total fitness program.



GLENN DALBY

## CHURCH CALENDAR

- Dec. 23** Thirteenth Sabbath Offering for the Southern Asia Division
- Jan. 6** Soul-winning Commitment Day
- Jan. 6** Church Ministries Day
- Jan. 13** Inner City Offering
- Jan. 13** *Liberty* Magazine Emphasis begins
- Jan. 20** Religious Liberty Offering
- Jan. 27** Health Ministries Day
- Feb. 3** Bible Evangelism Emphasis



BY MARION E. BANNISTER

# 38 HOURS IN A TRUNK



Would I live to see Christmas Day?

**H**ow could this have happened to me? Will I ever get out of here alive?" My mind raced as the trunk lid slammed closed above me.

I didn't wonder long, because my abductor got into my car and drove off at high speed. I was tossed from one end of the trunk to the other. Frantically I grasped for something to hold on to, but found nothing. Alone, cramped up, in total darkness, I felt numb with shock. Surely I was dreaming!

"What could I have done to prevent this?" I kept asking myself.

Earlier that afternoon and evening I had been frantically completing my list of things to do before Christmas—cards for friends, shopping, gift wrapping, the two-tone fudge I make only at Christmastime, cleaning my apartment, putting up the last decorations.

By 10:00 that Tuesday—December 20, 1988—I had finished addressing the cards. Nothing would do; I just *had* to mail them

TERRY CREWS



that evening. I made it to the post office in downtown Columbus, Ohio, put the cards in the box, and returned home. I felt relieved and pleased: I had completed at least one item on my list of things still to do. Time was running out!

I parked in the underground garage, locked the car, and went inside my apartment building, hearing the garage door lock behind me. After mounting a few steps to the basement level, I waited for the elevator to my second-floor apartment.

Footsteps—coming closer! I felt apprehensive: No one else was around. Suddenly a man appeared, dressed in an Army camouflage jacket with a hood over his head fitted close around his face. I didn't recognize him, but since he was inside the apartment building, he surely must be a resident. He went by me as though he were going down the steps to the garage to leave.

The elevator came and I got on. The man bounded up the stairs and pushed his way in just as the elevator door was closing. Prying open the door with his foot, he grabbed me and pulled me off.

Now he pulled out a long knife. Brandishing it in a threatening manner, he warned me not to yell or make a noise. I was petrified.

"Give me your money," he demanded, holding the knife above my head.

"I have only six dollars." I could hardly speak.

I reached into my purse and handed him the money. He grabbed me by the arm and led me down the steps, asking for my car keys. He knew my car and walked right to it.

"What do you have in the trunk?"

"I don't have anything in the trunk."

He opened the trunk, pushed me into it, held my head down, and slammed the lid shut.

Pitch-blackness closed about me. I lay in a fetal position, unable to stretch. The December cold—in the mid-20s—penetrated my

body. Moisture from my breathing condensed on the freezing metal, and drops of water began to drip on me. I needed to use the bathroom.

Even though I was dressed warmly with corduroy slacks, sweater, and a light down coat, I shivered uncontrollably. As I groped around I found a pair of earmuffs, and put them on. I put my scarf, which I had around my neck, about my feet. I snuggled my nose down in the collar of my coat and stuck my hands in my coat pockets. I had no way to cradle or support my head.

And now a new anxiety began to throb in my brain: *Who will miss me, a single person living alone?*

I had just started a two-week leave from my job as a psychiatric social worker at a Veterans hospital, so when I didn't show up for work, no one would think anything about it. Friends and church family would think that I had gone for the holiday to be with my sister.

I gradually realized: No one will

"No," I said. Just a few minutes before, I had taken my billfold out of the purse. I slipped it down into the well that held the spare tire. My checkbook was in the purse, however, and he stated we would go to the bank the next day.

My captor continuously drove about, stopping frequently to talk with men he seemed to know. He seemed to be going over the same route, repeating the contacts. I figured he was involved in an illegal operation, but just what, I could not say. Between contacts he continued to warn me to be quiet, promising to let me out as soon as he completed his tasks.

At times the sounds indicated people were loading things in and out of the car. I heard snatches of conversation—once the abductor said something about a truck and loading it.

Most of the time the car radio played rock music very loudly. That helped me to know the time and weather. However, the beat of the music gave me a headache.

Pitch-blackness closed about me.

I lay in a fetal position, unable to stretch.

The December cold penetrated my body.

miss me until Christmas Day, when I am due at my sister's home. And that is nearly five days away!

Early in the wild chase about town my abductor stopped the car, came around, and halfway opened the trunk. I didn't know what to expect. It was dark. I couldn't see where we were.

"Give me your purse," he demanded. He took it and slammed the trunk closed.

After he returned to the car, all was quiet for several minutes. Then he yelled back to me, "Don't you have any credit cards?"

Sometime the next morning I heard him say to the men, "I'm going to get the money now."

As he was driving to get the money he said to me, "Be quiet. Remember I still have the knife and I'll kill you!"

He was gone awhile. When he returned he took off quickly, making fast turns over bumpy roads. With no cushion on the trunk floor, my body became increasingly bruised and sore.

He drove all around, apparently over the same routes, contacting the other four or five men to give them



their share of the money. I heard arguments over the amount of money each was receiving. Finally, after he had paid everyone off, he drove around again for a while and parked.

"I'm going away for a short time," he yelled to me. "You be quiet, and when I return I'll let you go. You can walk home," he continued. "Better still, you can drive yourself home."

During all this ordeal, he had said on two other occasions he would let me go "as soon as I do this" or "as soon as I do that," but he had not kept his word. I had no reason to think he would do so this time.

My mouth was dry. My lips were

"Someone has already gone for the police," came the woman's voice. "We won't leave until they come."

Police, ambulances, and a SWAT team converged on the scene. They pried open the trunk and helped me out. I couldn't stand. My legs buckled under me. My left leg felt so sore.

My eyes burned in the bright sunlight. It was Thursday noon, December 22—38 hours since the horror began.

I looked around and realized that I was only a few blocks from my apartment.

The fire department ambulance took me to nearby St. Anthony's Hospital. The physicians checked

dling the case. They showed me mug shots, and I identified the man who I was fairly certain was my abductor. Remarks of the detectives led me to believe they knew the suspect and would soon apprehend him. They mentioned two names—a man's and a woman's—but I didn't recognize them.

The police arrested my abductor on January 2 at my apartment building. I learned later that his grandmother was a resident in another unit. That explained why he was inside the apartment basement and how he had a key.

I learned also that he was a parolee. His previous offense had been aggravated robbery. He had been out of jail only about a month before he got in trouble again. His parole officer charged him with 13 counts of parole violations.

The grandmother had tried to discredit me to the police. "My grandson was with me the evening of the twentieth," she said. "Miss Bannister is not reliable, because she is always in and out of the hospital."

"Of course she is in and out of the hospital," the parole officer countered. "Miss Bannister works in a hospital."

I thank the Lord for seeing me safely through this ordeal. I know that He hears our prayers. He answers—we must hold on to faith, and believe in Him.

I held on to hope. My prayers were simple. I repeated the Lord's Prayer. I said repeatedly, "Please help me, Lord." "Please save me." "Please deliver me." And the Lord did. I have no question about the power of prayer.

I can say with all my heart: "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). □



Marion E. Bannister writes from Columbus, Ohio.

## Voices!

### Should I take a chance?

*Dear Lord, help me to know what to do,*

*I prayed.*

parched. I was cold, dehydrated, exhausted, soaking wet, and smelly. I prayed continuously that the Lord would help me somehow, somehow.

Now, as I waited for him to come back—if he ever planned to come back—I heard voices very close to the car. They sounded different from any of those I had heard during the night and today.

Should I take a chance? *Dear Lord, help me to know what to do.*

The Lord impressed me that I should call out to these people. I began thumping the trunk lid with my fist and screaming for help. Then a woman exclaimed, "Why, there's a woman in there, and she's alive."

"Please help me. Call the police. Help me out of here. Please don't leave me! Please don't leave me! Please don't leave me!" I shouted.

me thoroughly, treating me for dehydration and exposure. Then they released me to relatives.

The press—TV reporters—got hold of the story and swarmed the hospital, wanting to interview me and take my picture.

I didn't want any of it. I hadn't seen the other fellows that my abductor had repeated contacts with, nor did they see me. Some of them, I think, knew I was in the trunk; but I didn't want them to be able to identify me. With hospital security personnel assisting me, I was able to get away from the hospital without the TV reporters and cameras confronting me.

I stayed in seclusion at my sister and brother-in-law's home in Springfield, Ohio, for a week. On December 29 my brother-in-law drove me back to Columbus to be interviewed by the detectives han-





# WHEN "SANTA" BECAME DISCOURAGED

BY JIM W. WILSON

**H**e loves the Lord. He loves his church, and never misses an opportunity to share with others. He is a retired part-time printer, an elder at the College Park SDA Church in Ontario, Canada. His name is Don Brown.

For several years he has been a "Santa" at one of the local shopping malls in the town of Oshawa where he lives. Christmas is a happy, joyous time for him, and he loves to listen to the requests of lisping children. When he meets a David, a Paul, a Peter, a Mary, or an Esther, he gives the kid a mini Bible story connected to the name.

Occasionally even high school students, clinging still to childhood, will come and share with him. Don challenges them to natural, drug-free highs, and to respect their bodies as the temple of God. It's an unusual ministry. He leaves a positive Christian thought with everyone who comes.

One year, two weeks before Christmas, a 30-year-old mother at the very end of the line brought a touching request. "Santa" had never had one like this before. "I couldn't handle it," he said later. In early December the lady's husband had walked out on the family, and now her 8-year-old son wanted his daddy home for Christmas.

Don didn't know what to do or say. After a long pause, his mouth opened: "I will pray about it, if you will also!" She readily agreed, and quickly merged into the sea of shoppers.

Santa went home to pray, and that night experienced temporary insomnia. What was the best solution?

The next day he penned a letter to the local newspaper editor:

*Dear Editor:*

*Last Monday this true story took place, and, Mr. Editor, I need your help. You see, Santa is always expected to have a miraculous bag of goodies. So when the last radiant youngster had said "his piece," I looked up into the sad, expectant face of an attractive 30-year-old mother who had been patiently waiting until all were gone.*

*In a jocular way I quizzed, "And what can Santa do for you?"*

*"It's not for me, Santa; it's for my 8-year-old son."*

*Just the way she said it, I sensed an unfolding tragedy. Was he ill with some dread disease?*

*"No, Santa, it's not that. You see, he's feeling so sad, hurt, and disappointed. Two weeks ago his daddy walked out and left us. My son asked me to come to see you, Santa,*

*because all he wants for Christmas is his daddy!"*

*Mr. Editor, this 8-year-old didn't ask for a bike, skateboard, or the usual—he asked for his daddy, and Mr. Editor, Santa can't make a daddy. Only that father can.*

*How about it, Dad? How about making an 8-year-old boy happy for Christmas?*

*Please, Daddy, won't you come home?*

*Love, Santa*

The days went by in quick succession. A week passed. He heard nothing further. He agonized, "Why didn't I get her name? I could have done so much more." Who was she? Where was the little boy? Where did they come from? So many questions went unanswered.

## Out of the Blue

Just hours before Christmas Eve, believe it or not, there she stood with her little boy in hand. Santa had to know immediately, "Did Daddy come home?" A glistening tear betrayed a negative answer.

This time the lad sat on Santa's knee and shared a tugging request: "Could my mommy have something nice for Christmas?"

This time Santa found out that her name was Mary. Strange that there wasn't room in the heart of that husband for this Mary and her child.

Santa's sleuthing revealed that this Mary was hurting financially and that Christmas would be bleak. From somewhere, not quite clear, Santa received unexpected dollars. These he passed into Mary's reluctant, trembling hand.

Mary began to cry. Were they tears of joy, relief, or thankfulness? Only she could answer that! Through her tears she looked at Santa, "Why are you doing this?"

"Because I love the Lord, just like you do!" □



*Jim W. Wilson, recently retired, was president of the Seventh-day Adventist Church in Canada when he wrote this story.*



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# LIVING MODELS OF GOD'S LOVE

*The crucial need of a starving world*

**O**ne of the most provocative essay questions I ever encountered appeared on my final examination for a Survey of Civilization class. It simply read "Discuss the human situation in the twentieth century." Eight years afterward, I am still pondering it.

## The State of Our World

Ours is a world filled with hatred and apathy. Darkness sweeps across the scarred face of our lonely planet; bitterness seeps out of the hearts of her frightened inhabitants. Haunting shadows stalk the path of man and nature, and we experience "cosmic loneliness." Masses of men and women live lives of "quiet desperation," and for far too many the haunting words of Matthew Arnold are all too true:

Ah, love, let us be true

To one another! for the world, which seems  
To lie before us like a land of dreams,  
So various, so beautiful, so new,  
Hath really neither joy, nor love, nor light,  
Nor certitude, nor peace, nor help for pain;  
And we are here as on a darkling plain  
Swept with confused alarms of struggle and  
flight,

Where ignorant armies clash by night.<sup>1</sup>

And yet the souls of men are seeking, thirsting, hungering—many times for that which is unknown to us. Walking too many tightropes, feeling too much pressure, experiencing too much strain, we wonder whether anyone really cares. But down through the centuries, across the corridors of time, comes the answer of that Innocent One, nailed to a rude cross, silhouetted between earth and heaven: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."<sup>2</sup>

But this answer can reach the ear only through human lips—the lips of Christians. When we

see the mess in the world, it is all too easy to say that "because iniquity shall abound, the love of many shall wax cold."<sup>3</sup> This is true, of course. But the converse is also true: because the love of many shall wax cold, iniquity shall abound.

We cannot deny the problem: there is too little real love being given in our world, and people are starving for the lack of it.

How, then, are we to love? There is no magical formula. Love cannot be quantified. It does not come neatly wrapped in Christmas packages of red and green. It cannot be bought or manufactured. Rather, it is a gift, which, like faith,<sup>4</sup> is given to everyone. It is a plant of heavenly origin that needs most careful cultivation, lest it wither and die.<sup>5</sup> We love only because He first loved us;<sup>6</sup> and we can freely offer our love only as we accept the love Christ freely gives to us.

## The Personal Touch

It is difficult for people to believe in the divine love without first experiencing human love. We know from the study of psychology that the first mental image a child forms about God very closely resembles the concept formed of his own parents. And indeed, Scripture itself uses the parent-child relationship to illustrate the love of God: "Like as a father pitieth his children, so the Lord pitieth them that fear him."<sup>7</sup> "As one whom his mother comforteth, so will I comfort you."<sup>8</sup>

This biblical illustration highlights the problem facing us at the present time. Distorting the metaphor, Satan seeks to misconstrue the character of God, and thus destroy the image of a loving heavenly parent. He capitalizes on the specter of shattered, empty homes, torn by separation, divorce, and other factors, to confuse the minds of little children and others more mature, regarding the love and benevolence of our heavenly Father.

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BY M. ANN HALL

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Coming from a broken home, I still remember the terrible nights when Satan would taunt me with the almost-overpowering suggestion: "God doesn't love you, or else He would let you have both parents to love and guide you." For many years I believed him; and then I realized that he was, indeed, the father of all lies.

## Ten Thousand Metaphors

But there is hope for those whose view of God has been damaged by the steely coldness of a crumbling home. It lies in the truth that the All-merciful One has more than 10,000 metaphors by which to express His boundless love. We can become His metaphors—instruments in His hands—to help dispel the dark misconceptions created by the evil one. God extends to each of us the invitation to become fellow healers with Him—to bind up the wounds and soothe the hurt of our fellow strugglers.<sup>9</sup>

To be His metaphors—His object lessons—we must take time to listen and to care. The Christian possesses the gift of listening with his ears and with his heart. Beyond fumbling words or faulty semantics, he listens for the hidden message, the deeper meaning. He does not invade the sanctity of the soul by precipitous rashness, but rather seeks to become a part of an environment of love and acceptance, encouraging an openness for the healing stream of Calvary.

The Christian does not look out upon the teaming masses as a Shakespearean mob, but senses the uniqueness of each person. Like his Saviour, he looks upon them with compassion, and experiences in the very depths of his soul the brooding of the Holy Ghost "with warm breast and with ah! bright wings" bent over a dying world.<sup>10</sup> He knows that each is precious to his Saviour; he understands that the Lord's thoughts toward everyone are thoughts of peace and love.

He learns to discern in every struggling soul "infinite possibilities,"<sup>11</sup> knowing by personal experience the change that Christ can bring. He understands something of the power of Christ—to transform ordinary water into the rarest of wine; ugly briars into lovely fir trees; curses into blessings; and broken, useless pitchers into strong vessels bearing the water of life.<sup>12</sup>

The Christian loves with mercy and justice—mercy because there is hope in divine forgiveness; justice because the Eternal King has no favorites. Only mercy and justice will motivate the sinner to flee from his sins. Attracted by the spiritual loveliness of Christ's followers—demonstrated in deeds of compassion and justice—the sinner comes to adore Him in whom "mercy and truth are met together," in

whom "righteousness and peace have kissed each other."<sup>13</sup>

## Disinterested Love

Finally, the Christian loves with a disinterested love. Disinterested love does not imply that we have no concern whether or not an individual responds to our love. For one cannot really love without having a lively concern about the response of the beloved. But disinterested love means to continue loving even if the response of the beloved is negative; or worse yet, even if there is no response.

Disinterested love is a steadfast love—stronger than any tempest known to man. It is a love that "beareth all things, believeth all things, hopeth all things, endureth all things."<sup>14</sup> It is a love that is the same in times of famine as in times of abundance; it endures the cold blast of winter as well as the steaming heat of summer; it is as fresh in the last fleeting days of autumn as it was in the verdant richness of early spring. It is a love that is cosmic in scope, sacrificial in nature, enduring in time.

Only when the Christian willingly receives the yoke of Christ's disinterested love does he really learn how to love. Only as he accepts the principles of the Master Teacher and incorporates them into his life does he become an "epistle"—a love letter—"known and read of all men."<sup>15</sup> Only when he gazes steadfastly, by the eye of faith, into the face of the One who is altogether lovely does he have a love worthy to share with the world. □

### REFERENCES

- <sup>1</sup> Matthew Arnold, "Dover Beach."
- <sup>2</sup> Jer. 31:3.
- <sup>3</sup> Matt. 24:12.
- <sup>4</sup> Rom. 12:3.
- <sup>5</sup> *Testimonies*, vol. 5, pp. 343, 344, and *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1091.
- <sup>6</sup> 1 John 4:19.
- <sup>7</sup> Ps. 103:13.
- <sup>8</sup> Isa. 66:13.
- <sup>9</sup> Isa. 58:5-8; Gal. 6:1-10; James 5:19, 20.
- <sup>10</sup> Gerard Manley Hopkins, "God's Grandeur."
- <sup>11</sup> *Education*, p. 80.
- <sup>12</sup> John 2:11; Isa. 55:13; Deut. 23:5; Jer. 18:1-6.
- <sup>13</sup> Ps. 85:10.
- <sup>14</sup> 1 Cor. 13:7.
- <sup>15</sup> 2 Cor. 3:2.



M. Ann Hall writes from Durham, North Carolina.



A LOOK AT "KINGLY POWER,"  
RESPONSIBILITY, AND UNITY.INDEPENDENT  
MINISTRIES:  
SHOULD THEY  
COOPERATE WITH  
CHURCH LEADERS?

BY JOE ENGELKEMIER

**N**o organization can survive without administrators and orderly procedures. We find numerous illustrations in both the Old and New Testaments that order is one of the first laws of heaven. Let's add to that basic fact these three biblical truths:

● Lucifer became the first to develop an independent spirit that led him to declare war against all authority (Isa. 14:12-14).

● Paul urged respect for all proper authority (Rom. 13:1-7). "Remind the people to be subject to rulers and authorities," he told a young pastor (Titus 3:1).<sup>\*</sup> An exception, of course, would be a government ordering something in violation of the law of God (Acts 4:18-20). That respect, Paul told the Thessalonian believers, should include those "who are over you in the Lord" (1 Thess. 5:12, 13).

● Solomon twice urges this leadership principle: "In the multitude of counselors there is safety" (Prov. 11:14; 24:6, KJV). This principle helps keep a strong-minded leader from making wrong decisions based largely on his own determinations.

The incorporation of this principle into the early Christian church can be seen in Acts 15. When a controversy arose about circumcision, "the apostles and elders met to consider this question" (verse 6). As with most committees, there was "much discussion" (verse 7).

After everyone had a chance to speak, James stated what he thought should be done. The committee agreed, and the decision was sent out to the churches (verses 12-31). The fact that this administrative group operated in Acts 15 shows that the persecutions recorded in earlier chapters did not dissolve church organization—a fact that can bring courage as we enter earth's final events.

In 1902 Ellen White wrote about the great blessings that had come to the Seventh-day Adventist Church through the organization introduced nearly 40 years earlier (*Testimonies to Ministers*, pp. 24-32). Five years later she warned, "The spirit of pulling away from our fellow laborers, the spirit of disorganization, is in the very air we breathe" (*ibid.*, p. 488).

**The Needed Balance**

There exists, of course, an opposite error: the rigid control that prevailed in much of the religious world during the Dark Ages. The Bible contains principles that help protect us from both extremes.

● Love for one another similar to

the love that Christ demonstrated (John 15:12, 13).

● Development of the oneness and unity that Christ prayed for (John 17:20-23).

*Testimonies to Ministers* contains a chapter, "Individual Responsibility and Christian Unity," that deals with the problems of too much and too little administrative control. It speaks of the necessity of harmonious action and unity of effort, and states that men should be counselors, not rulers, and that they must be amenable to God. To a warning against unsanctified independence is added an appeal for unity.

The counsel appeared in 1907, about six years after the major reorganization of the church in 1901, although parts of the "Amenable to God" section were written in 1895 and 1903, and a portion of "An Appeal for Unity" carries the date 1883.

Recently a journal published by an independent ministry carried the section "Amenable to God" from the above chapter. It contains statements such as the

following:

"The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and you shall not do that" (p. 493).

"No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take into their hands the jurisdiction of their fellowmen, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation" (pp. 493, 494).

Do words like these free a pastor from responsibility to the



conference that hires him? Do they allow an independent ministry to ignore counsel from the administrators responsible for the region where that ministry is located? A look at the historical context of the above warnings will help answer these questions.

The General Conference Executive Committee, which had only three members in 1863, increased over the years until it had 13 members in 1899. Six of these were spread out across North America, and two lived overseas. The few members at headquarters in Battle Creek tried to control even the smallest details in the remotest parts of the world.

At the 1901 General Conference session, Ellen White addressed this impossible situation. She spoke of the growth taking place, and urged, "Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men" (manuscript 43, 1901).

In this context she spoke of "those who would like to exercise kingly power" (*ibid.*). The reorganization in 1901 provided thrilling evidence of God's leading. For a more complete account, and these statements, see chapters 5-7 of *Ellen G. White: The Early Elmshaven Years*.

Today every division and conference has extensive committees. Laypersons participate at the conference level. No longer do decisions at the General Conference—or at any other conference level—rest upon the shoulders of "two or three men."

## Emphasis Upon Unity

The chapter in *Testimonies to Ministers* that contains the "Amenable to God" section also has sections entitled "Necessity of Harmonious Action" and "Unity of Effort," where we find statements such as this: "[Some] declare that they will not take any man's say-so; that they are amenable to no man. I have been instructed that it is Sa-

tan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren" (pp. 488, 489). The author adds that "it is not a good sign when men refuse to unite with their brethren and prefer to act alone" (p. 490).

In the same chapter, the section entitled "Unsanctified Independence" contains suggestions such as the following: "It is our duty to counsel with our brethren, and to heed their advice. We are to seek their counsel, and when they give it, we are not to cast it away, as if they were our enemies" (p. 500). "Let not men yield to the burning desire to become great leaders, or the desire independently to devise and lay plans for themselves and for the work of God" (p. 501).

For a balanced picture of what constitutes too much or too little control, see the entire chapter "Individual Responsibility and Christian Unity."

## Questions That Need Asking

Should the "Amenable to God" section of the chapter be quoted without including something from the section "Unsanctified Independence"? Is that fair to listeners or readers? Is it even honest?

In her role as God's messenger, Ellen White sometimes had to deal with people who tended to be too independent. In 1875 she wrote to Brother A—a minister with "a strong, set will, a very independent spirit" (*Testimonies*, vol. 3, p. 414). He lacked "humbleness of mind" and had "cultivated a combative spirit" (*ibid.*, pp. 422, 423).

Such a person is difficult to advise, for he often won't listen. She wrote him a 20-page letter on individual independence (*ibid.*, pp. 414-434), the last six pages of which deal with the authority of the church. In these she gave him—and us—this warning: "The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church.

If there were no church discipline and government, the church would go to fragments; it could not hold together as a body" (*ibid.*, p. 428).

## A Warning From Paul

In his farewell to the elders at Ephesus, Paul gave a warning that rings down through the centuries to church leaders today. "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. . . . I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears" (Acts 20:28-31).

Ellen White echoes Paul's warnings. "There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God" (*The Acts of the Apostles*, pp. 163, 164). □

Next week: The Use and Misuse of the "Straight Testimony."

\* Unless otherwise indicated, all Bible statements are from the New International Version.



*Joe Engelkemier is a free-lance writer living in Berrien Springs, Michigan. He has taught academy Bible classes and helped in preparation of textbooks for religion classes.*



# Behold His Glory

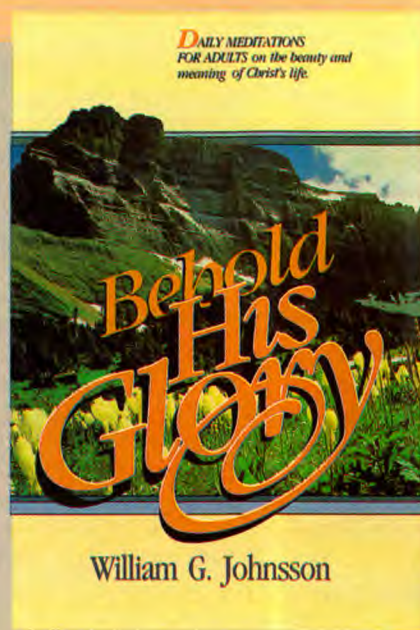
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Martin Weber is director of prayer ministries for the *It Is Written* telecast and conducts Christian Life seminars across North America.

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# December 23 Offering to Build Churches, Schools

If you traveled on a train past 1,000 villages in India, you would find that 950 of those villages have no Christian witness—no church, no Bible, no school, and no hospital of

a number of churches in north India where new work has recently begun. Each church will cost only \$10,000, which includes the price of land. Money stretches in India.

Every \$3 invested meets the expenses of a village pastor in India for one day. Every \$3 pays for the preaching of one evangelistic sermon. Every \$3 given means one laborer can be paid to haul bricks and cement for a church building. Three dollars will also supply a handful of tracts for distribution to those who can read.

Wherever our evangelists preach the gospel, they are able to raise up a new congregation of believers. The Institute for Evangelism and Pastoral Care will

try to develop pastoral skills in the setting of a local church. This center will provide supervised experience in the broad range of local church life and work.

## Lab Churches

Churches in the cities of Hyderabad-Secunderabad will serve as lab churches. Trainees will do pastoral work in a church setting, learning how an ideal church should function. The institute will enroll about 30 pastors per year for a one-year training course.

Khunti School, which needs dormitory additions, has for many years served the educational needs of the tribal young people of Bihar

in east India. Initially established as a residential school for elementary age students, the school was upgraded to offer high school courses. Previously, those who completed elementary school traveled several hundred miles to Falakata in northern West Bengal.

As the constituency grew and young people took advantage of educational opportunities, the mission committees requested that facilities be added and upgraded to fill the needs of these youth. Special appropriations were made available to add classrooms.

The offering this Thirteenth Sabbath will help build extensions to existing hostel facilities and teacher homes—additions that will provide minimum requirements for offering a high school education.

Please don't forget India following this Thirteenth Sabbath. After your offerings have built the chapels, evangelism institute, and dor-



Future residents of the improved dormitories our offerings will provide.

any denomination. India embraces approximately 500,000 villages, only 5 percent of which have been touched by the gospel. Adventists have 156,503 members in India. If we had only one Adventist in every city and village, that would make 500,000 members.

Our penetration among India's languages is likewise scant. India has 16 major languages, with more than 1,600 dialects. The Bible is available in only 74 of these languages and dialects. Since the Oriental Watchman Publishing House produces Adventist literature in only 21 of these, we are without publications in hundreds of Indian languages. This problem is further compounded by a literacy rate of 36 percent.

The Sabbath school offering this Thirteenth Sabbath will help build

*By Janet Leigh Kangas, editor, Mission.*



Students of Khunti School in India

mitory additions, India still needs your prayers that these facilities will provide a Christian witness for the 95 percent of the villages yet unreached.



# Hindu Founds Adventist Hospital on Muslim Land

*Cooperation results in 50-bed facility in India.*

**E**ver since Dr. Dharmavir Bhakt moved to Kholvad in west central India in 1944, he had wanted a hospital for the area. Dinbandhu Adventist Hospital opened February 5, a tangible testimony to Dr. Bhakt's dedication, the philanthropy of many, and the quality of Seventh-day Adventist health care.

For decades Dr. Bhakt served the medical needs of the villagers who lived around Kholvad, in the state of Gujarat. In 1981 he decided to do something about his dream—he began raising money to build a hospital. Dr. Bhakt visited wealthy citizens in the region and traveled all over the world, presenting his dream to businessmen.

He raised \$326,504 before he heard of the plan of a Muslim philanthropist to build a hospital on his land near Kholvad. Dr. Bhakt wrote to the man, Suleman Isajji Dadabhai, who lived in South Africa. Outlining his plans for a hospital, he asked if Suleman would give a portion of his land to the project. He did, turning over 16.4 acres (6.4 hectares) to the Dinbandhu Charitable Hospital Trust.

## Gifts Pour In

As construction began, money for the project came in. Gifts of equipment came too. Someone in Ghana bought an ultrasound device for the hospital, and a Panama-based benefactor outfitted an intensive cardiac-care unit.

As the \$384,123 building neared completion, Dr. Bhakt wondered who would operate the hospital. One of the nine Seventh-day Adventist hospitals in India is located in Surat, 15 miles (24 kilometers) from Khol-

vad. In its 53 years of service, the Surat facility has maintained a fine reputation for loving care to the sick. So Dr. Bhakt asked the Adventists to run the Kholvad hospital.

Negotiations with the Southern Asia Division, through Dr. Timothy Jonahs, director of Surat's hospital, led to an 11-year contract between the Surat Hospital Trust Association of Seventh-day Adventists and the Dinbandhu Charitable Hospital Trust. Dr. Jonahs now directs both hospitals.

## Daily Prayers Allowed

Terms of the contract give the Adventists full governance of medical matters at the hospital, and allow for daily prayers on the hospital premises. However, no patients or their relatives are compelled to join in the prayers, and no religious structure will be built on the hospital grounds. The nine-member board of trustees consists of four members of the Dinbandhu Trust, four Seventh-day Adventists, and a neutral person agreed upon by both parties.

Patients began coming the very first day the modern 50-bed hospital opened. And they keep coming. They find that the Christian nurses are caring and attentive, regardless of social status, and that they easily look beyond religious differences. The hospital serves about 50 villages in the surrounding area, a mostly Muslim population, and offers prompt treatment to victims of accidents on the nearby highway.

Constructed to use natural light and solar heating, the building contains 8 general wards, 16 private rooms, an operating room, a delivery room (named for the Suleman family), an ICCU unit, a doctor's office, and a surgeon's room. Dr. Bhakt plans to build an orthopedic unit and an eye treatment center, as well as housing and cafeteria facilities for the hospital staff.

*By Ray Pelton, associate director, General Conference Health and Temperance Department, as told to Laurie Wilson, editorial secretary, General Conference Publishing Department.*

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## To New Posts

### Regular Missionary Service

**Walter Gabriel Britton**, returning to serve as ADRA/Chile director, Santiago, Chile, **Helda Lucia (Ortiz) Britton**, and three children left August 25.

**Joseph Esley Budd**, returning to serve as builder, Tanzania Union Mission, Arusha, Tanzania, and **Patricia Joy (Blood) Budd** left September 18.

**Perry Dean Burtch**, to serve as dentist, Yaounde Dental Clinic, Yaounde, Republic of Cameroon, and **Monita Jean (Bass) Burtch**, of Loma Linda, California, left September 10.

**Carlos Carrillo Camarena**, to serve as theology teacher, Northeast Brazil College, Cachoeira, Bahia, Brazil, **Elina Naomi (Perez) Camarena**, and two children, of Grand Terrace, California, left August 21.

**Larry Roy Colburn**, returning to serve as administrative field secretary, Far Eastern Division, Singapore, and **Carole Jean (Spalding) Colburn** left September 17.

**William Lee Guth**, returning to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Sharon Kay (Erhard) Guth**, and one child left August 22.

**George Edward Guthrie**, returning to serve as physician/family practice/health director, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Dena Renee (Sherrard) Guthrie**, and one daughter left August 6.

**Claude Gary Hullquist**, returning to serve as physician/medical director, Southeast-Africa Union, Seventh-day Adventist Health Centre, Blantyre, Malawi, **Carolyn Marie (Davis) Hullquist**, and two children left September 1.

**Thomas Patrick Miller**, to serve as director of auditing services, Africa-Indian Ocean Division, Abidjan, Côte d'Ivoire, West Africa, **Vera (Watson) Miller**, and one child, of Calimesa, California, left September 17.

**Elliott Claude Osborne**, to serve as theology teacher, University of Eastern Africa, Eldoret, Kenya, **Sonia Marie (Duroncellet) Osborne**, and five children, of Castro Valley, California, left September 20.

**Albert Floyd Penstock**, to serve as Bible teacher, Konola Academy, Monrovia, Liberia, and **Fern Mae (Sandness) Penstock**, of Kemblesville, Pennsylvania, left September 17.

**Rowena Rosalind Rick**, returning to serve as undertreasurer, Far Eastern Division, Singapore, left August 27.

**Robert Franklin Roberts**, returning to serve as pilot/mechanic, Zaire Union, Lubumbashi, Zaire, **Janice Erlene (Parker) Roberts**, and two children left September 24.

**Glenn Walter St. Clair**, to serve as administrator, Masanga Leprosy Hospital, Freetown, Sierra Leone, West Africa, and **Geraldine (Bicknell) St. Clair**, of Berrien Springs, Michigan, left September 20.

**Stephen Joseph Sharp**, returning to serve as physician/pediatrician, Taiwan Adventist Hospital, Taipei, Taiwan, **Genene Evonne (Peterson) Sharp**, and two children left August 27.

**Keith Alan Snyder**, returning to serve as biology teacher, Indonesia Union College, Bandung, Java, Indonesia, **Elizabeth Ann (Streeter) Snyder**, and one child left August 9.

**Margie Mae States**, returning to serve as accountant, Guam-Micronesia Mission, Agana Heights, Guam, and **Norman Frederick States** left September 18.

**Reginald Todd Swensen**, to serve as computer programmer/technician, Africa-Indian Ocean Division, Abidjan, Côte d'Ivoire, West Africa, and **Wanda May (Shatford) Swensen** left September 14.

### Adventist Volunteer Service

**John Mark Connors**, to serve as teacher, Adventist University of Central Africa, Gisenyi, Rwanda, of Oshawa, Ontario, Canada, left mid-September.

**Thomas Victor Craig**, to serve as physician/surgeon, Andrews Memorial Hospital, Kingston, Jamaica, **Elin (Kvalen) Craig**, and one daughter, of Hagerstown, Maryland, left September 20.

### Adventist Youth Service

**Nereyda Alonso (AU)**, of Chicago, to serve as conversation teacher, Seventh-day Adventist English Language Institute, Seoul, Korea, left August 21.

**Daniel Alves (PUC)**, of Santa Ana, California, to serve as teacher of English as a second language, Central Amazon Mission, Manaus, Amazonas, Brazil, left September 21.

**Sara Roxanne Archer (WWC)**, of Calistoga, California, to serve in radio service, Norwegian Junior College, Royse, Norway, left August 2.

**Jolene Renee Armstead (CUC)**, of Herndon, Virginia, to serve as teacher, Seventh-day Adventist English Language Institute, Seoul, Korea, left June 12.

**Kipling Arthur Beardsley (WWC)**, of Havre, Montana, to serve as conversation teacher, Seventh-day Adventist English Language Institute, Seoul, Korea, left August 21.

**Portia Rae Bidleman**, to serve as kindergarten teacher, Yap Seventh-day Adventist Elementary School, Colonia, Yap, Caroline Islands, left September 21.

**Cassie Mara Dourado Carvalho (CUC)**, of Silver Spring, Maryland, to serve as conversation teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left August 21.

**Carl Victor Chant (SC)**, of Ooltewah, Tennessee, to serve as teacher, Anderson School, Gweru, Zimbabwe, left September 1.

**Kirk Christison (CaUC)**, of College Heights, Alberta, to serve as assistant dean, Stanborough School, Stanborough Park, Watford, Hertfordshire, England, left September 3.

**Erin E. Clark**, of Stroudsburg, Pennsylvania, to serve as teaching assistant, Africa-Indian Ocean Division office, Abidjan, Côte d'Ivoire, West Africa, left September 21.

**Robert Roy deCastro (CUC)**, of East Patchogue, New York, to serve as elementary teacher, Truk Seventh-day Adventist School, Moen, Truk, Caroline Islands, left August 7.

**Monique Adele Dower (AU)**, of Berrien Springs, Michigan, to serve as catering/housework assistant, Broomhill Conference Center, Devon, England, left September 12.

**Aristede Casaderal Dukes (AU)**, of Lockport, Illinois, to serve as conversation teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left September 8.

**Brian Ermshar (WWC)**, of Battle Ground, Washington, to serve as builder, ADRA, Bangladesh Union Mission, Dhaka, Bangladesh, left June 12.

**David Edwin Dwight Ermshar (PUC)**, of Ukiah, California, to serve as teacher of English as a second language, Central Amazon Mission, Manaus, Amazonas, Brazil, left September 21.

**Claudia Leticia Escamilla (CaUC)**, of College Heights, Alberta, to serve as secretary, Bolivia Adventist Junior College, Cochabamba, Bolivia, left in May.

**Lyle Andrew Goodson**, of Monument Valley, Utah, to serve as conversation teacher, Seventh-day Adventist English Language Institute, Seoul, Korea, left September 2.

**Melanie Adele Greaves**, of Sardis, British Columbia, to serve as teacher, Belize Mission, Belize City, Belize, left September 20.

**Ashley Elizabeth Hall (SC)**, of Gentry, Arkansas, to serve as elementary teacher, Ebeye Seventh-day

Adventist School, Ebeye, Marshall Islands, left August 9.

**David Hall (WWC)**, of Clackamas, Oregon, to serve as secondary physical education/mathematics teacher, Pohnpei Adventist High School, Kolonia, Pohnpei, Caroline Islands, left August 9.

**Theresa Harvey**, of Hermiston, Oregon, to serve as teacher, Saipan English School, Saipan, Mariana Islands, left August 28.

**Dannielle Harwood (PUC)**, of Englewood, Colorado, to serve as music coordinator, Skodsborg Physiotherapy School, Skodsborg, Denmark, left September 27.

**Michael Louis Hess (PUC)**, of Auburn, California, to serve as well driller, ADRA, Thailand Mission, Bangkok, Thailand, left June 19.

**Jody Kay Humphrey**, of Indianapolis, Indiana, to serve as Bible teacher, Marshall Islands Mission Academy, Majuro, Marshall Islands, left August 9.

**Setsu Iwasaki (LLU)**, of Gardena, California, to serve as conversation teacher, English Language Schools of Thailand, Bangkok, Thailand, left June 13.

**Lance Eugene King (WWC)**, of Sultan, Washington, to serve as teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left June 12.

**Thyra Siobhan Kinney (WWC)**, of Lakeview, Oregon, to serve as occupational and physical therapist, Roundelwood Health Center, Tayside, Scotland, left June 13.

**Flordelino Nonong Lagundino (CUC)**, of Dunnsville, Virginia, to serve as conversation teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left August 21.

**Lizette Evelyn Mendoza (LLU)**, of Riverside, California, to serve as technician, Adventist World Radio-Europe, Forli, Italy, left September 3.

**Douglas Edward Miller (PUC)**, of College Place, Washington, to serve as assistant dean, Danish Junior College, Dagaard, Denmark, left August 7.

**Vincent Minden (WWC)**, of Vancouver, Washington, to serve as conversation teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left September 10.

**John A. Norman II**, of Newville, Pennsylvania, to serve as secondary teacher, Palau Mission Academy, Koror, Palau, Caroline Islands, left September 26.

**Eric Edwin Russell Oakley (WWC)**, of Saanichton, British Columbia, to serve as builder, ADRA, Bangladesh Union Mission, Dhaka, Bangladesh, left June 12.

**James J. Park (LLU)**, of Woodland Hills, California, to serve as conversation teacher, Seventh-day Adventist English Language Institute, Seoul, Korea, left August 21.

**Susan Renee Penner**, of Victoria, British Columbia, to serve as teacher, Belize Mission, Belize City, Belize, left September 20.

**T. Scott Phillips, Jr. (WWC)**, of College Place, Washington, to serve as builder, ADRA, Bangladesh Union Mission, Dhaka, Bangladesh, left June 12.

**Jay Michael Pierce (WWC)**, of Battle Ground, Washington, to serve as builder, ADRA, Bangladesh Union Mission, Dhaka, Bangladesh, left June 12.

**Dana Lynne Pomeroy (AU)**, of Cedar Lake, Michigan, to serve as teacher, Yap Seventh-day Adventist Elementary School, Colonia, Yap, Caroline Islands, left August 9.

**Heidi Ruth Satelmajer (AUC)**, of Union Springs, New York, to serve as assistant dean, Iceland Secondary School, Thorlákshöfn, Olfusi, Iceland, left September 13.

**Jason Crandall Smith (WWC)**, of Redlands, California, to serve as builder, ADRA, Bangladesh Union Mission, Dhaka, Bangladesh, left June 12.

**David William Springer (WWC)**, of Auburn, Washington, to serve as conversation teacher, English Language Schools of Thailand, Bangkok, Thailand, left September 27.



# "I WAS BORN HERE"

With the fall of Adam and Eve Lucifer felt sure things were going his way. These humans had doubted God and chosen to believe him! At long last he would be vindicated for his two longstanding charges against God.

First, he had always said that the law was unjust, impossible to keep. God was demanding service while withholding privileges and information vital for happiness.

Second, God would never forgive a violation of His law. Any who dared cross Him were doomed.

With Adam and Eve in tow Lucifer had Exhibit A. Conclusive proof. His speech was ready. He would tell God, "You have no business on this planet. This is my place. The inhabitants here have chosen me and rejected You. Be gone!"

God would be in a bad spot to overlook sin. That would justify the first claim that the law was impossible to keep. And if God destroyed sinners, it would justify the second claim—that God was harsh and unloving.

## Press Conference

With earth as a beachhead, Lucifer could already imagine conquering the universe. The next move was God's. Lucifer waited. As God stepped into Eden one day he anticipated a celestial declaration of war.

But no one—not the angels, not Adam and Eve, not Lucifer himself—anticipated the substance of the press conference. *A birth announcement.* God would be born here.

Lucifer had intended to throw God out. "People here serve me," he argued. "Get out! You have no right here."

To this God agreed. He would not force His way in. He would be born here. Anyone born here becomes a citizen, a member of the family. Anyone born human has a right to live here and call this place home. Lucifer had not been born here; probably he would not be willing to even if he could.

But God could and would.

This plan had not emerged at some rapidly convened council in heaven. The contingency plan had been coestablished with the creation of the world. For, as Scripture says, redemption awaits those who

## No one anticipated the surprise press conference in Eden.

accept "the Lamb slain from the foundation of the world" (Rev. 13:8).

God made man and woman in His image, giving them the freedom to choose: to exercise creativity, individuality, the power to think and to do. And from the beginning God knowingly took a chance that those so lovingly created might rebel.

## Option to Save

From the very beginning God created an option to save. He would become one of us. He would become a citizen with the rights of citizen-

ship. No one could say, "You have no right here."

Lucifer stood stunned. How do you fight a birth announcement?

Adam and Eve now realized Lucifer had lied. God did really love them, would forgive them, and would personally make it possible for them to meet the requirements of the law. But more than that, God did not ask His children to become something that He was unwilling to become. God so loved us that He created us in His image—and promised to become *one of us*.

God is not an intruder. Even today God enters by invitation, not force. Lucifer is exposed for who he is—a force without scruples, one who possesses, controls, destroys. Without help, we don't stand a chance against him.

Enter the Babe of Bethlehem. He is one of us. He will intervene. His option to save cannot be denied by the evil one, but only by our own choice.

*O holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in—  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell—  
Oh, come to us, abide with us,  
Our Lord Immanuel!\** □

\*Phillips Brooks, 1868.



Gary Patterson is assistant to the president of the North American Division.

BY GARY PATTERSON



# *Season's Greetings*

from the  
*Adventist Review* staff

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