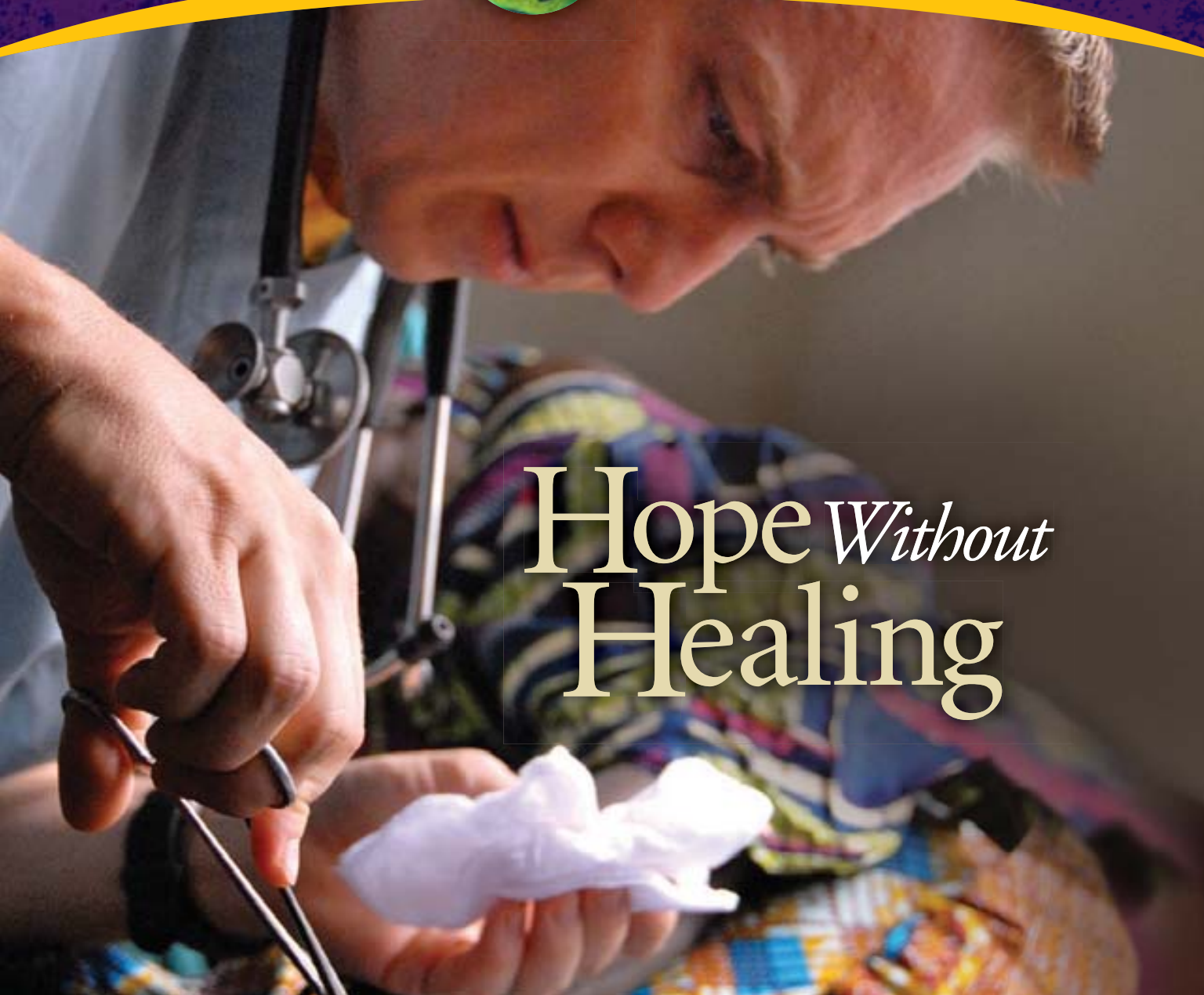


The International Paper for Seventh-day Adventists

May 2012

ADVENTIST WORLD



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8 Ancient Region
in a New Way

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Place

ADVENTIST WORLD

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On the cover: HEALING MINISTRY: Dr. Olen Netteburg offers healing and hope to his patients in spite of inadequate facilities and scant supplies at Béré Hospital in Tchad, Africa.

PHOTO BY ADAM HERNANDEZ

A Healing Presence

A hundred stimulating Sabbath school discussions that try to answer the question “Why does God allow suffering?” melt away in the midnight silence of another hospital waiting room. We speak softly; we hold each other’s hands; we move repeatedly to prayer.

If there is a helpful answer to the burdened cry of so many hearts, it will be found in the embrace of a fellow believer who holds you, hears you, and waits with you through dark hours. The thing we want most when we are afraid or in pain is the presence of someone who knows the Savior.

Around the world of Adventism there are tens of thousands—probably millions—of such men and women, ministering the grace and comfort of the Healer in waiting rooms, hospital wards, and Sabbath school classes. No theological or philosophical thing they might say in those difficult moments matters half so much as that they share the compassion of Jesus with an arm around the shoulder or a whispered word of prayer. Love knows how to be quiet, how to wait, how to point the hurting one toward the promises of the unfailing One.

As you read this month’s cover feature, “Hope Without Healing,” take the opportunity to pause and pray for those who offer frontline care to the world’s hurting and wounded—thousands of Adventist physicians, nurses, counselors, relief workers, chaplains, and pastors in nearly 200 nations. Pray not so much for the words they will say as they witness the suffering or pass through it themselves, but that they will themselves be held as they hold so many others.

He in whom “all things hold together” (Col. 1:17, NIV)* will soon return. And in His everlasting embrace, we will find the most satisfying answer possible to the age-old question that begins with “Why?”



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WORLD REPORT

Adventist Mission School *Notes 75 Years*

■ Every school day approximately 220 children cross the border from Mexicali, Mexico, to enter the U.S. at Calexico, California, about 120 miles east of San Diego. The two towns, sister cities, share something else: education provided for youngsters by a Seventh-day Adventist mission school that recently marked its seventy-fifth anniversary.

The commemoration included a worship service with a sermon by a former teacher, Bernardo Sámano, an afternoon concert featuring the reunion of the school’s Mission Singers musical group, and an evening fair at which funds were raised for school needs. Although some of the more than 100 alumni who came to commemorate the occasion traveled from as far away as Lincoln, Nebraska, and Washington, D.C., most who came were from nearby, in Mexico. Located 20 feet from the international fence and only two blocks from the Mexico-U.S.A. border crossing, Calexico Mission School (CMS) has been fulfilling its purpose of sharing the gospel since 1937.

“The school sits as a mission right on the fence between the United States and Mexico. Many students that have [attended] the school have gone on to become leaders in our church,” said Alan Bohman, a former CMS principal.

What began as a 30-student, one-teacher classroom blossomed into a K-12 Adventist institution that once boasted a student population of more than 400, and currently enrolls 275. Most parents send their children to CMS so that they can receive a United States education and learn English, but teachers and staff of the school convey far more than the basics. Approximately 90 percent of the student body is not Adventist, but come to the school for its educational excellence. While there, more than a few of these students embrace the Adventist message. —with information from Nic Lindquist, Calexico Mission School



ACADEMY ANNIVERSARY: Alan Bohman, left, a former principal of Calexico Mission School, interviews Alfredo Loreto, a CMS student from 1965-1966, during a reunion honoring the Seventh-day Adventist institution’s seventy-fifth anniversary.

CMS

Wilson Visits Rwanda, Announces Church Expansion

■ Seventh-day Adventists in Rwanda are committed to bolstering society and bringing unity and reconciliation to the East African

Continued on next page ▶

WORLD REPORT

nation, General Conference president Ted N. C. Wilson said at a March 3, 2012, Sabbath worship service at Amahoro National Stadium in Kigali.

Wilson commended the spirit of camaraderie he observed. The nation continues to heal after genocide claimed the lives of as many as 800,000 people in 1994. The region has experienced intermittent war for decades between Hutu and Tutsi ethnic groups.

Several government officials, including Prime Minister Pierre Habumuremyi and Kigali mayor Fidele Ndayisaba, were present for worship services, which drew a congregation of more than 30,000 people.

Wilson reminded government representatives that the Seventh-day Adventist Church is committed to supporting Rwandan society through education, health, and spiritual programs. The General Conference president also took the opportunity to



FOUNDATION STONE: Prime Minister Pierre Habumuremyi of Rwanda (second from left) joins General Conference president Ted N. C. Wilson and East-Central Africa Division president Blasious Ruguri to lay foundation stones for a satellite campus of the Adventist University of Central Africa. Wilson visited Rwanda in March 2012 as part of a regional itinerary.



DEAF BAPTISM: Baptismal scene as deaf individuals in Kenya are welcomed into the Seventh-day Adventist Church. A total of 38 deaf converts were baptized during a recent visit by deaf ministry leaders.

LARRY EVANS

thank national officials for protecting religious liberty in the country.

“May it always be said that the country of Rwanda provides religious freedom for all its people,” Wilson said, citing the government’s policy to allow Seventh-day Adventists to complete their national community service on Sunday rather than Saturday, the Bible Sabbath.

Earlier in the week Habumuremyi joined Wilson in laying the foundation stone for an expansion of the Adventist University of Central Africa. The new School of Science and Technology in Kigali will “help advance God’s work,” Wilson said, adding that the extension campus will serve many Rwandans in the community, not just Adventists.

—with information from *Adventist News Network*

Kenyan Deaf Rejoice at Ministry Visit, Baptisms

■ Dozens of deaf people in Kenya were baptized in mid-February, during a visit by denominational leaders who specialize in reaching this population group. The visit and the baptisms were a welcome sign of recognition for a community that is not always well supported in the church (see “Do We Hear Them?” February 2012).

Larry Evans, International Deaf Ministries liaison at the General Conference of Seventh-day Adventists, organized a visit featuring several deaf ministry leaders, John Blake of Gospel

Outreach Deaf Ministry from Canada; David Trexler of Three Angels’ Deaf Ministries; and Thompson Kay, a director of Team Education Centre. With Paul Muasya, East African Union president, the group spent 11 days visiting deaf ministries throughout Kenya. First stop was the DOOR (Deaf Opportunity Outreach) International regional headquarters in Ongata Rongai, near Nairobi. The ministry, which is connected with Wycliffe Bible Translators, translates sections of the Bible into sign language for Africa and Asia.

Next, the group traveled to Mombasa for the wedding of two deaf Seventh-day Adventists, groom Dickens Otieno and bride Lydia Khakay. In attendance were many deaf people from Mombasa, Nairobi, Kisumu, and Nakuru.

In a Sabbath morning message, Evans urged the congregation to support the work to reach deaf individuals, as well as deaf members. On Sabbath afternoon deaf Adventists made several presentations including songs and testimonies in sign language. Deaf church members participated during the divine service—the children’s story was given by a deaf woman, and during Sabbath school deaf members conducted their own lesson discussions.

Over the next two days the group visited several schools for deaf people and observed the two baptismal ceremonies performed by local pastors. —with information from *Catherine Nyameino-Ontita, East African Union*

COURTESY ECD

MARK A. KELLNER, *news editor*

Scholars, Leaders to Meet in Israel

Bible conference will discuss biblical anthropology, tours highlight historic sites

More than 300 Seventh-day Adventist Bible scholars, university and seminary professors, and church leaders from around the globe will converge on two locations in Israel in June for an international Bible conference. The periodic meetings, previously held in 1998 and 2006, are designed to promote theological cohesion in the global Adventist movement, active in more than 203 countries.

General Conference president Ted N. C. Wilson, presidents of the 13 world church divisions, and other leaders are expected to join the conference and tour.

“This is the largest international Bible conference ever, with more than 330 theologians and top administrators from more than 60 countries,” said Clinton Wahlen, an associate director of the church’s Biblical Research Institute (BRI), which is organizing the event. “There are 70 presentations on human nature, death, and the growing influence of spiritualism, many of which will ultimately be published in a major scholarly volume on the subject. This conference represents another important step in building theological unity worldwide.”

Delegates will also tour a number of historic and Bible-related sites in Israel,



MARK A. KELLNER

SEA OF GALILEE: View of the Sea of Galilee from Kibbutz Ginosar

and with good reason, Wahlen said. “Adventists are a people of the Bible, and it is important for us to be better acquainted with the land of the Bible.” Noting that “in the past 15 years a number of highly significant archaeological and epigraphic [inscription-related] discoveries have been made,” Wahlen said that the opportunity to see history firsthand will likely enhance participants’ understanding and presentation of Bible truths.

The conference is expected to begin June 11 at Kibbutz Ginosar, which is on the shores of the Sea of

Galilee, and conclude 10 days later in Jerusalem. The group will celebrate the Sabbath on June 16, not far from where Jesus and His disciples would have worshipped in Jerusalem.

The BRI has issued a call for papers to be presented at the conference, with biblical anthropology as the theme: “A total of 12 plenary sessions are planned, some exploring the theme [of biblical anthropology] in connection with the ancient Near East, the Old and New Testaments,

Continued on next page ▶

WORLD REPORT

Greek philosophy, Judaism, Christian history, culture, and contemporary theology. Other plenary sessions will deal with ministry in an age of spiritualism, creation, evolution, human nature, and death and hell in Scripture. There will also be 54 additional papers, presented in six parallel sessions,” the group’s Website stated.

Along with the conference, as noted, will be the opportunity to visit many biblical sites, which this reporter was able to do in September 2011 on a press tour organized by the Israel Ministry of Tourism and El Al Airlines. Kibbutz Ginosar’s location on the *Galil*, as Israelis refer to the Sea of Galilee, was key to the 1986 discovery of the remains of a first-century fishing vessel now called the “Jesus Boat,” which is on display at the kibbutz. Behind the display is a rather amazing tale, as visitors to Ginosar discover.

The Jesus Boat story began with a rusty old nail, poking up in the dried-out bed of the shore of the Galilee. Usually, high water levels would obscure that patch of land, but 1986 was a bit dry. The nail caught the attention of brothers Moshe and Yuval Lufan, fishermen who lived on the kibbutz, and they kept probing the moist earth. One step led to another, and, finally the discovery of the remains of a fishing boat seemingly from the first century A.D. Careful excavation (by hand) was undertaken, and eventually the boat was sealed in polyurethane and transported to the Yigal Allon Museum at the kibbutz. Carefully preserved under wax, it’s now on display.

Carbon dating authenticated the boat’s history: it really is from the first century. No one can prove who owned the boat, or who sailed in it. But there is one interesting fact: there are 12 different kinds of wood used in this



THE “JESUS BOAT”: First-century boat fragments preserved and on display at Kibbutz Ginosar, where the first portion of the 2012 International Bible Conference will be held.

MARK A. KELLNER

boat, a number that corresponds to the 12 tribes of Israel.

There are, of course, numerous other sites to experience in northern Israel, where Ginosar is located. Nazareth, Jesus’ boyhood home, offers the chance for a look at the “first-century village” re-creation there.

The BRI group is likely to visit Capernaum, which is the Roman (Latin) name for *K’far Nahum*, or the Village of Nahum. Capernaum was home to Simon Peter and his family, and a place in which Jesus performed several miracles and from which He and His disciples went throughout the Galilee region. “Nahum” was a common name in Israel, so there’s no known connection between K’far Nahum and the prophet Nahum, whose book is in the Old Testament. But it is helpful to



HANDS OF A CARPENTER: Re-enactor at the historic Nazareth Village first-century site in Israel

MARK A. KELLNER



MARK A. KELLNER

SYNAGOGUE AT CAPERNAUM: Ruins of a synagogue believed to have been constructed on the site of the first-century synagogue where Jesus and His disciples prayed.

remember the Hebrew name of this village, and the fact that by the fifth century A.D. (and earlier) it was a Jewish town, despite the Roman name by which it is widely known.

Why is that important? It helps us understand why the fifth-century synagogue in Capernaum was so large a structure. A few columns, walls, and rows of seats (along the wall areas and not arranged as modern pews) remain, and the site draws thousands of visitors annually. The fifth-century structure sits atop ruins of older, similar buildings, which leads many to believe this was also the site of the first-century “house of meeting,” or *beit kneset*, where Jesus worshipped. Before its destruction in A.D. 70, there was only one place where Jews worshipped—the Temple in Jerusalem. Local assemblies were houses of meeting (*beit kneset*) and/or houses of study, known as *beit midrash*.

Jerusalem, where half of the Bible conference events will take place, is naturally a focal point for Christians worldwide. During this reporter’s visit in 2011, our tour group first went to the Mount of Olives, overlooking the eastern side of the “Old City” and the Temple Mount. Both Jewish and Muslim cemeteries line opposite sides of

the Kidron Valley looking down from the mount, and the Dome of the Rock, part of a centuries-old Islamic complex atop the even older Temple Mount, dominates the skyline.

From here, Jesus looked out at Jerusalem and wept, knowing, as He did, its fate. You can read it in Luke 19: 41-44: “As he approached Jerusalem and saw the city, he wept over it and said, ‘If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes’” (NIV).

And on this large hill Jesus prayed before His betrayal, arrest, trial, and crucifixion, as we read in Matthew 26: “He fell with his face to the ground and prayed, ‘My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will’” (verse 39, NIV).

In the church site designated as the “Garden of Gethsemane” there’s a lot to see, including a fenced-off section of the garden in which some very old olive trees can be found. As they age, olive trees grow thicker in their trunk, not taller. Just how old are these olive trees? No one can say for sure. But it’s nice to imagine that perhaps one tree on this mount may have witnessed the agony of Jesus.

Our tour group also visited the Israel Museum complex, which includes a model of Jerusalem as it looked in A.D. 66, some 33 years after Jesus’ death and resurrection, and four years before the destruction of the Temple by the Romans. The model, which is displayed outdoors, gives a tremendous perspective to historical views of the Old City, because one sees the whole area, spread out, in a way not possible while walking the streets.

Inside the Shrine of the Book, fragments of many of the Dead Sea scrolls found in Qumran, Israel, are on view, as well as a complete scroll of the book of Isaiah. The scrolls were copied by the Essenes, a Jewish sect, and are remarkably consistent with later manuscripts of the Old Testament books represented. This can give believers even more confidence in the authority of God’s Word.

Numerous other sites await visitors, from the “Kotel” or “Western Wall” remains of Solomon’s Temple to historic places linked to events in Jesus’ life. The very atmosphere of the Old City evokes a time and tempo vastly different from the hard-charging life of much of the modern world.

Many Christians describe their visit to Israel as a “transforming” experience. While each attendee will have their own personal reactions to what they see in Israel, the fact that this Bible conference is placed in the land where Jesus walked and taught will doubtless provide educational opportunities lasting far longer than the 10-day conference and tour itself. ■
—portions of this article appeared in the author’s “Israel Sojourn” blog, online at <http://bit.ly/wVIJni>



For the Adventist Review: 2006 Bible Conference Report, visit <http://bit.ly/GBotif>

By TED N. C. WILSON

REACHING

an Ancient Region *in a*

The lands of the Bible still need its message.

The Great Commission given by Jesus, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19), is an enduring mandate that we are to follow in every part of the world until the end of time. It has been the mission statement of the church since its beginning. And while the call itself is enduring, *the way* in which it is carried out has been adapted for various times and places.

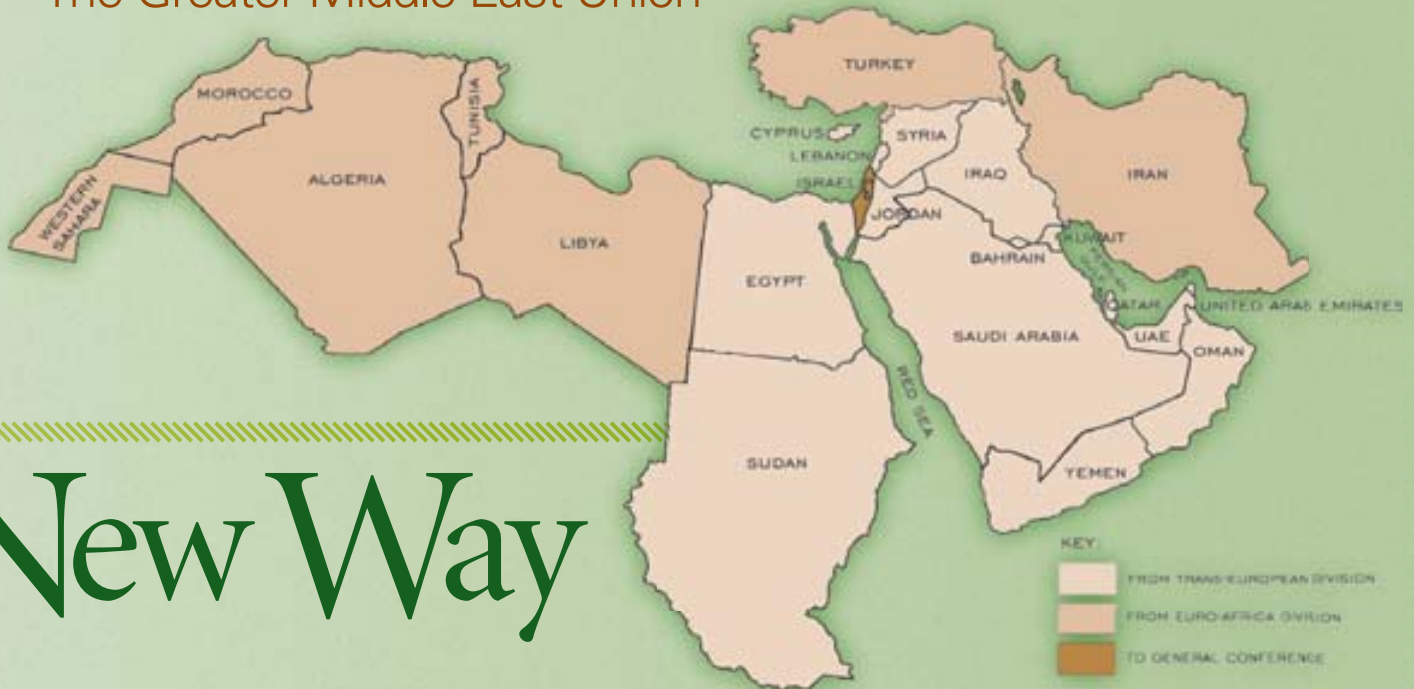
One such place is the region of the Middle East. For various reasons in the past, the church was more vibrant, with stronger membership growth. However, there are always dynamics that seem to affect church growth and opportunities. In the more recent past some Christians in the Middle East, including Seventh-day Adventists, have, for certain reasons, left the region for places that offer greater opportunities to live their faith without hindrance. As a result, the indigenous Seventh-day Adventist membership in the Middle East is consider-

ably diminished. This has made it more difficult for the church, because a church’s witness is strengthened by having a growing group of witnesses.

A Strategic Plan

Searching for ways to meet these particular challenges, the Greater Middle East and Mediterranean Survey Commission was formed in 2010 to study the work of the church in that region. After analyzing the historical, demographic, and statistical data, the commission gave its report to the Annual Council delegates on October 9, 2011, recommending that the countries of the Middle East be attached directly to the world church headquarters as the Greater Middle East Union (GMEU). Prior to this action administrative oversight of these countries was divided between two world divisions, Trans-European and Euro-Africa. While the church is grateful for the positive ways in which these divisions helped to foster and nurture Seventh-day Adventist activities in the Middle East, the survey commission reported that having this region united directly under the world

The Greater Middle East Union



New Way

headquarters would be conducive for church growth in the region, as well as provide certain logistical advantages. It would also group countries together that have similar cultures (see map).

Focal Point for World Church

With these administrative changes the Middle East is now a focal point for the entire world church. I encourage all our members to take a strong interest in sharing the wonderful Advent hope with the more than 500 million people who live in the territory of the Greater Middle East Union. These precious and wonderful people are children of God, and they have likes and needs just like the rest of us. It is our privilege to carry this great burden and be passionate about the good of the people in some of the oldest civilizations on the planet.

Our great task today is to try to rebuild a foundation of witnesses in this region and share our important message of hope through every possible means. We want to assist local communities, guide people in finding meaning and purpose, and help them

experience life in all its fullness—physically, mentally, socially, and spiritually.

Growing Up in Egypt

This is not just an administrative matter for me. I identify closely with this region, since I grew up in Cairo, Egypt. My earliest memories have to do with this area that at times is called “the cradle of civilization.” Places such as Libya, Lebanon, Italy, and Egypt comprised my entire world, and until about the age of 8 I never left that world.

When you grow up in a particular culture, you are influenced by many things that stay with you for life. Middle Eastern food is still my favorite. I remember eating *ta'miyya* (Egyptian falafel) and going with my mother to buy freshly roasted corn on the street corner. It was delicious! And the memory of drinking pure fresh mango juice in Cairo has stayed with me as a highlight of what God has produced in that fertile Nile delta.

The Middle Eastern culture is a very ancient and intricate one. Arabic is one of the most beautiful and expressive languages in the world.

The wonderful benefits of learning the culture of another part of the world are beyond any educational experience. And I have learned that the greatest asset of the Middle East is its people. True, the Middle East has oil reserves and antiquities, but the real resource of the Middle East is the population—its people.

The Middle East is currently going through certain social and political changes. However, even in the midst of change we are still tasked with the bigger goal of fulfilling the gospel commission. This is an enduring goal—with an adapted strategic method.

How You Can Be Involved

There are several ways you can help fulfill the Great Commission in this region of the world. First and foremost, keep the Greater Middle East area high on your prayer list. Pray for the dedicated church members, pastors, and leaders we have in that area. Pray that they will stand firm for the Lord and give a positive, loving witness to those around them. Second, you can participate by being faithful with your tithe

and mission offerings—such as Sabbath school offerings and the World Budget Offering, which support the work in the Middle East and around the world.

In addition, you can support special initiatives that will be announced to assist with various unique opportunities. Individuals or local churches can decide to help sponsor a particular program. Children's Sabbath schools can have a mission emphasis on the Middle East, the place where Jesus grew up. There are all kinds of ways to help our children know that they need to think about and pray for this special area of the world.

You, your congregation, or conference can contact the General Conference Secretariat for information about how you or your group can help with various projects in the Middle East region as either employees or volunteers.

Access for Everyone

The Middle East is a special place where people face various challenges. Current developing events in the region can open new opportunities to assist those who normally wouldn't be open to hearing a message of hope from the Seventh-day Adventist Church. It remains to be seen what direction these situations will take, but we do know that during a time of change, people are more open.

Please pray that God's church will use these opportunities to maximize the current receptivity in that important and ancient region. Pray that people might have access to God's precious words of hope, salvation, and redemption as the three angels' messages are proclaimed, pointing to Christ's soon second coming. ■



Ted N. C. Wilson is president of the General Conference of Seventh-day Adventists in Silver Spring, Maryland, U.S.A.



A One-Day Church

Mazira, Malawi

Thousands of One-Day Churches have been built around the world over the past two years, each one funded by donations from caring Christians. This letter from James Jones, a One-Day Church donor, describes the blessings of giving:

"When I was first able to donate for a church, my secret hope was that someday I might be able to visit the church. It was something the Lord put on my heart to want to do.

"When I received the e-mail describing where the Lord had used my funds to provide a new church building, I immediately located Mazira, Malawi, on my map of Africa and began dreaming the impossible.

"Then, a month later, our Lord invited me to go on a mission trip with Share Him and Quiet Hour Ministries to Makawsa, Malawi, 25 miles from my One-Day Church in Mazira! I could hardly believe that God had answered my prayer so clearly.

"I booked my trip in January 2011 and prayed every day for God to use me when we would go to Malawi in August.

"Our ministry efforts for His kingdom were greatly blessed. After three weeks of meetings 1,064 precious souls were baptized, and I had fallen in love with the people of Malawi.

"On the last Sunday, with the help of some of the wonderful new friends I had made, I was able to visit Mazira and see the One-Day Church the Lord had used me to provide. It was the greatest answer to prayer I have personally ever experienced.

"To think that God brought me thousands of miles to meet those He used me to bless was awe-inspiring. For me to stand with a crowd of fellow church members in the church the Lord had used me to build was an even more incredible blessing.

"Thank you, Maranatha and ASI, for all you do for His kingdom. I pray that He will continue to use you in great and mighty ways."



DICK DUERKSEN



The One-Day Church program is a collaborative effort between the Seventh-day Adventist Church, Adventist-laymen's Services and Industries (ASI), and Maranatha Volunteers International. These stories come to you each month from Maranatha's assistant to the president and official storyteller Dick Duerksen.

Huffing and Puffing About Tobacco



By ALLAN R. HANDYSIDES and PETER N. LANDLESS

Would you please discuss one or more of the major health needs of the world, such as tobacco addiction? I think we focus too much on our selfish, personal health issues.

Ministry, by definition, has to serve need. When Ellen White penned her inspired words that Jesus came “as the unwearyed servant of man’s necessity,”¹ she defined the ministry of healing. Today we are apt to find health ministry marching to the tune and beat of many bandmasters.

Several health issues do require our attention. One is the worldwide tobacco epidemic. Individual smokers may rebuff any attempt to help them quit smoking, yet society as a whole can benefit from our collective involvement in the societal problem and need.

Dr. Gro Harlem Brundtland, former director-general of the World Health Organization (WHO), said, “Tobacco is one of the greatest emerging health disasters in human history.” Such problems are best attacked by public health strategies. Regulation of the tobacco industry is more likely to give better results than a one-on-one approach. As Matthew L. Myers, president of the international Campaign for Tobacco-free Kids, said: “It is mind-boggling that a product as destructive to the human body as the cigarette remains almost completely unregulated to protect health and safety.”

As Adventists, we need not only to discuss the problem but also to engage

in the campaign to curb tobacco’s range. We should collectively and collaboratively support the banning of smoking in all enclosed work and public places. All buildings and transportation vehicles need to be free of tobacco’s poisonous fumes. We can join our representatives in various levels of government urging such reform. Increasing tobacco taxes reduces its usage, and a 10 percent rise in the real price of tobacco worldwide would prevent a minimum of 10 million tobacco-related deaths.²

We also must continue to offer individuals help in smoking cessation, recognizing that appropriate medication has been shown to double the number of people who successfully quit smoking. We should cooperate with physicians in planning our smoking cessation programs. Our pulpits need to be used to warn members, youth, children, and the public of the dangers of tobacco.

Most smokers are hooked while still teenagers, so let’s not be afraid to support the enforcement of bans on tobacco promotion and advertising targeted toward youth.

It was Mahatma Gandhi (1869-1948) who said, “We must become the change we want to see.”

The tobacco industry has been

relentlessly promoting tobacco, but even more insidious has been the use of the power of its advertising dollars to dissuade lay journals from reporting on smoking’s detrimental health effects.

The industry also is targeting Asia and Africa, whose teeming populations represent fertile fields for enslavement and profit. Worldwide, one in 10 adults dies a tobacco-related death. Women and children as well as men are being bound to a habit that will hound them for their shortened lives.

It’s vital that we, as Adventists, stop huffing and puffing *about* tobacco, and do something that will meaningfully curtail the huffing and puffing of tobacco by our youth. Let’s begin by becoming a caring, concerned mentor for some child or youth. Friendship counts more than any advice or preaching.

Let us work like Jesus, addressing need and seeking to help one another. More than 50 percent of the world’s nations do not have even the most minimal tobacco controls in place. There is a need and a place for Adventists to get involved. We should align with others pursuing control of this pernicious and addictive product.

Perhaps Adventists can once more become the head, not the tail, in promoting this global attack on tobacco. ■

¹ Ellen G. White, *The Ministry of Healing*, p. 17.

² World Bank, *Curbing the Epidemic*, p. 39.



Allan R. Handysides, a board-certified gynecologist, is director of the General Conference Health Ministries Department.

Peter N. Landless, a board-certified nuclear cardiologist, is associate director of the General Conference Health Ministries Department.

By LYNDELLE BROWER CHIOMENTI



Timmer

Obedience

“Timmer! Come!”

“Timmer! COME!”

“No, Timmer! Come back here!”

“Leave Barkley alone!”

TIMMER! COME!”

Of the six dogs I’ve owned, Timmer has been one of the most difficult to train. A happy, gregarious fellow who enjoys the company of humans and his fellow canines, he can aptly be described as having attention deficit disorder. The sights and smells of obedience class, the park, the car, the kitchen, the backyard—anyplace—are much more appealing than obeying the three basic commands all dogs should learn. These commands are “come,” “sit,” and “stay.”

While musing over my frustration with Timmer one night as I was driving home from the obedience training session, I suddenly realized that just as a dog must learn to come, sit, and stay in order to be a good canine citizen, so we must learn these same commands in order to be good citizens of Christ’s kingdom. And generally speaking, it isn’t any easier for us to learn them than it is for a wiggly puppy.

Lesson 1: Come to Jesus

Let’s begin with the “come” command. In Matthew 11:28 Jesus gives us an invitation. “Come to me, all you who are weary and burdened, and I will give you rest” (NIV).¹ This invitation is “the gospel call; whoever will, let him come. All who thus come will receive rest as Christ’s gift, and obtain peace and comfort in their hearts. But in coming to him they must take his yoke, and submit to his authority. They must learn of him all things, as to their comfort and obedience. He accepts the willing servant, however imperfect the services. . . . Such is the Redeemer’s mercy; and why should the laboring and burdened sinner seek for rest from any other quarter? Let us come to him daily, for deliverance . . . from sin and Satan, from all our cares, fears, and sorrows. . . . Come to Jesus to find rest for your souls.”²

Lesson 2: Sit at the Feet of Jesus

Once Timmer learned to come, it was important that he learned to sit. So it is with us in our relationship with Christ. In John 6:1-3 we read that because of the miraculous healings Jesus was performing, a large crowd followed Him as He traveled

to the other side of the Sea of Galilee. Once there, He went up the mountain where He sat with His disciples. People did not just sit with Jesus—they stayed with Him mentally and listened carefully.

In Luke 10:38-41 Mary sat at the feet of Jesus and listened to Jesus’ teaching while her sister Martha scurried around the kitchen, dealing with all the preparations that she felt had to be made. When Martha complained about Mary’s lack of interest in these preparations, Jesus said to Martha: “Martha, Martha,” “you are worried and upset about many things, but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her” (verses 41, 42, NIV).

When we visit people, either in their home or in their office, sitting down implies a willingness to stay awhile. We signal that we want to be friendly and that we care about our relationship with them. So when we sit down with God, we are communicating that we want to spend quality time with Him. We are not in a hurry and are willing to set aside a few daily tasks in order to be nurtured by Him. Indeed, it is nearly impossible to grow in Christ, to be fed by Him, if



PHOTO BY LYDELLE BROWER CHIOMENTI

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When we sit down with **God**, we are communicating that we want to spend quality **time** with Him.

we seldom sit down with Him or rush through our devotional time so we can get on with the rest of our day.

Lesson 3: Stick Around

Dogs who learn to sit for longer periods of time are better able to learn the “stay” command. The results of staying involve the growth of a healthy relationship between canine and human. Likewise, as we learn to sit with Jesus, we learn to stay, or to abide, with Him. As we abide in Him, we develop, through the indwelling Holy Spirit, the fruit of the Spirit: “love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22, 23).

Listen to Jesus talking to His disciples: “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing” (John 15:4, 5). This union “is no casual touch, no off-and-on connection. The branch

becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live. No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin, or resist one temptation. . . . Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character.”³

Lesson 4: Stay Where It’s Safe

At the beginning of this article I mentioned that there were three commands a dog must learn. However, there is also a fourth command that makes life much more pleasant. That command is “heel.” This is when the dog learns to walk by its owner’s side, rather than always forging ahead and dragging you along. Unfortunately,

forging ahead is also one of the problems I’m having with Timmer. One of Timmer’s trainers said to me during one particular difficult session with the heel command that “teaching your dog to heel is to teach him or her that the best and safest place to be is always by your side.”

I now understand much better Peter’s reply to Jesus’ haunting question to the disciples, “Are you going to leave also?”: “Lord, to whom would we go?” (John 6:66, 68, NLT).⁴ Indeed, after we’ve learned to come, sit, and stay, we will discover that the best and safest place for us to be is always by Jesus’ side. ■

¹Scripture quotations credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.

²Matthew Henry, *Concise Commentary on the Bible*.

³Ellen G. White, *The Desire of Ages*, p. 676.

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Ellen White wrote, “The lessons learned, the habits formed, during the years of infancy and childhood have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years” (*Child Guidance*, p. 184).

Raising children while working for the church has given my family numerous opportunities for unforgettable experiences. We have been blessed to live in different countries with great exposure to new adventures and challenges. And through it all, we have cherished all the sweet moments of a busy home, lively meals, and opportunities to learn together.

With our first two boys, vivid memories from living on a farm—riding horses, leisure time with the calves, milking goats and chasing chickens, playing with the dog, and all



Building a Tree House

By MARCIA AZEVEDO

What a family project really accomplished



the rubber boots worn—have always brought laughter to our tableside conversations. We believe in living a natural, simple life. And so we choose to raise our kids in a peaceful environment, free from TV, video games, and other distractions. This has given us time and opportunities to create lasting family memories.

When we moved to our new home in a new country, we were delightfully surprised to find a comfortable house and a beautiful front yard, surrounded by majestic, dry, rocky mountains. Our three younger kids—Racquel, 5; David, 7; and Rebekah, 9—immediately and eagerly explored our new surroundings and found interesting places to play. With the limitations of a small backyard we soon realized the three little ones favored the shady area of the front yard under an imposing pecan tree, with small trees they could easily climb. Watching them enjoy themselves climbing among the branches looking for bird nests, and proudly announcing how high they could reach, gave me the idea to build a tree house on the side of our front yard. The kids

eagerly jumped at the idea. We discussed the new project, and got busy with our plans. We made drawings of how it could look using images of tree houses we found on the Internet. We even considered building a suspension bridge that would unite the tree house to the pecan tree in the center of the front yard.

We spent two months collecting scraps of wood from the university’s carpentry shop recycling yard. A wooden box from a newly acquired industrial washing machine for the campus laundry gave us enough wood for the floor and some of the walls. The four corner beams, measuring more than 11 feet each, were the only wood we bought. Everything else we used was recycled. Collecting these materials was an adventure in itself, as the children looked forward to going behind the carpentry shop with great anticipation, treating it like a treasure hunt. At the local hardware store we bought a drill and bits, screws and nails, a measuring tape and level, a hammer, and a toolbox specifically for this project.

We started by clearing the area we were going to build on. We measured a square plot and dug four corner holes for the main posts. The ground was very hard and rocky, since it rarely rains where we live. We dug with an iron pole to remove the rocks, and scooped the dirt with plastic cups or one of our kitchen ladles. The kids would take turns removing the dirt out of the holes. Because we tried to avoid cutting any tree branches in the process, we had to start the digging process over twice. We also expanded the size of our tree house when we realized that it would have been too small to fit three children and visiting friends.

After the digging and foundation preparation, we drilled the main beams and screwed them together, placing them on the holes. We then prepared concrete mix from



scratch, carrying sand and little rocks to mix with the cement, and filled the holes and the floor with a solid mix. To leave enough space for our construction area, we had to cut a portion of the mountain we live and built on. That task required strenuous digging, removing dirt, and leveling the ground. But during the whole process my three “little chicks”—as we call them—were by my side, and the looks on their faces were constant motivation for me.

Our older boys—Andre, 17, and Daniel, 15—helped in moments when I needed “muscle.” They were great at holding the main wood beams, tightening long screws, and hammering long nails. My husband would join us whenever possible—sometimes still in his suit and tie—to help with whatever was needed at that moment, always offering a word of appreciation, encouragement, and recognition.

A project such as this yielded many blessings. For our little ones, it gave them a sense of purpose and distinction, and positive pride from their accomplishment. The family made sacrifices, too: such as putting up with a

home that was not as clean and orderly as usual, since we spent a significant amount of time on construction. But their excitement was palpable. At Sabbath school and Adventurer Club the children proudly announced to friends that they were building a tree house, and invited them to come and see it.

For me, building a tree house for my children brought a unique sense of fulfillment from time well spent and character building (theirs and mine). With each nail hammered, each screw drilled, and each board placed, the children noted our progress in amazement. They truly learned what teamwork can accomplish, and saw how God’s providence can be found in the little things of life. Every time we found a piece of wood that could be used in the building, I would say, “Thank You, Jesus,” for providing. I wanted to help my children see that God provides—even for the littlest things. And during family worship the little ones expressed their thankfulness for the advancement of our project every time we asked them to say something for which they were thankful. I also noticed that all of my children developed a special “we can accomplish anything together” attitude. Even my husband discovered a side of me that he had not known existed in our 23 years together. And I couldn’t help rejoicing in their happiness.

After two months of fun work the tree house was finally finished. The children play in it every day now, and many friends come over to join them. We have many pictures of the little wooden house, as the children want to share what we have done with their own kids someday.

In building a tree house with my kids, I have also laid another brick in the foundations of their characters. Ellen White compares the shaping of the character with a building process, starting with the foundation, and following the sequence of steps necessary to accomplish the final goal. “A right foundation must be laid, a framework, strong and firm, erected; and then day by day the work of building, polishing, perfecting, must go forward” (*Child Guidance*, p. 17).

How can I as a parent build a better foundation than to spend time with my kids, than by directing them to value the little things in life, learning that a loving God provides for, and rewards our efforts when we live unselfishly for Him?

It is my prayer that as the winds of life blow on their doorsteps, they will stand firm, strengthened by the principles they have learned.

Time spent with our children is time invested in eternity. ■

Marcia Azevedo, R.N., M.S.N., (top, left) is a pastor’s wife and stay-at-home mother of five. She lives on the campus of Peruvian Adventist University, near Lima, Peru.

ADAM HERNANDEZ



HOSPITAL STAFF: The entire hospital staff at 70-bed Béré Hospital in Tchad

By OLEN NETTEBURG

Hope Without

When questions are unanswerable,

DAY 1 I knew from the moment I saw him that he would die. I wasn't going to get attached.

Emmanuel was 8 years old. His brother had accidentally dumped boiling porridge on him. A quantity large enough to feed the whole family. He was orphaned some years ago, semi-adopted by a semi-family. They call themselves Aunt and Uncle, but they aren't really. Now he's a burned orphan. *I'm not getting attached.*

I'm an emergency medicine physician. A child with second- and third-degree burns over 10 percent of their body has the odds stacked against them in the best burn center in the world. Béré Adventist Hospital is not the best burn center in the world, and Emmanuel has 40 percent third-degree burns. *I'm not getting attached.*

I look at him. I touch him. I talk to him. He's alive. He's breathing. He's thinking. He's moving. He's talking. What am I supposed to do?

ADAM HERNANDEZ



SELFLESS SERVICE: Janna Wagner and Dr. Netteburg examine a pediatric patient. Wagner is one of 10 volunteer staff at Béré Hospital.



Healing

can we still trust?

The only thing I can do is treat him. That's what I'm trained to do. That's why I'm a doctor. A patient comes in. I give treatment. The patient gets better. I feel good about myself. I remember to give credit to God. Sometimes.

I can't treat him partially. I need to treat him fully. It's expensive. His semi-family can't pay for it. Luckily the government mandates we treat the poor for free. They allocate to us the medicines and other supplies to use for indigent cases; we provide the care. I order fluids, antibiotics, cimetidine, a clean sheet, and clean bandages. Oh, and of course, pain medications: Tylenol and Motrin. That's what we have here at the best burn center in "Nowheresville," Tchad.

I leave the hospital and walk the 50 yards through the mango trees to our home. *I'm not going to get attached to Emmanuel.* (I've got to stop using his name!) He's just another patient. Just another kid who's going to die in Tchad.

DAY 2 Emmanuel looks pretty uncomfortable. *I suppose I can use his name and stay unattached.*

DAY 4 He's still alive. Well, he probably won't die from pulmonary/airway problems.

DAY 7 I start to think, *Maybe he'll pull through.* Nah, I'm fooling myself! Forty percent third-degree burns. He's going to die. Even if he lives, he'll be horrifically deformed. He'll have terrible contractures. He'll never be able to use his hands. He'll need to have his skin cut continually just so he can continue to grow. That scar (if it ever forms) won't let the skin stretch and grow. He won't live. He's going to die. *And I'm not getting attached.*

DAY 12 I keep hearing words like "miracle." I even catch myself using it once. But a miracle would be letting this kid die. He's suffering terribly, crying nonstop—whenever he has the energy.

DAY 19 Somebody has the idea to bring a bucket of water to the bed-

side to wash him. We try to tell the staff that it's not necessary, but what do we know? He cries every time they put him in the water. I can't imagine his pain. He thinks washing is what's good for him, so he bravely scrubs away at his body where he has no skin. He whimpers while inflicting pain on himself. He's so brave. *No, I'm not getting attached to Emmanuel. I can't.*

DAY 25 The hospital runs out of government-supplied products for Emmanuel. The family can't pay. Benzaki, an administrator at our hospital, starts paying the bill himself. What's wrong with this man? He doesn't earn \$300 in a month! How can he sink all his money into this hopeless case?

DAY 34 This morning Benzaki drags me to Emmanuel's bedside. He's barely breathing. They still want everything done. I sit down on the bed across from him and notice how pale he is. I scribble on a piece of paper the orders for an IV, dextrose, a blood transfusion, quinine, ampicillin, gentamicin, metronidazole, and cimetidine.

The nurses can't find a vein. I go to my office and return with an intraosseous needle* and five grams of magnesium. I recognize the risk of respiratory depression, but give him the magnesium intramuscularly anyway. I then set about manually screwing a long metal needle into the shinbone.

I get my needle into the bone marrow before the nurses get theirs into a vein. We start the medication. I need to leave before this becomes personal. *I'm not getting attached to Emmanuel. Not to this hopeless case.*

I'm in the office later doing ultrasounds. I hear a wail. I know what's happened. I walk outside. Benzaki, that very same foolish administrator who never gave up, comes over. We



walk to the patient's bedside together.

Emmanuel's already lying on a stretcher, covered by a sheet, ready to be carried to his semi-family's home.

I ask them to stop and put him back down. I want to look at him

again. I want to pull back the sheet. I want to say goodbye to this boy who didn't speak a word of the English or French that I can speak. *I am attached.*

A nurse prays in the local language. I have no clue what he says, but my vision is blurry when I open my eyes.

I can't tell them it's OK to pick him up and walk out. I know the words in French. I even mouth them. But I know my voice will betray me if I try to make a sound. They understand. They take him away.

Benzaki and I walk outside. His wife is sitting under the mango trees, on the concrete slab we treat as a waiting bench. She too had taken an unusual liking to this boy. She's crying.

I sit down beside her, unaware that she's about to pummel me with questions I'm unprepared and unable to answer.

"Tell me, Dr. Olen. Tell me, why did he have to die? What is the purpose in his suffering? What is God trying to tell me?"

The story comes out. The Benzakis had agreed to adopt this boy in December. They had already been paying for his schooling. In their 40s and without the children that make you a person of worth in this culture, his story came to them. After much

THE BENZAKIS:
Mr. and Mrs. Benzaki mourn the loss of Emmanuel, whom they had planned to adopt.



ADAM HERNANDEZ



KERMIT NETTEBURG

STAFF WORSHIP: The hospital staff meets under the mango trees every morning for worship. The site then becomes the waiting room for the hospital, and later in the evening is used as a sleeping space for patient relatives.



KERMIT NETTEBURG

THE MOST VULNERABLE: Dr. Olen Netteburg treats countless babies in a country that has one of the highest infant mortality rates in the world.

prayerful consideration, they decided to adopt him. They had never thought about adoption before. They signed the papers and were about to take custody.

Then Emmanuel was burned. They visited him every day. They paid for his medical expenses. They drove on their motorcycle long distances to find the medications for him. They showed Emmanuel what the love of a parent is, something he had never known before.

And this morning, after waking up early to finish preparing his room for the day when he might be able to come home, Mrs. Benzaki visited her future son, took his hand, and listened to him call her “Mama” for the first time. And then he died.

“Tell me, Dr. Olen. Tell me why. We agreed to adopt him in his perfect form. And after he was so badly

burned, we still wanted him. We didn’t care how deformed or ugly he might be. He would still be our son. Why, Dr. Olen? Please tell me why?”

I wanted to shout, “Don’t you get it? It was hopeless! He was a lost cause! Can’t you rejoice that his suffering is finished? And don’t you know that you’ll see him again in heaven, with his brand-new, perfect, heavenly skin? I don’t know what God’s reasons are. The rules that govern the battle between good and evil are things that I don’t understand. Maybe God in fairness allows the devil a little more leeway than we would. And all we think to do is tell God that He isn’t fair.”

I wanted to shout, not so much at her as at the whole world, this world I’m attached to, this world that seems addicted to pain and suffering.

But I don’t shout out. I remember

that God came to this earth in human flesh. I remember that one part of God watched as another part of God suffered. The one part of God could have intervened, but He was unwilling to risk all of humanity in order to save that other part, that God-man. God never gave up on a race that the rest of the universe deemed unworthy, hopeless, ugly, deformed.

So I don’t shout at Mrs. Benzaki. Instead I hug her. And together we cry under the mango trees. ■

*An intraosseous needle is injected through the bone’s hard cortex and into the soft marrow interior, which allows immediate access to the vascular system.

Olen Netteburg and his wife, **Danae**, are the physicians at Béré Hospital in Tchad, Africa. Their family includes two sons, Lyol and Zane. This article is adapted from their blog. To read more of their experiences, visit www.missionarydoctors.blogspot.com.

A Tradition of Mission

By KERMIT NETTEBURG

Olen and Danae Netteburg are missionary physicians at L’Hôpital Adventiste de Béré (Béré Adventist Hospital). They both graduated from Loma Linda University School of Medicine in California, United States, and completed residencies at Baystate Medical Center in Springfield, Massachusetts; hers in obstetrics and gynecology, and his in emergency medicine. Their student missionary stints in Africa—hers at Malamulo Hospital in Malawi, and his at Heri Hospital in Tanzania and with ADRA/Rwanda—inspired them to full-time mission service.

Olen and Danae met in the Student Mission Club while attending medical school. They chose to serve as missionaries in Tchad because “the needs are the greatest here,” they said. As the only physicians for a population of 200,000 people in southern Tchad, they have to create time to play with their two sons, Lyol and Zane.

Both Olen and Danae have a heritage of mission work. Olen’s grandparents served 17 years as missionaries in Lebanon and Iraq. Danae’s father was a missionary physician in neighboring Nigeria before Danae was born. He and his wife, Delores, recently moved to Béré, Tchad, where he will serve as the third physician at the hospital.

Olen and Danae both blog regularly about their experiences at the hospital. You can read more at www.missionarydoctors.blogspot.com.

Kermit Netteburg, father of Olen, is senior pastor of the Seventh-day Adventist Church in Beltsville, Maryland, United States.



EMPTYING Out

FILLING

How would you react if Jesus would come to visit and stay at your home? Would you be delighted or dismayed? overjoyed or overwhelmed?

On the other hand, have you ever hosted unwelcome guests? What did you do? Were you impatient, waiting for them to leave? Or did you get used to them and end up as friends?

When Jesus was on this earth, He told a story about a special visitor. He referred to an “old” acquaintance of ours, someone we had hoped never to see again. But yes, He said, that acquaintance is back. And chances are our old “friend” is not alone.

Jesus said: “When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation” (Matt. 12:43-45).

Jesus is not making a doctrinal statement here, changing the biblical teaching on the unconscious state of the dead. But He is telling a parable to communicate a lesson. What is He trying to teach us?

As It Happened

The scribes and Pharisees had been asking Jesus for a sign (see Matt. 12:38). Instead of a sign, Jesus said, “*You need to act according to the light you have been given*” (see verses 39-42). Signs and arguments in themselves do not make people believe or change their behavior (see John 12:37).

A moment later, in His parable, Jesus uses a powerful metaphor. What does it mean to have the house “*empty, swept, and put in order*” (Matt. 12:44)? First of all, what is represented by that *house*?

Jesus connected the story to the people listening to it (see verse 45); thus, “house” is a metaphor for our individual life. A house empty, swept, and put in order refers to a life devoted to keeping up appearances, to showing an outward image of correctness no matter what. It represents a Christian who makes every personal effort to “look good,” to “do the right thing,” even if it implies doing nothing.

Jesus was referring to people too concerned with “righteousness by doctrine,” with proving a point even at the cost of disapproving of a sinner. The important thing for them was to “empty out,” not to “fill up.” They were interested in being right, in procedure over profession, in straining out a gnat even when swallowing a camel (Matt. 23:24). They were able to recite all the things godly people *were not supposed* to do, even when they hardly ever bothered to accomplish what they *were supposed* to do.

In this, they were not unusually wicked. In fact, it is a very human thing to do. When God is not the Lord of our lives, our entire set of values is disrupted. In that regard, how is *our* Christian walk? Are we not also in danger of being worried about paying “tithes of mint and anise and cummin,” while neglecting “the weightier matters of the law: justice and mercy and faith” (Matt. 23:23)?

Now, if the Spirit convicts us that at times we may have joined that “wicked generation,” what can we do? How can we avoid falling into the sparkling-clean-empty-swept-and-put-in-order-house trap?

A Theology of Positive Action

As we allow the Spirit to open our spiritual eyes, we may understand that the religion of sparkling-clean emptiness is not the religion of the Bible. Jesus came to give us life “more abundantly” (John 10:10). If the religion of Jesus is more abundant than any other kind of life, how can we express it in the negative, or as a vacuum? And if we have already fallen into the negative trap, how can we get free from it to start growing joyfully in Christ?

We may begin by *acknowledging* that the theology of negativism and emptiness often keeps us in a vicious circle that takes us nowhere, and certainly not to heaven. The

Or

By MARCOS PASEGGI

Up?

Lord invites us to get “eye salve” from Him, that we may see and understand His will (Rev. 3:18).

Jesus also invites us to be intentional about *acting* positively. Commenting on Matthew 12:43-45, Ellen G. White states: “It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light.”¹

Above all, the Lord longs to *transform* our minds and motivations. Even in our outreach and missionary endeavors, it is not just important *what* we do, but *why* we do it. “There is a passion for souls,” wrote Oswald Chambers, “that does not come from God, but from the desire to make converts to our point of view.”² It is not about us, but about giving glory to the name of the Lord.

What is required of us, then, to grow after God’s own heart? “He who says he abides in [Jesus] ought himself also

to walk just as He walked” (1 John 2:6). And how did He walk? He “went about doing good and healing all who were oppressed by the devil” (Acts 10:38).

Lights in the Darkness

God invites us to become lights, to stop being known for what we do not do, and to start being recognized for what we do. He bids us: “Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matt. 5:16).

What changes should we begin making in our lives? In the way we relate to our non-Christian colleagues, spend our leisure time, share our health message, and keep the Sabbath?

In human terms, our “house” can be spotless and sparkling clean, but if it is not filled with the Lord, it profits us nothing. Isaiah prophesied: “The moon will be disgraced and the sun ashamed; for the Lord of hosts will reign” (24:23). He was right: when the Lord reigns, no wandering spirits will be able to come back to our place, because our house will be forever filled with the presence of Jesus. And when He lives with and within us, we cannot help being “a fountain of water springing up into everlasting life” (John 4:14).

Whom do you prefer as a guest? A wandering evil spirit and his wicked companions, or Jesus?

I’d rather have Jesus. ■

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 324.

² *My Utmost for His Highest* (Grand Rapids: Discovery House Publishers, 1995), reading for October 27.



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GROWING IN Christ

Jesus’ victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Ps. 1:1, 2; 23:4; 77:11, 12; Col. 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph. 5:19, 20; 6:12-18; 1 Thess. 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil. 3:7-14; 1 Thess. 5:16-18; Matt. 20:25-28; John 20:21; Gal. 5:22-25; Rom. 8:38, 39; 1 John 4:4; Heb. 10:25.)

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom.

By FRANK M. HASEL

Establishing the Church on **Solid Ground**

The influence of a prophet

Seventh-day Adventists are indebted to Ellen G. White (1827–1915) in many ways. Without her practical counsel and positive influence, the Seventh-day Adventist Church would doubtless be very different than what it is today. Let's consider several of those contributions:

1 Accepting the Bible as the final authority. Ellen White constantly uplifted the Bible as the final authority for all faith and practice. She once wrote: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light" (*Colporteur Ministry*, p. 125). Her deep appreciation of the Holy Scriptures and her trusting acceptance of all that is written therein has become a model for Seventh-day Adventists to become a "people of the book." Our doctrines are based not on visions of Ellen White but on a deep study of the Word of God.

2 Confirming biblical truth and guiding understanding of new light. Ellen White played a significant role in anchoring important biblical truth in the collective consciousness of Seventh-day Adventists. Through them Ellen White helped to deepen our love for Jesus Christ and for every human being who is lost without Him. Her passion for evangelism shaped Adventist spirituality from its inception to this very day.

3 Understanding the great controversy between Christ and Satan. Her inspired insights into the plan of salvation and the great controversy between Satan and Christ have given Seventh-day Adventists a unique theological understanding of God's salvation and the solution to the problem of sin. The attention she gave to the biblical-prophetic message, especially in the books of Daniel and Revelation, helped Adventists to gain a distinct theological perspective that has shaped our message and identity.

4 Anchoring the central message of justification by faith. Without Ellen White the central message of justification by faith would not have succeeded and gained such a

prominent place in our church. Her recognition and promotion of the truth in A. T. Jones' and E. J. Waggoner's emphasis on righteousness by faith at the 1888 General Conference session gave their messages great impetus.

5 Presenting a wholistic health message and promoting a healthy lifestyle. In an age when daily meat consumption was typical for North Americans, Ellen White promoted a vegetarian diet and inspired a health food revolution that started with Dr. John Harvey Kellogg in his creation of cornflakes. Numerous innovative sanitariums were established to promote healthful living. Health and longevity studies from several countries indicate that Seventh-day Adventists on the average live seven to 12 years longer than the general population. No other Protestant church operates as many hospitals, medical centers, sanitariums, and health food industries as do Seventh-day Adventists.

6 Promoting Christian education. Ellen White had a keen interest in education and promoted comprehensive concepts of Christian education. She also pointed out the significance of the home in early childhood education and gave valuable insights into pedagogical questions. Because of her influence Seventh-day Adventists support the largest Protestant educational system worldwide.

7 Building a worldwide publishing ministry. Ellen White's remarkable literary productivity¹ and her counsels about the importance of the printed word have helped Seventh-day Adventists build a worldwide publishing ministry that promotes and distributes Christian literature and values, including *Adventist Review* (founded in 1849) and *Adventist World* (2005).

8 Establishing an effective worldwide organization and structure. Ellen White's counsel has helped to establish an effective church organization and structure that enables the Seventh-day Adventist Church to maintain a worldwide mission currently in more than 200 countries.



Ellen G. White.

Growing Disciples *for* Christ

	Readers	Nonreaders
Strong relationship with Jesus Christ	85 %	59 %
Assurance of being right with God	82 %	59 %
Daily personal Bible study	82 %	47 %
Give regular financial support to local soul winning	76 %	46 %
Have daily family worship	70 %	42 %
Held Bible studies with non-Adventist during past year	45 %	26 %
Have won someone to Christ in the past three years	46 %	33 %
Meet regularly with small study or fellowship group	40 %	20 %

A Church Without a Prophet

If I ponder the Seventh-day Adventist Church without the positive influence of Ellen White, I would not have to search long to come across a remarkable comparison: the Advent Christian Church. They are Sunday-observing Adventists who also trace their origins back to the Millerite movement. Shortly after the Great Disappointment in 1844 they had an estimated 30,000 to 50,000 followers. Today, they have about 75,000 members in 30 countries.

At our church's organization in 1863 there were about 3,500 Seventh-day Adventists. Today we are more than 17 million members in more than 200 countries. One important difference between the two groups is this: the Advent Christians rejected Ellen White's prophetic ministry.²

Ellen White's Impact on Our Spiritual Experience

One of the most remarkable blessings the Seventh-day Adventist Church has received through the ministry of Ellen White is the positive impact she contributes to our personal and collective spiritual experience. Some years ago the North American Division conducted an extensive church growth survey. Part of the survey dealt with the question of whether church members who regularly read the writings of Ellen White differ significantly from those who seldom do. The answers from more than 8,200 Seventh-day Adventists reveal some fascinating results (see table):

In all 11 other categories, those who read Ellen White regularly ranked significantly higher than did nonreaders.³ White's writings encourage personal Bible study, lead to a richer spiritual experience, deepen the personal relationship with Jesus Christ, and motivate to be active in mission.

Ellen White is no replacement for the Bible. To the contrary, she lifts up the Bible and helps us to take the Word of God seriously. Her ministry was God's gift to the remnant church at the end of time. Hence the biblical word in 2 Chronicles 20:20 is still relevant today: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (KJV). ■

¹ Ellen White wrote more than 5,000 articles and 40 books and is considered the most widely translated American author.

² James R. Nix, "The Light Still Shines," devotional talk given during the Spring Meeting of the General Conference Committee, April 15, 2004.

³ Cf. Roger L. Dudley and Des Cummings, Jr., "Who Reads Ellen White?" *Ministry*, October 1982, pp. 10-12.



Frank M. Hasel, Ph.D., is dean of the Theological Seminary and director of the Ellen G. White Study Center at Seminar Schloss Bogenhofen in Austria.

Songbirds and Pioneers

By LAEL CAESAR

The Ottleys of Trinidad



Neville Ethelbert Ottley met the love of his life at a children’s choir concert in Port of Spain, on the Caribbean island of Trinidad. He was 11 years old. So was she, and a featured soloist. She was Seventh-day Adventist, and he Anglican. She was close to her Belmont home, while he was far from his home in San Fernando, the island’s southern capital.

Far From Home

But Neville was glad to be far from home. It was not because of Myra. He had never met the 11-year-old songster. Rather, it was because home often felt like a rather unkindly place to be. His mom was dead. His dad was too. Even his grandparents were dead. Mrs. Smith, whom everybody called “Miss Pooney,” took care of him. But some of her family did not care for him. They beat him constantly. So poor, orphan Neville was glad to escape from home. A Mr. Williams, Mrs. Smith’s friend, helped him escape. Mr. Williams was a Seventh-day Adventist. He took the boy to Sabbath school. He did not know that he was nurturing a future mechanical engineer, Pathfinder leader, conference departmental director, and college administrator. He was just helping a little orphan boy. And that was how, at the age of 11, Neville heard Myra sing.

Singing Together

Close to two decades later Neville and Myra would form their own musical duo as God’s love and truth united their hearts and lives. Their union would bless the Seventh-day Adventist church in Trinidad and far beyond with 66 years of many good things shared with the world either through

their separate kindnesses or through their work as a team. Neville would contribute his superior carpentry and adroit business management. Myra, who came to be known as a quiet commander, taught preschool and kindergarten through the week and on Sabbath as well, and ran her own day-care center. The team would be known for good gardening, strong discipline, sweet music—whether as a duet or with their four children, Neville, Geraldine, Myron, and Ruby—and authentic godliness. Many of Adventism’s later Caribbean leaders know they owe a debt of gratitude to Neville and Myra for the influence of these two workers for God on their lives at Caribbean Union College (CUC), now the University of the Southern Caribbean (USC).

The circumstances of that union make for astonishing narrative. Neville had decided to pray about the future of his relationship with a certain young woman. With eyes closed, he opened a Bible and put his finger on a text. Then he opened his eyes. As Neville later remembered it, the words his finger identified spoke of not being “the one to build a house” (perhaps 1 Chron. 17:4). He understood that to mean that he would not raise a family if he married his current companion. Guided by his answer, Neville broke off the relationship. He found someone else: Myra. They started dating in their late 20s. Myra knew that Neville had many friends. She did too. When she asked him why he chose her above the others, he was ready with a thoroughly spiritual answer: “The Bible directed me.” They were married in 1943, and reared four beautiful children who continue, and have greatly expanded, their missionary witness and music ministry to the Seventh-day Adventist Church. Amazingly enough for some, though not for the

He became a modern bearer of ancient David's affirming title "the sweet singer in Israel."

conscientious Neville, his previous companion did marry, but never had any children of her own. God does lead in mysterious ways after all.

Serving in Trinidad

It was only after seven invitations that Neville and Myra agreed to leave their California home in December 1959, to return to the place where they would make their greatest impact on the development of Adventism in their native land of Trinidad and Tobago. They had come to California after studying at Emmanuel Missionary College (EMC), now Andrews University, from 1945 to 1951. Neville had made other contributions too, while studying at EMC. He had helped Uncle Dan pilot the now-world-famous *Your Story Hour* children's radio show. His skills as a carpenter also landed him student employment at the college woodwork shop. His first job as a teenager in Trinidad had been at a sawmill. A single month's training there had qualified him to make a money box in the shape of a book. Motivated as well as skillful, he studied carpentry at the Royal Institute. At EMC they quickly recognized his skill and moved him from student labor to full, professional employment.

Once back at CUC, Neville first served as a math teacher. Decades later students remember how he brought math to life in a new way, making something understandable that was otherwise a mystery. Neville also had to make math understandable when he later served as the college's business manager. In those days CUC had but two administrators, a president and a business manager. As business manager Neville was the person who determined how satisfactory any prospective student's financial plans might be. His lyric tenor voice sounded a strong contrast to the firmness of his financial management. This industrious man, who built every piece of furniture for his home when he and Myra married, aimed not only to manage the college properly but to teach his students the importance of financial responsibility. Though he himself was a financial administrator, or, one might say, because he was a different kind of money manager, he never understood why banks were willing to give loans to people with outstanding bills.

Nevertheless, Neville is not remembered as lacking in compassion. A host of "adopted" children remember him just as his own children and grandchildren do, as a strict yet loving father. He was dad to dozens more than those born to him and Myra. Throughout the decades they knew that they could depend on him for assistance in a great variety of matters, from finances and child rearing to making repairs on their houses or helping them buy the right one. As Myra

put it, what Neville never got in his own childhood home, he was happy to give to the next generation.

Official duties in teaching and administration are only part of the strong Ottley legacy to Trinidadian and Caribbean Adventism. Perhaps because it did not involve saying no to hopeful but impoverished student applicants, Neville is as preciously remembered for the evening worships he conducted on campus, memorialized in the pages of the college's yearbook, *Valley Echoes*, 1964. He also did much to improve the physical plant. Later generations have heard of his work as the school's second administrator. But many at USC still benefit from his selfless genius without ever realizing the debt they owe to him. They do not know that some of the buildings they occupy are the product of his architectural work.

Most of all, though, it was his singing that endeared him to the hearts of audiences across Trinidad and Tobago, and everywhere else that he went. He became a modern bearer of ancient David's affirming title, "the sweet singer in Israel." Returning to the United States after he and Myra had completed eight years of fruitful service to the Caribbean, Neville was privileged to enjoy membership in the distinguished National Choral Society under Francisco de Araujo. He also gave solo recitals and delighted many a wedding with his beautiful renditions of "The Wedding Prayer."

Conclusion

God blessed Neville and Myra with long lives so they could do much good in His name for His people and for His cause. Neville was almost 96 when he passed to his rest. Myra followed him almost two years later, at the age of 97. The sweet music of their lives continues to be heard today through generations of Ottley church leaders, educators, singers, instrumentalists, arrangers, and conductors. The two most conspicuous instruments of Ottley musical impact are the Ottley school of music, directed for three decades now by eldest daughter Nevilla, and the internationally acclaimed Metro Singers, directed by son Myron. Both are based in Hyattsville, Maryland, U.S.A. They are legacies truly worthy of the Ottley name so highly respected and deeply revered by Caribbean Adventists, and many more besides, thanks to the work of Neville and Myra Ottley. We shall sing with them soon, in glory. ■



Lael Caesar is an associate editor of *Adventist World*.

Woman's Place

In Luke 10:38-41
why did Jesus
reprimand Martha for
asking Mary to help her
in the kitchen?

I'm not sure I would call it a "reprimand," but I understand what I assume is your main concern. Jesus' unwillingness to allow

Mary to help Martha in preparing the meal gives the impression that providing food for others in spirit of service is incompatible with listening to Jesus. It seems to appear that Jesus is devaluing the work of women at home. But before reaching any conclusions, we should examine the text from the perspective of the teachings of Jesus, taking into consideration some contemporary cultural practices.

1. Martha is the host: As Jesus approaches the village where Martha and Mary live, Martha goes out and invites Him to come to her house. This act of genuine hospitality is one Jesus is willing to accept. Luke tells about other cases of people who invited Jesus to come into their homes. Levi invited Jesus to his home for a banquet (Luke 5:27-29); Pharisees (Luke 7:36; 11:37) and even a prominent Pharisee (Luke 14:1) invited Jesus to their homes. In the case of Zacchaeus, Jesus invited Himself; but the publican was delighted to receive Him (Luke 19:5, 6). The case of Martha is the only example we have of Jesus accepting table fellowship offered by a female host. Jesus accepted such invitations in order to break down barriers, demonstrate that His ministry was all-inclusive (Luke 7:33-35), and teach and illustrate through His own conduct what God's kingdom is like. Sitting at the table was not simply a matter of eating, but a unique opportunity to teach those who invited Him. Martha invited Jesus knowing that she was responsible for the food and that the Rabbi would use her home as a teaching center.

2. Concern for food: Jesus was probably not traveling alone. Consequently, Martha had to prepare food for several persons. The text says that Martha "was distracted [literally, "distracted/dragged away"] by all the preparations that had to be made" (Luke 10:40, NIV)* by all the household service. She was overburdened with the amount of work that had to be done for the honored guest. Mary, knowing that during the table fellowship the Rabbi would

teach, decided to sit beside Him, at His feet, the posture of a disciple who is eager to learn from the teacher. Jesus' primary purpose for table fellowship was being fulfilled.

The request Martha made to Jesus is understandable. She needed help in order to fulfill her responsibilities as host properly. The contrasts are interesting: Mary is silent while being instructed; Martha speaks with a request for the teacher. Jesus' response is kind but clear. The double vocative—"Martha, Martha"—expresses sympathy and emotional attachment. He cares for her and for what she is doing, but she has to understand that there is something more important than material bread. The issue becomes one of priorities. He seems to tell her that it is not necessary to provide for Him an extraordinary meal; she needn't overextend herself. He tells her that His table fellowship aims primarily at sharing the message of the kingdom of God. Since the question is one of priorities, Mary has chosen the best portion (meal).

3. Women as students: What Jesus did in Martha's house was extraordinary in the setting of contemporary Jewish practice. In general, women were barely exposed to formal education. They were instructed at home by their mothers in matters related to the laws of purity and uncleanness and their household responsibilities. That a rabbi would personally instruct a woman was almost unthinkable in first-century Judaism. Women could learn in the synagogue, but their attendance at the synagogue was sporadic on account of their monthly ovulation and the fact that they had to take care of their children. In that setting the event in the house of Martha is special. Jesus is teaching Mary, and is asking Martha to come and learn from Him. At the same time, He's lightening her load and freeing her in order to make her more efficient in His service. She could also be a disciple. ■

* Scripture quotations credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.



Now retired, **Angel Manuel Rodríguez** served many years as director of the Biblical Research Institute of the General Conference.

Dealing With Worry

By MARK A. FINLEY



Worry and its twin, anxiety, are two of the most crippling emotions we may be called to face. They sap our energy, darken our joy, and negatively impact our health. God has a much better plan for our lives than for us to be paralyzed by fear, worry, and anxiety. Jesus said: “I have come that they may have life, and that they may have it more abundantly” (John 10:10). Although we cannot always control our emotions, we can control how we process them. In this lesson we will discover how to deal with worry and how to handle anxiety and fear.

1 Read Psalm 37:8. When we become angry at the way our lives are going, or feel distressed about the future and become filled with worry, what is the result upon our physical, mental, and spiritual health?

The psalmist is clear: When we fret, which is worry, it creates havoc with our entire being. Excessive worry or anxiety releases negative chemical properties into our bloodstreams that destroy our total health. Crippling fear also clouds our vision of the possibilities for God to do the impossible and remedy the situation.

2 Read Psalm 34:3-7. What solution does the psalmist offer as a remedy for fear?

As we magnify the Lord and praise His name because of His goodness, He will deliver us from fear and worry. One of the reasons we worry so much is that we are looking in the wrong direction.

Someone quipped, “When I look at my problems, my trouble grows; but when I look at Jesus, my trouble goes.” This does not mean, of course, that we will have no problems if we are committed to Jesus. It means that in Him we have discovered the solution to those problems.

3 Read Philippians 4:6, 7. How did the apostle Paul counsel the believers in Philippi to deal with anxiety? What will be the result of following Paul’s counsel?

As we come to Jesus with our worries, and present our concerns to Him with a thankful, confident heart that He will deliver us from our anxieties, He promises to fill our hearts with a peace that passes human understanding.

4 What assurance did Paul give to young Timothy in 2 Timothy 1:7?

Love breaks the chains of fear and delivers us from the bondage of worry. Filled with God’s love, we have a sound, or healthy, mind. See also 1 John 4:18.

5 In the Sermon on the Mount, Jesus counseled His disciples to cease worrying about their immediate problems and future challenges. The Master pointed out that He was fully capable of caring for their needs. Read Matthew 6:25-34. List all the things Jesus tells us not to worry about. Then list the basic reason worry does no good (verse 27).

6 Read Matthew 11:28-30. What gracious invitation does the Savior give to those whose minds are burdened with worry?

What a compassionate, loving Savior! He invites us to lay all our worries at His feet. He is fully capable of handling them. His shoulders are broad enough and strong enough to support us.

Worry and anxiety are emotions. The circumstances of life cause these emotions to flood into our minds; but we can choose what to do with them. We can either harbor negative thoughts, project the worst possible outcome on the screen of our minds, or consciously bring “every thought into captivity to the obedience of Christ” (2 Cor. 10:5) and lay it at His feet. We can choose to cast “all your care upon Him, for He cares for you” (1 Peter 5:7). As we cultivate a trusting spirit in the face of life’s challenges, worry will no longer dominate our thinking and control our thoughts.

Praise God’s holy name! ■



“I felt the **need** of the people in this place.”

—SILVERWYNN ADA LENA,
Zamboanguita, Negros Oriental, Philippines

Letters

Where Is God?

Thank you for the excellent material in the January 2012 *Adventist World*. I am referring to “Because of Your Words,” by Bill and Heather Krick, and “Where Is God When You Need Him?” by John Skrzypaszek.

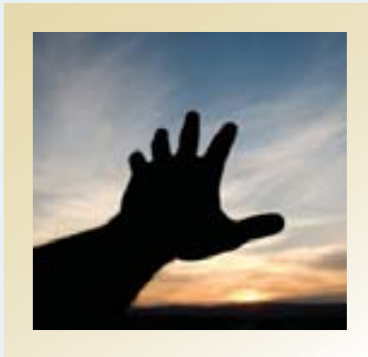
I have one answer to the latter: God is in the same place as His beloved Son, Jesus Christ, who died on the cross and arose on the third day a conqueror of death. The grace of Jesus, the love of God the Father, and communion with the Holy Spirit is with all who seek it.

HEITOR APARECIDO DOS SANTOS
Vila Natal, Mogi das Cruzes,
São Paulo, Brazil

There Is Hope

I am writing in response to Mark A. Finley’s Bible study “There Is Hope” (January 2012).

Early one day I experienced great discouragement as I thought of what was coming upon the world. I wondered, *What hope do I have? How can I make it through the times ahead? Will I*



AHMED AL-SHUKATLI

be ready? I wept bitterly as I realized my own sinfulness, and all I could think was *What hope do I have?*

That same day I received your magazine and came across the Bible study. My burden was instantly lifted because God reassured me that He is my hope and that He can be trusted to bring me through.

SHERRIE MONIQUE BELL
Coon Rapids, Minnesota,
United States

Prayer Experiences

The article by Janet Page, “Operation Global Rain” (November 2011), highlighted the church’s worldwide prayer initiative: Would it not be inspiring to read in a later edition of *Adventist World* some of the experiences that praying churches experienced? I think it would be very encouraging to the readers.

HELMUT MAYER
Germany

Into the Cities

The Adventist Youth of Negros Oriental and Siquijor Mission-South Division organized a spiritual revival on April 9-18, 2012. One of our challenges was to decide on where we should hold the event. The thought came to my mind to scan some *Adventist World* magazines.

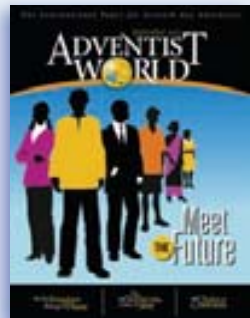
God led my hand to pick up the October 2011 issue with the cover article “Into the Cities.” The article “With Loving Arms,” by Gary Krause, was definitely the answer. This helped me suggest to our team to hold the spiritual revival in the city. I felt the need of the people in this place, a place where a lot of our friends are also located. As Ellen White wrote: “The Lord has been calling our attention to the neglected multitudes in the large cities, yet little regard has been given to the matter” (*Fundamentals of Christian Education*, p. 537).

SILVERWYNN ADA LENA
Zamboanguita, Negros Oriental,
Philippines

What Makes Worship Adventist?

I must confess that I don’t read every article in *Adventist World*, but the September 2011 issue is a real gem.

The topics examined are of great quality and depth. I encourage



church president Ted N. C. Wilson in his vision of what constitutes true worship.

The subject “What Makes Worship ‘Adventist?’” should be used by all our pastors to increase the awareness of our members to this issue. I live in the French Antilles and belong to a congregation of about 1,000 members.

When you live in the Caribbean, so full of folklore and tradition, it is not always easy to make good choices, especially when it comes to musical choices. When you add lack of conversion and worldliness to that, one can easily and completely lose sight of what worship is, and it can quickly turn into a show; a well-run show, perhaps, but not to the glory of God.

May God allow our music leaders, pastors, and leaders to become more aware of the seriousness of the times, and may we come back to the straight and narrow for God’s glory.

LOUISE-MARIE FORTAS LOURI
Martinique

New Bodies

I am grateful to God for *Adventist World*, as it helps to strengthen my faith in Christ. I also share its inspirational articles with friends.

Edna Olsen Register’s article, “New Bodies” (September 2011), was very humorous yet revealing how futile human efforts are at life preservation. In reality, we only try to manage risks.

Our lives are in His hands.

FLORENCE OFOVWE
Nigeria

Letters Policy: Please send to: letters@adventistworld.org. Letters must be clearly written, 100-word maximum. Include the name of the article and the date of publication with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.

Where in the World Is This?

ANSWER: Three local elders from the Nuevo Laredo Adventist Church ran the 2010 Powerte Marathon in Monterrey, Nuevo Leon, Mexico. The elders ran to honor Jesus and highlight the Adventist lifestyle.



21 Minutes a Day

Those who exercise 21 minutes a day are 65 percent less likely to feel tired during the day than those who don’t exercise.

Source: *Mental Health and Physical Activity*

By the Numbers

26 years was the median age of the world’s inhabitants in 2000. By 2050 that number is expected to rise to **37** years.

Source: United Nations



Sleep **FASTER**

Research in Taiwan indicates that those who ate two kiwis one hour before bed every night for four weeks fell asleep 35 percent faster than those who didn't. Kiwis contain serotonin, a chemical that regulates the sleep cycle.

Source: *Men's Health*



We all face challenges of one kind or another. But to hide behind the difficulty only keeps us from realizing the measure of God's **grace** that can make us what He wants us to be.

—LARRY R. VALOROZO,
Bologna, Italy

JUST THE FACTS

The world has...



Source: General Conference Communications/Wikipedia

Adventist World Snapshot



Families of the patients who patronize Béré Adventist Hospital in Tchad often help out in the hospital's gardens to help defray the cost of treatment. For more about Béré Adventist Hospital, see this month's cover story, "Hope Without Healing."



Prayer & PRAISE

Glory to God! I am asking for prayers for a job that is satisfying and pays well. I have worked in marketing, accounting . . . and in legal firms. I am also praying for marriage.

PETER, Zimbabwe

Please pray for our twins to be as healthy as possible. One may have Down syndrome.

MONICA, Argentina

We are a poor family. I have been operated on by a doctor, but I still feel pain. Please pray for us.

JEAN CLAUDE, Burundi

Please pray for Srikanth, his family, and his church in India. They are experiencing financial difficulties and health issues. Also pray for healing for one of my eyes, and for my mother.

CAROL, United States

I have been living an ungodly life lately; please pray for me to reform.

CATHERINE, Kenya

“Behold, I come quickly...”

Our mission is to uplift Jesus Christ, uniting Seventh-day Adventists everywhere in beliefs, mission, life, and hope.

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Vol. 8, No. 5

50 WORDS OR LESS

My Favorite... Pastor/Teacher...

■ When I was in grade school our principal, Paul Weisner, was such a godly man. Every time he prayed, it was as though God was right in the room with us.

—RICHARD, *Toronto, Canada*

■ I was one of many students at Loma Linda University over the years who took classes from A. Graham Maxwell. His question “What does this text tell us about God?” is one I keep asking as I study the Bible even now.

—KATIE, *Perth, Australia*

■ Although I’ve never met him, my favorite pastor/Bible teacher is Morris Venden. I’ve read all of his books. When I was tempted to think I would never be good enough to be saved, I was introduced to righteousness by faith through Venden’s books and audio tapes.

—PHILLIPE, *Cape Town, South Africa*

Next time, tell us in 50 words or less about your favorite hymn. Send your response to: letters@AdventistWorld.org. Put in the subject line “My Favorite Hymn.”

I request your prayers for multiple, perplexing situations in my family—to know that even though the darkness seems thick, God is with us. I am especially worried about our daughter in South Africa.

KEFFIE, *via e-mail*

Prayer & Praise: Send prayer requests and praise (thanks for answered prayer) to prayer@adventistworld.org. Keep entries short and concise, 50-words or less. Items will be edited for space and clarity. Not all submissions will be printed. Please include your name and your country’s name. You may also fax requests to: 1-301-680-6638; or mail them to *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.

A photograph of Professor Ongeru, an elderly man with glasses, wearing a grey suit and a blue tinsel garland. He is smiling and surrounded by a group of young children in red and white school uniforms. The background is filled with more children, some looking towards the camera and others looking at Professor Ongeru.

*Professor Ongeru is the minister of education for the republic of Kenya. He works relentlessly to improve the educational opportunities for the youth of Kenya.

Every month Adventist World ends up in this teacher's hands

The Honorable Professor Ambassador **Sam K. Ongeru*** reads *Adventist World* to stay in touch with his Seventh-day Adventist family around the world. You can stay connected with your church family in the same way. Contact your communication department if the free *Adventist World* is not regularly distributed in your church.

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