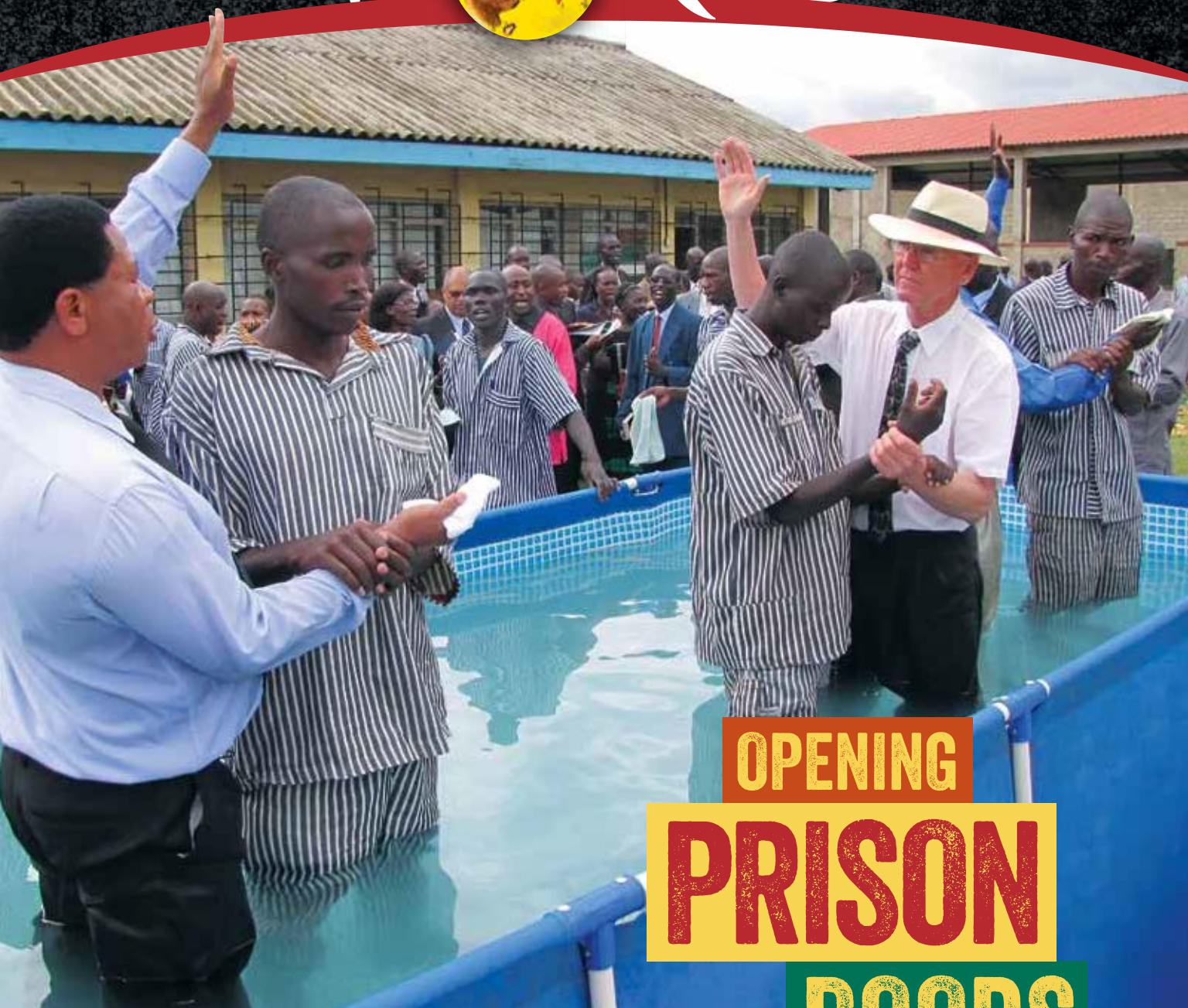


February 2015

ADVENTIST WORLD



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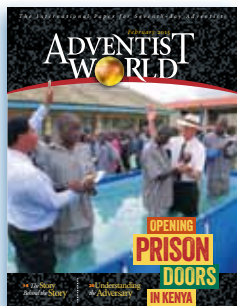
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BAPTISM: Sabbath baptism at Naivasha maximum security prison

PHOTO BY BENSON OCHIENG OBOLLA

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You Visited Me

The 19-year old stared at me across the open prison desk, his body quivering with tension, eyes wide with fear.

“Pastor,” he pleaded in a whisper, “you’ve got to help me get out of here. I don’t know if I’ll survive.”

The tale tumbled out: an Adventist teenager, drifting into trouble, had committed a felony for which he was arrested. At sentencing, the prosecutor gave him the option of six months in a hard labor camp or a full year in the state penitentiary. Certain he could handle any physical challenges the system might throw at him, my young friend had opted for the shorter “boot camp,” a decision he now regretted.

“If I’m caught so much as not looking in the right direction at line call,” he whispered hoarsely, “I have to carry a wooden railroad tie for six hours—on the run—to meals, to work, wherever I go. If I lay it down, the penalty doubles.”

In any other setting, I would have wrapped my young friend in a tight embrace to remind him physically as well as spiritually that he wasn’t alone, that he still mattered—intensely—to those of us “on the outside.” But the gun-toting guards specifically prohibited hugs, and I had to rely, instead, on carefully-chosen words.

“No matter what you’ve done,” I murmured, “you are still deeply loved—by God, by your family, by me, by your friends. These walls, these fences, don’t change that. We’re praying for you—every day—and we’ll be there when you’re released to pray with you as God builds you a new life.”

I’ve had to say those lines many times through 35 years of ministry. Each time I do, I’m reminded that those in prison are remarkably like those beyond the walls—wrestling with loneliness, grief, guilt, and broken dreams. For all our apparent differences in law-keeping, we are, at heart, people in need of companionship, forgiveness, restoration—and the occasional hug.

As you read this month’s cover feature, pray for that one person in prison whom the Spirit brings to your mind. Then find a way to minister to them—in whatever way you can.



Bill Knott

WORLD REPORT

“Many Wonderful Things” Happening in Iraq

A new church is built, and ADRA opens an office.



MENA UNION

Adventists worshipping in a rented apartment in Erbil, a northern city of more than 1.5 million people in northern Iraq, on Sabbath, Nov. 22.

■ The news headlines coming out of Iraq might be horrific, but a new Adventist church is being built in the north, Adventists are inviting neighbors to Sabbath worship services in Baghdad, and ADRA is opening an office to provide humanitarian relief.

“Many wonderful things are quietly taking place behind the scenes,” said Homer Trecartin, president of the Adventist Church’s Middle East and North Africa Union, who visited Iraq for four days recently.

Iraq has been the subject of prayer for Adventists worldwide amid an outbreak in militant-led violence against minority groups, including Christians. Ted N. C. Wilson, president of the world church, asked for special prayers in August and said no more than 50 Adventists remained in the Middle Eastern country.

Trecartin, who confirmed that about 50 remained on the membership books, said he was inspired to see a small but vibrant church community during his visit.

Adventists who have fled the violence and moved to Erbil, a northern city of more than 1.5 million, are grateful to the ruling Kurdish authorities for helping them to register the Adventist Church there and for giving them permission to build a house of worship, he said.

“Construction is well under way on a building that will have a church hall, offices, and two apartments,” he said. “For now the

Continued on next page ▶

WORLD REPORT



CHURCH IN THE WORKS: George Shamoun, leader of the Adventist Church in Iraq, visiting the construction site of an Adventist church in Erbil, Iraq.

MENA UNION

members gather each Sabbath in a rented apartment, where friends, neighbors, and occasionally some refugees join them.”

The number of church members is small, and they live far away from their former homes, but they are actively reaching out to those who are worse off, he said.

Together with George Shamoun, the leader of the Adventist Church in Iraq, the members have used their own money, donations from others, and a special contribution from Adventist Frontier Missions to build toilet facilities in several centers for internally displaced people, to distribute food parcels, and to hand out winter clothes and blankets.

Even more humanitarian work is expected to be carried out soon with the registration of the Iraq office of the church-operated Adventist Development and Relief Agency, or ADRA.

After much work, the Iraq office was registered with the authorities, and it is in the process of bringing in staff and setting up projects to provide even more assistance, Trecartin said.

A few Adventists still live in Baghdad, and they are sharing Jesus with their neighbors, he said. Every Sabbath the church members meet for a worship service filled with friends and neighbors.

“Please continue to keep the Seventh-day Adventist Church in Iraq in your prayers,” Trecartin said.

—Adventist World staff

El Salvador: 4,800 Baptized

■ Australian evangelist John Carter praised God for the more than 4,800 people who were baptized during a three-week evangelistic series in El Salvador, a Central American country mired in crime and turmoil.

“We were impressed by the spiritual hunger of the people,” Carter said after speaking to a near-capacity crowd of 52,000 people on the closing day of the series in Estadio Cuscatlán, the largest stadium in Central America and home of the El Salvador football team. “Glory be to God.”

THE CARTER REPORT



HUGE TURNOUT: Evangelist John Carter speaking to some 52,000 people at the Estadio Cuscatlan stadium in San Salvador, El Salvador, on Nov. 29.

The stadium event in the capital, San Salvador, in late November marked the climax of 93 evangelistic campaigns organized by Carter. He teamed up 93 pastors from across Central America with 100 local pastors to hold simultaneous meetings over three weeks.

Former El Salvador vice president Ana Vilma de Escobar, who was among a group of current and former government officials at Carter’s meetings, told the evangelist that he had shared a message about Jesus that her country desperately needed to hear.

“These meetings are just what is needed at this time,” she said.

—Vania Chew, *South Pacific Adventist Record*, with additional reporting by Adventist World staff

Kenya: 8 Dead in Massacre

■ At least eight Adventists were among the 28 bus passengers massacred by Muslim extremists

in northern Kenya on a Sabbath morning, the East-Central Africa Division said.

Al-Shabaab militants stopped the Nairobi-bound vehicle in late November and quizzed passengers to determine whether they were Muslims. Eyewitnesses said those who answered unsatisfactorily were taken aside and shot.

It's likely that the Adventists on the early-morning bus were on their way to church at the time of the attack.

"Our hearts ache for the families who have lost loved ones, including children, in the senseless and brutal killings," Ted N. C. Wilson, president of the Adventist world church, said in a statement.

"We cannot understand the horrible actions that have taken place," he said. "However, the Holy Spirit as the Comforter can bring encouragement and sustenance amid such traumatic tragedy. We have prayed for these families who are suffering great loss."

Blasious Ruguri, president of the East-Central Africa Division, said he was "tongue-tied" over the "meaningless, devilish" killings.

"I cannot imagine Jesus delaying too much longer!" he wrote in reply to e-mailed condolences from Wilson.

"He just needs to come yesterday. Pastor, with this trend of events, this world has become unlivable."

—Adventist World staff

India: 50 Children Teach

■ Fifty children gave health seminars and marched with banners in a city in southeastern India as they joined Adventist Church efforts to find a new way to share Jesus in that part of the country.

At a cost of only \$200, the students from Miryalaguda Seventh-day



ELISHA BOB

MARCHING FOR HEALTH: Students from Miryalaguda Seventh-day Adventist High School sharing the Adventist health message with residents of Miryalaguda, India.

Adventist High School shared the Adventist health message with several thousand of the 115,000 people in Miryalaguda, said Robert L. Robinson, administrative assistant to the president of the church's Southern Asia Division.

"We were experimenting to see if this would be a good approach to begin reaching the cities in the state of Andhra Pradesh with the gospel message," said Robinson, who attended the event.

By all indications the experiment worked, he said.

The students, wearing blue school uniforms and accompanied by police escorts, gave health lectures at three separate locations recently. They also marched with self-made banners bearing such slogans as "Alcohol Is a Demon Drink" and "Smoking Is Injurious to Health."

Robinson estimated that 2,000 people heard the lectures and many more saw the march.

The initiative also caught the attention of the local newspaper,

which published an article that gave additional attention to its purpose.

About 50 million people live in Andhra Pradesh, the eighth largest of India's 29 states. Only about 1.5 percent of the population is Christian, with Hindus making the majority of 92 percent.

—Adventist World staff

Uganda: Appeal Over Sabbath

■ The leader of the Adventist Church in Uganda has made a personal appeal to the East African country's president to expand religious freedoms to allow Adventists to avoid requirements to work and study on Sabbath.

President Yoweri Kaguta Museveni did not immediately reply to the request, made by John Kakembo, president of the Uganda Union Mission, at a fund-raising drive for a new church in the capital, Kampala. But he praised Adventists as honest.

Continued on next page ▶

“Let your light shine for others to see so they can praise your Father in heaven,” Museveni said in a speech.

It was not the first time that he has been pressed about the Sabbath. Jan Paulsen, during his time as president of the Adventist world church from 1999 to 2010, raised the issue with Museveni while a local court was considering an appeal by Adventist students against taking university exams on Sabbath. The court did not back the students.

Sabbath observance can be a challenge to many of the 261,000 Adventists who live in Uganda, a country of 36.9 million.

“I have lost six jobs because of the Sabbath,” church member John Nyagah Gakunya said during a recent discussion about Sabbath observance on *Adventist World’s* Facebook page.

But Gakunya said he was not discouraged. “I remain faithful to God, and I would say it’s not a loss to serve God,” he said. “Honor God, and He will honor you.”

—Samuel Mwebaza, Uganda Union Mission communication director, and ANN and Adventist World staff



UGANDA MEETING: Ugandan President Yoweri Museveni, second right, talking with Adventist leaders at an event in Kampala on Nov. 22.

By ANDREW MC CHESNEY, news editor, Adventist World

Muslim Teens Join Adventists in Refusing Sabbath Exams

Teachers speak of a double miracle at an Adventist school in the former Soviet Union.

Muslim students at an Adventist school in the former Soviet Union were so confident that God would intervene to change the day of their state finals from a Sabbath that they stood in solidarity with their Adventist classmates in refusing to take the exams at a public school, even if it meant that they would not graduate.

The teens’ faith paid off.

At the last minute the government of the predominantly Muslim country authorized the exams to be rescheduled, astonishing Adventist teachers who had spent days agonizing about the situation.

Even more remarkably, the authorization came from the office of a deputy minister who had recently forced the Adventist school to remove the word “Christian” from its name.

“The Muslim students decided to stand firm on the principles of not working and studying on the Sabbath that they had learned at the Adventist school, and this was a wonderful decision,” said Guillermo Biaggi, president of the Adventist Church’s Euro-Asia Division, whose territory includes most of the former Soviet Union.

“God not only inspired someone in the government to change the day for the exams—He also inspired the students and awarded their trust in our Creator and Redeemer,” he said.

The story about the Sabbath exams emerged at recent year-end business meetings conducted by the Euro-Asia Division. *Adventist World* is not identifying the school or its location, to avoid complicating its work.

“The Only Hope Left Was God”

The school, which teaches 280 students aged 6 to 17, experienced a difficult 2013-2014 academic year as it faced various challenges from the authorities and other people unhappy with the presence of a Christian school in a Muslim country, school and church leaders said.

But nothing prepared the teachers for a surprise Education Ministry decree saying that final exams for ninth and eleventh graders nationwide would be held on Saturday.

The teachers began to pray. A few of the school’s eleventh graders came from Adventist families, but the majority were Muslim. None of the ninth graders were Adventist.



Left: THE SCHOOL: The Adventist school has 280 students aged 6 to 17.
Below: GRADUATING CLASS: Muslim and Adventist 11th graders at an end-of-school party.



EURO-ASIA DIVISION

Every attempt to delay the exams by a day, to Sunday, seemed to fail. No local education officials wanted to shoulder the responsibility of authorizing the change. The school principal sent a letter to an Education Ministry official who promised to help, but he didn't reply.

"The only hope left was God," the principal said in a statement provided by the Euro-Asia Division.

She gathered the students together to explain the situation. She said the school was still trying to reschedule the exams but could not promise success. She also said she had made arrangements with a nearby public school to offer the exams to those who wished to take them.

"This gave each student the opportunity to make his or her own decision, knowing full well the consequences of the decision," the principal said.

Eleventh graders who failed to take the exam would not graduate. Eleventh grade is the last class before graduation from high school in the former Soviet Union.

"That's Impossible!"

Just two days before the exams the principal suddenly received a phone call from the Education Ministry. The caller, an administrative assistant to a deputy education minister, said that her boss had written a reply to the principal's seemingly lost letter and

that the school could send someone to pick it up.

The principal said she lost all hope with the phone call, because the deputy education minister was the same person who had forced the school to change its name a few weeks earlier.

And that wasn't all.

"Before the phone call, we had hoped that maybe we could give the exams on a different day and not be noticed by the education officials," she said. "But now that the government had given an official response, it would be impossible to conduct the exam unnoticed."

The principal was in for a shock. She recalled that when she tore open the letter from the ministry, she exclaimed, "That's impossible! How the Lord is good!"

It turned out that the deputy education minister had left his office on an extended business trip, and the school's request had been passed on to another ministry official, who had authorized the exams to be given on Sunday.

The principal eagerly shared the news with the students. But when they showed little emotion, she thought

that they had misunderstood her and repeated the story. Then one of the students broke the silence with an explanation that the principal found even more incredible than the government's last-minute permission to reschedule the exams.

The student said: "We never had any doubt that God would help resolve the situation."

The principal found out that none of the students had signed up to take the exams at the public school on Sabbath. As she spoke with them, she learned that they had seen so many manifestations of God's power during the difficult school year that they had decided God would not abandon the school over something as simple as Sabbath exams. The Muslim students had decided to join their Adventist classmates in standing faithful to the biblical Sabbath.

"Children from non-Adventist families saw how God is leading our school and believed with all their hearts that the problem would be resolved," the principal said. "It was only we, the Adventist teachers, who were distraught with worry." ■

Christ is our righteousness and only hope as we rapidly come to the close of earth's history. Jesus is coming soon!

In preparation for Christ's coming, we, like ancient Israel, are called to follow God's counsel in 2 Chronicles 7:14—to humble ourselves, pray, seek God's face, and turn from our wicked ways. We are invited to humble ourselves before Christ, realizing it is only in Him that we can truly “live and move and have our being” (Acts 17:28).

Some critics have accused Seventh-day Adventism as teaching or promoting legalism—righteousness by works. Nothing could be further from the truth. The voices of

God. As we humbly submit to Christ's control over our lives, His power then begins to sanctify us. This entire change is the all-encompassing righteousness of Christ.

Not Self-Centered Legalism

This is not a call for self-centered legalism but a direct call for righteousness by faith in God. Drawn by the Holy Spirit, we accept Jesus into our lives, and Christ begins changing us into His likeness so that we become more and more like Him. This is why drunkards become sober; loose-living people become moral; mean-spirited individuals become peacemakers; self-centered people become self-

Christ's All-encompassing Righteousness

By TED N. C. WILSON

Seventh-day Adventists should be the strongest in proclaiming that salvation is through Christ and Christ alone! God's act by which He pronounces us righteous through the death of Christ for us—justification—and God's act by which He transforms us into the likeness of Christ—sanctification—cannot be separated, for together they constitute the fullness of Christ our righteousness.

His Plan, Not Ours

At times, there seems to be confusion about justification and sanctification and how they relate to each other and our salvation. Some promote justification to the exclusion of sanctification and arrive at “cheap grace.” Others focus almost exclusively on sanctification and arrive at “perfectionism” or legalistic salvation by works. But God's all-encompassing righteousness involves the completeness of both justification and sanctification. It's His plan, not ours. It's His way of bringing us into an immediate and long-term relationship with Him in preparation for spending eternity with Him.

Paul declares in Ephesians 2:8-10 that we owe everything to Christ: “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone would boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” God declares us righteous through the sacrifice of Christ. When we accept this gift, we are declared perfect in the eyes of

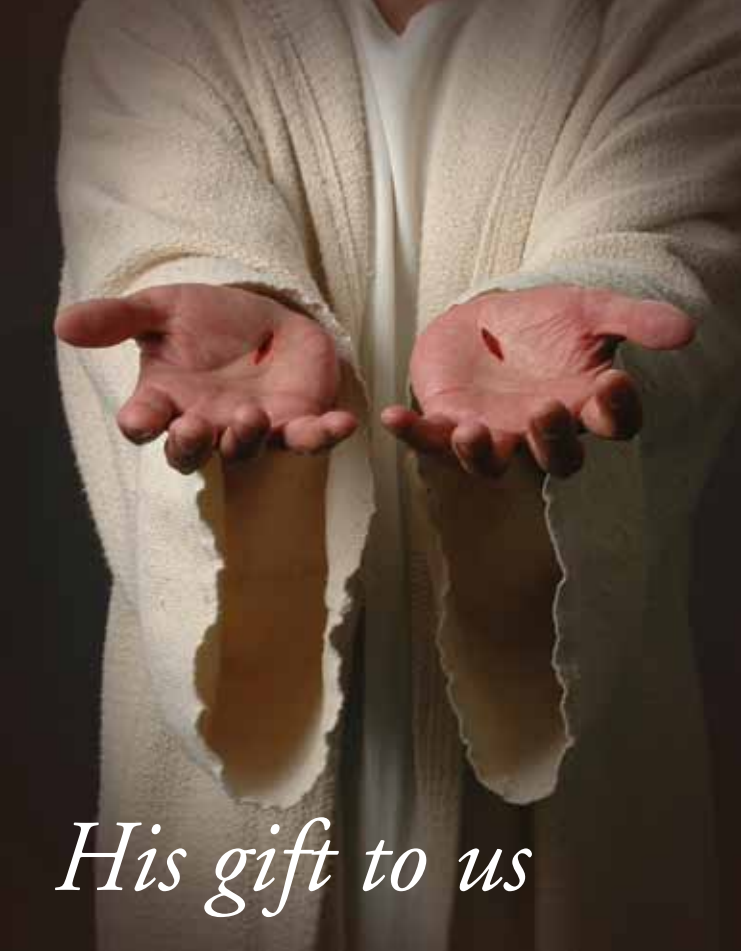
less, generous benefactors. This is why the unconverted become converted—all due to the power of God which begins producing the fruit of the Spirit in our lives.

The provision for this right relationship is described in one of the most powerful verses of the Bible: “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Cor. 5:21). God, the Father, provided His perfect Son as a sacrifice for our sins that we would be able to be covered by the perfect righteousness of Christ. This is the “born again” experience Jesus proclaimed in John 3:3, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

Born Again

This born again experience makes us entirely new persons. “Therefore, if anyone is in Christ, he is a new creation: old things have passed away; behold, all things have become new” (2 Cor. 5:17). Through the leading of the Holy Spirit, as we confess our sins and fall at the foot of the cross, we are cleansed of our sins and re-created into the image of God (see 1 John 1:9).

This is God's all-encompassing righteousness—we are saved by grace and we live by faith—all through Jesus Christ! We can proclaim with Paul, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2:20).



His gift to us

When we accept Christ and His righteousness, we also follow Him in believing and accepting His beautiful truths revealed in the doctrines of the Bible—all centered in Him. In Titus 3:5-6, Paul indicates that it was “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.” He further states “that having been justified by His grace we should become heirs according to the hope of eternal life. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works (vs. 7-8).

The good works are the manifestation of the sanctifying power of Christ. The Holy Spirit works in us to make us more and more like Christ. We are totally dependent upon our relationship with Christ for sanctification. That is Christ’s righteousness.

Christ’s Righteousness

The Spirit of Prophecy gives us deep insights into the Biblical truth of Christ’s righteousness, especially in the marvelous little book, *Steps to Christ*:

“We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. . . . He died for us, and now He offers to take our sins and give us His righteousness. . . . More than this, Christ changes the heart. . . . You are to maintain this connection with Christ by faith and the continual sur-

“Christ’s character is reproduced in our lives as we lean completely on Christ alone.”

render of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. . . . So we have nothing in ourselves of which to boast. . . . Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us” (pp. 62-63).

No wonder Paul proclaims, “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Heb. 4:14-16).

The Work of a Lifetime

No Seventh-day Adventists should think of themselves as better than anyone else or accuse others of not being holy or perfect. We are all sinners at the foot of the cross in need of a Savior who provides for us His righteousness.

As we consecrate ourselves to Christ and allow Him to work in us to stay close to Him and His Word, we can then better understand these inspired words: “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own” (*Christ’s Object Lessons*, p. 69).

Christ’s character is reproduced in our lives as we lean completely on Christ alone. We must daily allow the Holy Spirit to change us more and more into the likeness of Christ. This is the work of a lifetime. We are to ask for Christ’s character in our lives as we learn practical obedience to His Word through His power.

We aren’t to work toward what may be termed “perfectionism,” reflecting a legalistic checklist. Nor should we point out the faults of others or bring strife into the church with accusations that we are more righteous than others. “No one who claims holiness is really holy. Those who are registered as holy in the books of Heaven are not aware of the fact, and are the last ones to boast of their own goodness. None of the prophets and apostles ever professed holiness. . . . The righteous never make such a claim. The



A One-Day Church

A Church Crawling with Snakes!

more nearly they resemble Christ, the more they lament their unlikeness to Him” (*True Revival*, p. 62).

His Grace

So how should we understand the plan of salvation in these last days of earth’s history? Cheap grace won’t do it. It denies the power of the Holy Spirit to change the life day by day to become more and more like Christ. Legalism won’t do it. It blocks the only way to salvation—total dependence on Jesus Christ, our only way to salvation. A higher critical approach won’t do it. It destroys the very miracle of conversion and sanctification, and strips God’s salvation of its power to change lives.

It is only Christ’s all-encompassing righteousness of justification and sanctification that will save, change, and nurture us into true disciples of Christ. It is something that Jesus does both *for* us and *in* us. Through His grace, we can have divine power and His character as we are made more and more like Him.

We are told in the Spirit of Prophecy that righteousness by faith is the very core of the three angels’ messages. What a privilege to urge people to turn back to the true worship of God acknowledging His all-encompassing righteousness and salvation. The culmination of Christ’s saving grace and righteousness will be to welcome Him at His second coming—proof to the world of His justifying salvation and ability to change our lives through His sanctifying power.

What a day that will be! ■



Ted N. C. Wilson is president of the Seventh-day Adventist Church.

TOM LLOYD/MARANATHA VOLUNTEERS INTERNATIONAL



Left: LABOR INTENSIVE: The rocks used in the walls had to be carried to the building site. Unfortunately, they also gave snakes a place to find shelter. **Right: LEADING FIGURES:** The leaders of the Morro 50 congregation now have a building to which they can invite people in their community.

In most parts of Angola even the humblest building takes a lot of effort. The Morro 50 Adventist Church building is a framework of sticks filled with carefully placed rocks for walls. To make this creative little shelter, church members walked for miles to the mountains and carried rocks back to their community.

The current church is a safety hazard in more than one way. There are 250 members here. Any mother would wonder about rocks falling out of the walls, but one Sabbath proved even more dangerous. As the pastor stood preaching, two venomous cobras dropped out of the ceiling and onto the church floor.

Would you stay put at church after a cobra fell into your midst? In Angola they do. These people are accustomed to danger, to struggle. Decades of war wiped out Angola’s infrastructure years ago. Foreign countries fighting for control of the oil-rich region poisoned the land, so hardly anything grows. A whole generation of men was killed in the fighting. The country is eighth in the world for infant mortality. But Angolans push on.

This rock church building has been knocked down by the wind three times in the past 12 years. The members rebuilt. Sitting on hot metal pews made from discarded railroad ties, they prayed for a better way. They prayed for someone to help them.

In August, Maranatha Volunteers International constructed a One-Day Church for the Morro 50 congregation, thanks to the generosity of hundreds of donors. The Morro 50 congregation finally has a real church. This place of hope is a safe place for families to meet and worship God.

The people of Angola have done their part. They have sweated and prayed, built and rebuilt, and reached out to tell others of God’s love. Maranatha is there to help with the next step: building churches.

ASI and Maranatha Volunteers International fund and facilitate One-Day Church and One-Day School projects. Since 2009 more than 1,600 One-Day buildings have been built around the world. Carrie Purkeypyle is a project planner for Maranatha Volunteers International.





Prostate Cancer Surgery

By PETER N. LANDLESS and ALLAN R. HANDYSIDES

I'm 60 years old and have been diagnosed with prostate cancer. The doctors say mine is early-stage, and my prostate-specific antigen (PSA) test result was only 15. I've been recommended to undergo a radical prostatectomy. What is your opinion?

When we write these columns, we do not write as experts in everything; rather, we attempt to bring you current opinions as expressed in recent literature. We must stress to you—and all our readers—that your best advisors are the competent health-care professionals who know you best. We write, therefore, in generalities.

Prostate cancer is a subject of great concern because it's such a prevalent condition. As the population lives longer, diseases of old age have become more common. Prostate cancer was found to be present in microscopic forms in nearly 100 percent of men over 80 years of age in an autopsy study done many years ago.

The question of management, however, is not in the over 70- or 75-year-old population, but in younger men. As a 60-year-old, you're presumably still active and robust, and still working. You could have many productive years ahead of you.

The options for your management include surgery, as has been recommended; various forms of radiation; or combinations of both plans with even added chemotherapy where needed.

Many men are concerned about the side effects of surgery, such as urinary incontinence or erectile dysfunction.

Not all prostate cancer is equally aggressive, and pathologists will come up with an aggression score called the "Gleason score." Highly aggressive tumors require aggressive treatment. Older men over 75 years of age might well die of causes other than prostate cancer, and this situation has to be weighed against potential risks. This has led to the concept of "watchful waiting." Persons in the 65- to 74-year-old age group are a little more difficult to advise. Seeing that you are young (60), we're of the opinion that you're being offered appropriate advice.

We found a recent article that studied the benefits of radical prostatectomy over the long term, and compared it with watchful waiting. This Scandinavian study* followed 695 men from between 1989 and 1999, through 2012. This period of up to 23 years of follow-up permitted the two groups—347 men in the surgery group and 348 men in the watchful-waiting group—to be studied.

Two hundred men in the surgery group died, and 247 in the watchful-waiting group died. Deaths due to prostate cancer were 63 in the surgery group, and 99 in the watchful-waiting group.

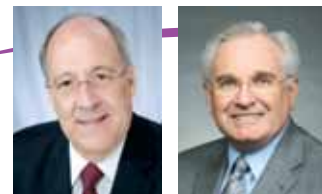
This study shows benefits of the surgery; however, the benefits were more in the younger men. The outcomes in the

older men in the watchful-waiting group who never required palliative treatment provided support for the concept of active surveillance in adequately selected groups. In this study the overall long-term disease burden is a reminder that factors other than survival need to be considered when counseling individual men with prostate cancer.

We do agree with your medical/surgical team and believe your chances of cure to be quite high with surgery. You might be offered additional measures, or even the very precise robotic surgical approach.

Though side effects are certainly common and not to be minimized, your survival, even with some side effects, could be vastly superior to the alternative of nonevidence-based approaches, including not being treated at all. ■

* Anna Bill-Axelsson et al., "Radical Prostatectomy or Watchful Waiting in Early Prostate Cancer," *New England Journal of Medicine* 370, no 10 (March 6, 2014): 932-942.



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

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My chocolate drink was hot, too hot to drink. So I just held it in my hands, using the warmth to defrost my fingers. Some classmates and I were downtown in the city working on our photography assignment. I had ducked inside a coffee shop to warm up and wait for my friends who were still outside snapping pictures. I watched the icy wind tugging at their hats and vaporizing their breath while I held my hot chocolate. In a few minutes they joined me by the window, but they acted uncertain, whispering among themselves. Then they turned to me.

“There’s a homeless guy out there. He’s all hunched against the cold. If we buy him something warm, would you help take it to him? We’re afraid to go by ourselves.”

“Sure,” I said.

Hot chocolate and cookies were purchased, and we tried to come up with a relevant Bible verse to write on a napkin. Eventually we gave up and headed out with the treats. Most of us stood back while two of us approached the man—we didn’t want to intimidate him. He accepted the warm drink graciously.

We shot the rest of our rolls of film and went home to our warm beds feeling like good Samaritans. We’d done a good deed.

Several months passed before I was downtown again, and I had forgotten about that freezing night by the coffee shop until I saw him. It was the same man. Same matted hair, same drab clothes, and same spot on the bridge. I was shocked. This was the same person for whom we had bought the hot chocolate. What was he doing here? All the stories I’d read about good Samaritans ended with the helped person’s life changed and the good Samaritan enjoying warm fuzzy feelings. This just didn’t feel right.

The Rest of the Story

The person who caused Jesus to tell the parable of the good Samaritan was a lawyer asking the Master what he had to do to “inherit eternal life” (Luke 10:25). In return, Jesus probed the lawyer about the law. The man quoted Deuteronomy 6:5: “Love the Lord your God with all your heart, with all your soul, with all your strength.”

By ANNA BARTLETT

BEYOND THE HOT CHOCOLATE

*Loving your neighbor
means more than doing
good deeds.*



“THE GOOD SAMARITAN DOES MORE THAN JUST HELP SOMEBODY GET UP.”

“Right answer,” Jesus responded. “Do those things, and you will live.”

But the lawyer asked for clarification, so Jesus told the story of a traveler who gets robbed, beaten, and left for dead by the side of the road. Several well-meaning Jews saw the injured man as they traveled the same road, but chose to pass him by. Then a Samaritan saw the injured man and immediately provided help (Luke 10:30-33). The Samaritan cleaned the man’s wounds and put ointment on them; yet he didn’t just patch up the person and left him; he helped the hurt man get up, put him on his own animal, and continued his journey with him. When they eventually arrived at an inn, once again the Samaritan did not abandon his friend but paid the innkeeper to look after him until he would return (verse 35).

Jesus then asked who in the story had treated the injured person right. The lawyer answered that it was the one who had shown mercy to the individual. “Go and do likewise,” said Jesus (verse 37).

More Than a Drive-by

Jesus did not only answer the lawyer’s question on how to live in a way that will fit us for heaven in the parable of the good Samaritan. He also showed us how we can be available for people in need.

Before Jesus even started the story He reinforced what the lawyer already knew. In order to truly connect with others, we must first be connected to God. Once we recognize our desperate need of God, we can then share (a glimpse of) God’s love with others. Purposefully using a non-Jew, a Samaritan, as the centerpiece of His story, Jesus showed His audience that their version of loving others was broken.

When the good Samaritan saw someone in need, he stopped what he was doing and provided immediate help. However, this wasn’t just a drive-by act of charity. The good Samaritan didn’t just help his neighbor with his immediate need and leave him in the dust.

He picked up his neighbor and brought him along for the journey.

The good Samaritan also made a long-term investment in his neighbor. He expended time and resources to make sure his neighbor was OK, then brought him to an inn, where he continued to care for him.

When the good Samaritan was confident that his friend wouldn’t die if left unattended, he entrusted him

to the care of the innkeeper. But the story doesn’t end there. The good Samaritan didn’t abandon his neighbor to the wiles of those around him; he paid the innkeeper to look after him, and told the innkeeper that he would be checking in to make sure his neighbor was OK and healing properly.

All around us are victims of Satan’s attacks. Like some protagonists in Jesus’ story we often just look and pass them by. Sometimes, following an evangelistic series, those who are baptized into the church don’t stay very long after the series is over because they feel left behind. One small negative experience can cause those “babes in Christ” to give up if there isn’t someone to support them on their journey.

The good Samaritan does more than just help somebody get up. Connected to Christ, he is willing to walk with others all the way. He does more than just see injured people; he meets their immediate needs and helps get them back on the path to salvation. He develops relationships with people and looks after them. He brings them into the company of others and checks back in to make sure they are healing. A good Samaritan becomes a friend and sticks around until those who are hurting can stand up and continue the journey. *A good Samaritan friends people to Christ.*

After the Hot Chocolate

After I returned home from seeing the man outside the coffee shop for a second time, my mind flooded with all the things I could possibly do to help him. But I realized that my ideas were targeting only his immediate needs. I didn’t even know this man or his story. Suddenly it clicked: I understood that in order to make a lasting difference in the lives of individuals, I would have to do more than just do good deeds. I would have to befriend people and minister to them, bringing them into my life and to the Savior.

The next time I see someone in need, I want to be a true good Samaritan. Someone who doesn’t see people and passes them by, but who offers her utmost to help and brings them along on a journey—a journey that continues beyond the hot chocolate. ■



Anna Bartlett was one of the 2014 summer interns at *Adventist World*.

I have always been fascinated by stories. Not necessarily by the stories themselves, but rather because there is always something exciting to find if one reads between the lines. What lies behind the character's course of action; what are the unspoken consequences of a particular decision; what is the author not telling us, but expecting us to understand? As much as I enjoy happy endings, unanticipated, strange endings intrigue me more, because I have to stop and think about the twist of the story that led to such a surprising finale.

was an affront to God's law, which is "holy, righteous and good" (Rom. 7:12). In doing so, he was casting doubts on God Himself. Why do God's subjects need to obey the law? Is God really a God of love? How can God be both loving and just at the same time? With such suspicions propagating through heaven, harmony was disrupted, and serious measures had to be taken.

"Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost

The Story Behind the Story

NUMBER 8

By KELDIE PAROSCHI

When it comes to life on earth, a real saga you and I play a part in, we encounter the most fascinating story of all. There is much more to the conflicts and issues concerning humankind than we notice at first glance. To understand why people suffer, why there are so many different conceptions of what truth is, why our worst struggles are often within us, we have to understand the story behind the story.

The War

It all began in the heart of an angel in heaven. It's a mystery how sin could appear within a perfect being living in a perfect place.¹ But since God's government is administrated on the basis of love (1 John 4:8; Matt. 22:37-40), all His subjects must have the freedom to worship God because they love and fully appreciate Him and His character.² Unexplainably, Satan began to pride himself in his magnificence, which then developed into a wish to become like God (Isa. 14:13, 14; Eze. 28:12-19). This

their place in heaven" (Rev. 12:7, 8).³ God certainly had the power to destroy Satan then and there, but that wouldn't have solved the problem. The questions concerning God would still be hovering in some hearts, and the foundation of love of God's kingdom would have been replaced by fear. The best solution was to let the universe witness the practical consequences of evil.⁴

The moral war between God and Satan intensified when Adam and Eve sinned. By eating the forbidden fruit, they doubted God's word and His authority, thus declaring their independence from God (Gen. 3:1-6). This permitted Satan to seize the dominion of earth (John 14:30), and so, turned humanity into God's enemies. The battlefield moved to this earth, where from then on the devil has worked diligently to misrepresent God, causing endless pain and suffering, spreading lies, and inducing all the immorality we see around us. But just as in every good story, there's a protagonist and an antagonist, God was also

active in the story of the Great Controversy, a spiritual, moral battle that impacts every aspect of life on earth. God had a strategy, and He fought back.

The Strategy

How should God's love be reconciled with His justice? How could He save sinners without letting sin go unpunished? Though it seems like an impossible task, every single part of God's strategy was ingeniously thought out. Even before the war began, the plan of salvation was already set in the heart of God (Rom. 16:25; Eph. 6:19): the death of Jesus Christ would be the ultimate act of love, making it possible for rebellious sinners to be reconciled with God, and, at the same time, proving the legitimacy of God's law.

But the war is not limited to the cosmic level. It is also a battle within the hearts of people. Our natural, sinful mindset is opposed to God and His law (Rom. 8:7). But the work of the Holy Spirit in the hearts of those who accept Christ breaks the power of Satan. "Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God" (John 1:12; cf. Rom. 3:21-26). Throughout earth's history we hear, read about, and encounter men and women whose lives have been changed by the touch of divine love. This doesn't mean that we are fully free from the bondage of sin; on the contrary, it creates a miniature conflict within us (Gal. 5:17), making it imperative that we submit ourselves to God on a daily basis (James 4:7).

The Victory

When Christ died on the cross, Satan's evil character was made plain to the entire universe. God's plan of salva-

tion was firmly established and His character confirmed (John 12:31, 32; Rom. 3:25, 26). Jesus' cry of victory still resounds to this day, and will continue to echo through all eternity: it is finished! "Now have come the salvation and the power and the kingdom of our God, and the authority of his Messiah. For the accuser of our brothers and sisters . . . has been hurled down" (Rev. 12:10).

But the story did not find its end yet. It was still necessary for the contrast between the victorious Christ and the evil prince to be brought to light.⁵ Still, God revealed to us the ending beforehand. Satan will be destroyed, and the entire universe will serve God out of love.

There is, however, a twist to this story: while we know the ending of the big story, for you and me it is open-ended. Though we are active participants in the story, no author, no narrator, not even God, can determine whose side we will be on when the time comes. It depends entirely on us. Have you made your decision? ■

¹ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 493.

² *Ibid.*

³ Unless otherwise noted, all quotations from Scripture in this article have been taken from the New International Version.

⁴ *Ibid.*, pp. 498, 499.

⁵ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 761.



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Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

OPENING

PRISON

DOORS

IN KENYA

There's more than one form of freedom.

BEN BOGESS



ADVENTIST WORLD: Inmates in Kitale prison receive copies of *Adventist World* magazine.

The day of his appeal had come. Amani,* a condemned man, called his attorney and asked him to go with him before the judge. His attorney refused, telling Amani that his case “was hopeless.”

As Amani hung up the phone his thoughts drifted back a few months to a small, dirt-floor courtyard where he, along with 60 other condemned men, listened while I shared with them the gospel message. Amani then gave his life to God. The officers allowed only 12 of them to be baptized; Amani was one of them.

Trusting in God, Amani now stood before the judge alone. After reviewing the inmate’s folder page by page, the judge looked at him and said, “You are free to leave.” Shocked, Amani walked out of the courtroom, expecting to be arrested as soon as he stepped outside; but there was no one there to arrest him. Amani was free to begin a new life!

Since then, two more of the death-row inmates who accepted Christ as their Savior have been released, and word has spread that “the God of the Adventists” is able to set you free. The real story, though, is not how God has the power to release inmates from earthly prisons, but how He has opened doors to the Kenya prison system so the message of His love could enter and set prisoners free from the bondage of sin.

In 2004, inmates in Kenyan pris-

By
BEN BOGESS



MEETING TOGETHER: Prison inmates assemble to hear the Word of God.

MAGEREZA ACADEMY: Men and women chaplains-in-training, Ben and Marvel Boggess (center, 2nd row from front), and Mary Khaemba (next to Marvel Boggess), director of rehabilitation at Kenya prison headquarters, pose together outside the academy.



BENSON OCHIENG OBOLLA



BEN BOGGESS

PRAISING GOD: Some of the King's Messengers, under the direction of Benson Ochieng Obolla (right), sing for the inmates at Naivasha maximum security prison. Others pictured (from left) are Alice Wambui, Mercy Wambua, Domicah Onyango, Rachael Makori, and Philes Ndege.

ons had three denominational options for chaplain support. Ten years later they now have a fourth option: Seventh-day Adventist.

In 2011 Isaiah Osugo, the commissioner general of Kenya prisons, directed that an Adventist chaplain be assigned to each of the country's 107 prison facilities. This unprecedented step was in response to the more than 14,000 inmates who have been baptized into the Adventist Church. The ministry was started 10 years ago by Benson Ochieng Obolla and the King's Messengers. My wife, Marvel, and I, then at the Baltimore First Seventh-day Adventist Church in Maryland, United States, have been privileged to participate.

From Music to Ministry

In 2004 the King's Messengers of Kenya, an Adventist volunteer musical evangelism group of about 15 college-age young people, were invited to sing at the Prisons Staff Training College in

Ruiru, Kenya. While there, the King's Messengers learned about 250 Adventist inmates awaiting trial at the Nairobi Remand Prison.

Kenyan prisons were built during the early 1900s, before Kenyan independence, so they lack modern amenities. Most of the toilets are open latrines. Soap and water for bathing and other needs are limited. The prisons are overcrowded, which means sleeping accommodations are inadequate. The inability to segregate sick inmates combined with little access to medical care results in increased health problems.

Before 2002, prison visitation was not allowed in Kenya—not even for family members. Restrictions have been eased, however, and the performance of the King's Messengers at the Prisons Staff Training College made a positive impression. Through connections made with 4,000 prison officers assembled for training, Benson Ochieng Obolla, music director for

the King's Messengers, made arrangements to visit and bring food and soap to the 250 Adventists in the prison in Nairobi.

To the surprise of Obolla and the King's Messengers, when they arrived at the Nairobi prison, 3,000 inmates had assembled to hear them sing. Seeing the poor conditions and lack of basic necessities the prisoners had to contend with created within the King's Messengers a desire to minister to all the inmates.

Recruiting Reinforcements

The desire to help inmates in Kenya was carried with Leon and May Earl in 2008 to the Baltimore First Seventh-day Adventist Church, where I then served as pastor. A native of Kenya and cousin to Obolla, May was personally familiar with prison conditions; one of her brothers had died in a Kenyan prison. When she discovered my interest in evangelism, we immediately began planning an evangelistic campaign in Kenya.

In 2009, we partnered with the King's Messengers and made our first trip to Kitale, where we held an evangelistic

series inside the prison compound. To our surprise, not just a few but all 1,500 inmates came out to listen. They stood in the hot sun all day and missed lunch in order to hear the message. After an appeal, 218 of the inmates chose to give their lives to Christ. These inmates were given a copy of the 28 fundamental beliefs of the Adventist Church and were connected with local church members for Bible studies.

While the prison Bible studies were being held, we conducted a two-week evangelistic series in the city, where another 60 decisions were made for Christ. After two weeks we returned to the prison and invited those who had studied and wanted to be baptized to come forward. We hauled in water from a nearby pond for the small, portable swimming pool that served as a baptistry, as there was no water in the prison. The water in the baptistry was only knee-deep, so I knelt down and had the inmates sit so I could immerse them.

In 2011 we again worked with the King's Messengers, but this time at the Kisumu and Kodiaga prisons. We repeated our pattern of speaking to the prisoners and holding a two-week village campaign. I spoke to the maximum-security group while Leon spoke to the medium-security group. My wife, Marvel, and May spoke to the women. While at Kodiaga I was also permitted to talk with the 60 prisoners on death row, and 30 of them accepted Christ as their Savior.

I baptized one man who was confined to a stretcher. He was physically unable to come outside to listen to the messages, but he had heard them through the sound system inside the prison. He asked to be carried out for baptism. At first it was thought to be too much trouble. But when I overheard the situation being discussed, I asked the officers to please bring him out. They did, and I baptized him—stretcher and all. That man has since been released.



FIRST PRISON CHURCH: New Seventh-day Adventist church inside Kodiaga maximum security prison

Upon his release the King's Messengers provided him with a wheelchair.

Because of the great health needs, we also hosted a medical clinic run by a doctor and nurses from the University of Eastern Africa Baraton, the Adventist school near Eldoret. The clinic treated more than 700 inmates and uniformed staff. Because of the King's Messengers' work, about 400 inmates were baptized. The prison commander then gave permission for an Adventist church to be built *inside* the prison, a place in which the inmates could worship.

Making Prison a Better Place

The Kenya prison system's objective now is to reform inmates so they leave better citizens than when they entered. Prison officers have said that "inmates who surrender their lives to Christ have become more law-abiding and easier to handle." One young man had been an inmate at Naivasha prison for 21 years. When he first came, they put him in isolation because he was so difficult to deal with. He caused fights with the other inmates and was disrespectful to the guards. But after he found Christ as his Savior, his life changed so dramatically that he was later released. The change in prisoner behavior has shown prison officers that when inmates have a relationship with God, it makes the prison a better place for everyone. Officers view the

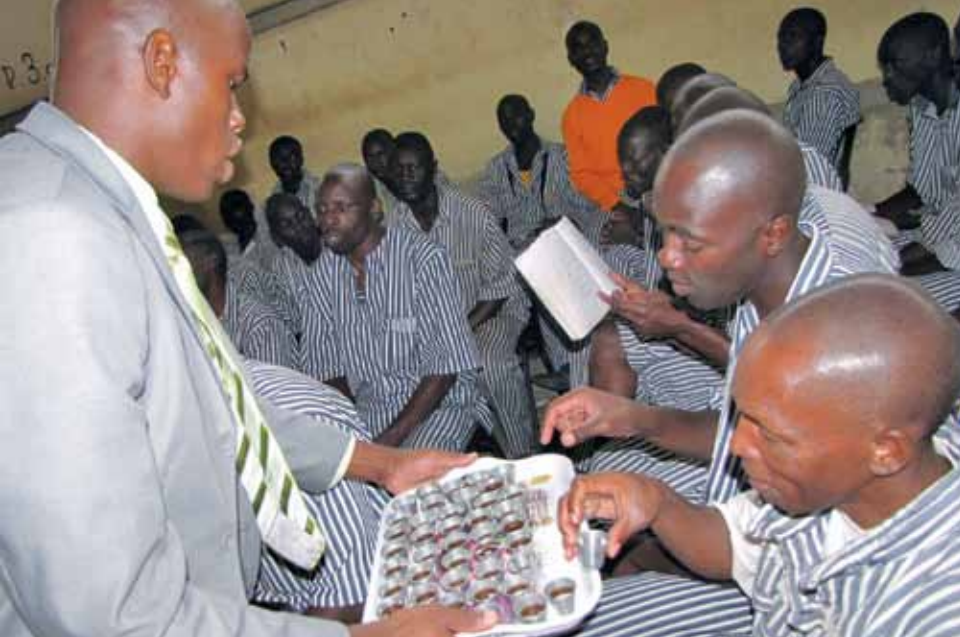


WORKING TOGETHER: Pictured are Ben Boggess, retired pastor of Baltimore First church in Maryland, USA; his wife, Marvel; and Mary Khaemba, director of rehabilitation at Kenya Prison Headquarters.

King's Messengers as working together with them to achieve a common goal.

But not everyone has been happy. As the work progressed, established chaplains became upset that so many inmates were becoming Adventists. They began to oppose the King's Messengers coming to the prisons. They tried to discourage the group by having the electricity turned off during their visits so that the sound system wouldn't work, filing protests against them with the officers in charge, and other such annoyances.

Obolla, however, refused to be intimidated by the opposition of the established chaplains, and God worked to remove the obstacles that stood in the way, and continued to open prison doors. The King's Messengers have now ministered to 75 of the 107 prisons in



BENSON OCHIENG OBOLLA

COMMUNION: Inmates participate in communion service held at the prison.

Kenya, which house as many as 5,000 to as few as 150 inmates. We continue to encourage Obolla and the King's Messengers as best we can, providing baptisteries and funding from church-member donations when possible.

Training Chaplains

Chaplains in Kenya, including the newly appointed Adventist chaplains, are government employees. Osugo required that the chaplains be selected from within the current prison staff. Seventy-three Adventist chaplains, both men and women, have so far been appointed. However, they had been trained and were working as prison officers, not chaplains. So, working together with Obolla, we held a two-week prison chaplain training session at the Naivasha maximum-security prison compound in April 2014. This was funded by the Baltimore First Adventist Church of Maryland and the Carrollton Adventist Church of Ohio.

More than 100 people, including the 73 newly minted prison chaplains, assembled for classes. Topics included Seventh-day Adventist beliefs, church history, conflict and stress management, Bible study, family life, and simple health remedies and principles. In addition to our United States team, Adventist pastors Kennedy Ombati, head Adventist chaplain at Kenya prison headquarters; Inspector Alexander Tarus, chaplain in charge of

religion at the Kenya Prisons Staff Training College; and Sergeant Robert Kitenge, the regional chaplain in charge of Nairobi County and the surrounding area, gave presentations on the role of the prison chaplain.

During the training event we also spoke to the 4,000 inmates of the Naivasha prison. Just as had happened in Kitale in 2009, the prisoners came out en masse and stood in the hot sun from morning until late afternoon to hear the message. Some 200 inmates were baptized that Sabbath, and the numbers keep growing. Those baptized in Naivasha now total about 400.

The First Prison Church

The Kodiaga Maximum Security Prison Seventh-day Adventist Church, approved by the Kenya prison system in 2011, was opened and dedicated July 18, 2014. This is the first church building constructed *inside* a Kenyan prison. During construction Obolla was asked if he could build a roof over the latrine. Obolla took one look at the old open latrine and told the commander, "No!"

Instead, he offered to build a new facility—a closed system with flushable toilets and showers. The church and toilets were completed at the same time, and the facility was turned over to the inmates and commander. Church leaders from the East-Central Africa Division, the West Kenya

Union, and the Western Kenya Conference were present. Inmates cheered and wept because of the care and compassion shown to them. Because of the work of the King's Messengers, the Adventist Church there is being called "the church that cares."

The work continues to grow and flourish. The Naivasha prison commander has given land for the construction of a new Adventist church building inside his prison. Chaplains are now requesting Obolla's support for baptisms every Sabbath in multiple prisons. The newly minted but inexperienced prison chaplains desired more training and looked for ways to pursue college education while continuing their work as chaplains. Plans for this training are now under way.

The stories are endless and the needs are great. Costs for the chaplain ministry and conducting baptisms range about US\$1,000 a month. The Naivasha church construction project alone is estimated at US\$15,000. But although costs are high, both inmates and officers are being blessed.

God has opened prison doors in Kenya, not only to let in Seventh-day Adventists but also to bring out from the darkness of sin those who commit their lives to Him. Many have said, "Had I not been in prison, I would never have found out about the love of God and the soon coming of Jesus."

To find out more about prison ministry in Kenya, go to www.kenyaprisonministries.wordpress.com, or e-mail Ben Boggess at brboggess@juno.com. ■

* Not his real name.

Ben Boggess, retired pastor of the Baltimore First Seventh-day Adventist Church in Ellicott City, Maryland, United States, and his wife, Marvel, a retired nurse and teacher, now live in Carrollton, Ohio.

Sunday, June 23, by invitation, I visited the prison, in Salem, Oregon, in company with Brother and Sister Carter, and Sister Jordan, who took me there in her carriage. The superintendent and warden of the prison were introduced to me. When the time arrived for service we were conducted to the chapel, a room made cheerful by an abundance of light, and pure fresh air. At a signal from a bell, two men opened the great iron gates by means of a lever, and the prisoners came flocking from their cells into the chapel. The doors were securely closed behind them, and for the first time in my life, I was immured in prison walls.

The Stories They Could Tell

I had anticipated seeing a set of repulsive looking men. In this I was disappointed; many of them seemed to be intelligent, and some appeared to be men of ability. They were dressed in the coarse, but neat striped prison uniform, their hair smooth, and boots brushed. As I looked upon the varied physiognomies before me, I thought: *To each of these men has been committed peculiar gifts or talents for use, and not for abuse.* All before me, from those who had occupied conspicuous and important positions in the world, and in the church, even those who had been most lowly and obscure have been entrusted with some talents, whether of wealth, station, influence, kindly sympathies or affections, they were given from the heavenly treasury, and were to have been used for the glory of God, and the benefit of the world.

The men before me had despised the gifts of heaven, and had abused, and misapplied them. Some of the convicts manifested a forced unnatu-



BENSON OCHIENG OBOLLA

A

VISIT

By ELLEN G. WHITE

TO THE

PRISON

Here's what Ellen White said to inmates.

ral cheerfulness. But many, especially the older men, looked exceedingly sad and melancholy. Before me were youths of tender years, and the hardened, gray-haired sinner, all under the bondage of the law, because they had transgressed its statutes.

As I looked upon young men of eighteen to twenty and thirty years of

age, I thought of their unhappy mothers, and of the grief and remorse which was their bitter portion. Had they done their duty by their children? Had they not indulged them in their own will and way, and neglected to teach them the statutes of God, and His claims upon them? Many of those mothers' hearts had

“CHRIST bridged the gulf that sin had made, which SEPARATED earth from heaven, and man from God.”

been broken by the ungodly course pursued by their children.

Conquering Love

When all the company were assembled, Brother Carter read the hymn. All had books, and joined heartily in singing. One, who seemed to be an accomplished musician, played the organ. I then opened the meeting by prayer, and again all joined in singing. I spoke from the words of John: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

I exalted before them the infinite sacrifice that the Father made, in giving His beloved Son for fallen men, that they might through obedience be transformed, and become the acknowledged sons of God. The church and the world are called upon to behold and admire a love which thus expressed is beyond human comprehension, and even amazed the angels of heaven. This love was so deep, so broad, and so high, that it filled the holy angels with amazement, and language in which to describe it,

failing the inspired apostle, he calls upon the church and the world to behold it—to make it the theme of contemplation, and of admiration. . . .

When the world was filled with iniquity God lifted up His standard against Satan by sending His Son to the world in the likeness of sinful flesh. Christ bridged the gulf that sin had made, which separated earth from heaven, and man from God. . . .

Hope for All

Jesus came from heaven to earth, assumed man’s nature, and was tempted in all points like as we are that he might know how to succor those who should be tempted. Christ’s life is for our example. He shows, in His willing obedience, how man may keep the law of God, and that transgression of the law, and not obedience of it, brings him into bondage. The Savior was full of compassion and love; He never spurned the truly penitent, however great their guilt; but He severely denounced hypocrisy of every sort, He is acquainted with the sins of men, He knows all their acts, and reads their secret motives; yet He does not turn away from them in their iniquity. He pleads and reasons with the sinner, and, in one sense—that of having Himself borne the weakness of humanity—He puts

Himself on a level with him. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though . . . red like crimson, they shall be as wool.” . . .

But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Savior, and lead a new and purer life.

Those who overcome in the name of Jesus will stand about the great white throne, with crowns of immortal glory, waving the palm branches of victory. They will be sons of God, children of the heavenly King, their lives running parallel with the life of God. The joy of the Lord will be their joy, and no shadow will ever darken their heavenly home. Said Christ, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” While mercy lingers, I beseech you to make the most of the probationary time left you, in preparing for eternity, that life may not be an utter failure, and that in the time of solemn scrutiny you may be found with those who are accepted of God, and are called the sons of God. ■

This is taken from the article “Visit to the Prison,” published in *Signs of the Times*, August 1, 1878. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

By MICHAEL DANT

Computer Crusaders for Christ

Sharing the message in Peru

Why would an elderly woman walk several miles to bring her computer to an evangelistic site in Peru? Because a group of 15 computer science students traveled to Peru in May 2014 to participate in a two-week mission project. Accompanying the computer students were two nursing students and three faculty and staff from Southern Adventist University in Collegedale, Tennessee, United States, as well as a volunteer doctor from Texas.

Besides conducting evangelistic meetings and operating a medical clinic, our vision was to add an unusual element to the project. Computer science students would carry donated laptops to Peru and set them up as learning laboratories for two of our sister Adventist schools: Colegio Adventista José Pardo in Cuzco and Escuela Adventista de Sicuani. But we also wanted to do more for the people there, so we contacted church leaders at Southeast Peru Mission in Cuzco for ideas.

And ideas they had. By the time we returned from the trip, our students and faculty had taught English; conducted Week of Prayer meetings; held four evangelistic campaigns, including one at the local prison; staffed medical and computer repair clinics at each of the campaign sites; preached at area churches; and presented multiple English and computer science technical workshops at three local public and private colleges. The people—especially the children—responded well to our student leaders.

Two Unique Ministries

Two new ministries in particular were well received: the computer clinics and the college lecture series. In this way God could utilize the team's particular talents in the area of computer technology. That's the reason the elderly woman—along with many other local residents—brought

her computer to our evangelistic campaign site: so the students could “revitalize” it. Using state-of-the-art software, they removed viruses and malware, performed a variety of optimizations based on the specific needs of the client, and installed anti-virus software for future protection. In most cases computers running painfully slow or not at all were returned to their owners rejuvenated and working speedily.

Faces beamed when they saw new life come back into their old, outdated computers. For many of these people their computer represented a major investment, and it was distressing to them to see that investment break down or become unusable because of its age or malware. They so much appreciated the students' work that some stayed for the evening meetings.

Computer Lectures

Shortly after arriving in Sicuani, local church leaders asked the team if we would be willing to present one or two lectures on computer science topics at a local college. Our team quickly narrowed down potential topics, identified willing presenters, and readily assented to the request. Within a short time, however, these “one or two presentations” blossomed into a full-fledged lecture series with a formal certificate awarded to those who attended faithfully.

Three lectures were given daily at each college. Two of them covered such topics as personal and corporate security, user interface design, process management, test-driven development, and business ethics. The local pastor, however, presented the third lecture, which focused on physical, social, and spiritual values, such as family, health, friends, dating, and marriage.

Three Southern students and two faculty members prepared and presented the daily computer science lectures.



YOUNG COMPUTER USERS: Students enjoy their new laptops at Colegio Adventista José Pardo in Cuzco, Peru.

Even though it was short notice and the challenge pushed the group to their limit, they managed to develop meaningful, professional-looking, and Spanish-translated PowerPoint presentations that were well received. Our faculty and students gave daily 40-minute lectures to 50 to 100 college-level listeners.

“After this experience, I have much less fear of public speaking,” one student told me later.

Not only did the team produce high-quality lectures using a limited Internet connection and a frustrating lack of available laptops, but judging by the enthusiastic response from the listeners, the Lord blessed the presentations and made them understandable, meaningful, and useful. Much of the presented materials was also made available online for students to download.

An Entering Wedge

The computer science lectures, though, were merely a wedge by which God could reach the students at a deeper level through the ministry of the local pastor. Our lectures opened the door to these public institutions so that the pastor and the Holy Spirit could work there. This realization made our experience even more rewarding. God directly used our technical skills and knowledge to proclaim His good news to these precious souls. As a direct result of the lecture series, more than 120 public school students expressed to the pastor a desire to study the Bible with him.

The computer repair clinics and college lectures were new areas of ministry for us, and we initially had many questions about how they would work. Would people bring their computers to the evangelistic sites? Would we be able to fix their problems? Would our work do any good in the grand scheme of things? The answer was yes. People

brought not only laptops but desktop PCs and large monitors as well. God blessed our efforts, and we were able to fix and optimize most of the computers that came to us. Almost all those we helped expressed a sincere thankfulness for our assistance, and those who also stayed for the evening meetings were doubly blessed.

The Left Arm of the Gospel

Medical ministry is described as the “right arm” of the gospel, but I wonder if computer ministry today might not be an important part of the “left arm.”

Increasingly, even in developing countries, people who own computers need and value our help. We are told that “the Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’” Could computer ministry be a modern-day outreach opportunity to show people that we care, to help them in need, to win their confidence, and to lead them to Christ?

Perhaps one day in the not-too-distant future, computer science students and their skill-specific ministries will become a standard and integral part of our short- and long-term mission projects all around the world—Computer Crusaders for Christ. I sincerely hope so. ■

* Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 143.

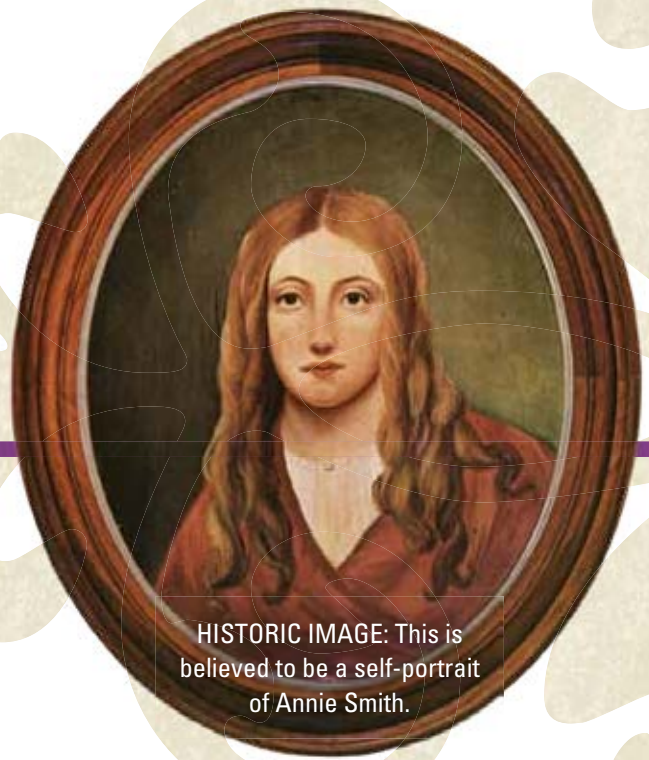


Michael Dant is a professor in the School of Computing at Southern Adventist University in Collegedale, Tennessee, United States.

Annie

A gifted young woman in early Adventism

By NATHAN THOMAS



HISTORIC IMAGE: This is believed to be a self-portrait of Annie Smith.

The story of Annie Smith's life is one of both tragedy and triumph.

Her life was cut short, but she died with a firm belief in Jesus and the "blessed hope" for eternal life after the resurrection. Her triumph was her assurance of salvation and eternal life; her tragedy was in contracting pulmonary tuberculosis, which meant almost certain death before the days of antibiotics. She died at 27 years of age, ending a promising career as the most important poet of early Adventism, years before our church was named or organized. She will live on forever in the world of music since three of her hymns were included in *The Seventh-day Adventist Hymnal*.

Annie Finds the Truth

As a teenager Annie Smith accepted William Miller's teaching and became a devout "Millerite." When Jesus did not appear on October 22, 1844, she devoted her time to her studies and her poetry. In 1851 her mother suggested she attend one of "Father" Joseph Bates's lectures while she was away visiting friends in another town. She was not really interested until she had a dream in which she saw a tall, elderly man lecturing and using a chart. To "please mother," she attended the meeting, arriving late and taking the only seat left. After the meeting Bates met Annie for the first time and told her that he also had had a dream that she would be there. In a short time Annie was converted to the truth of the seventh-day Sabbath, the sanctuary doctrine, and the third angel's message. She remained an absolute believer in that faith the rest of her life.

With her newfound faith, she started sending

poems to the *Advent Review and Sabbath Herald* at Saratoga Springs, New York. James White, editor, quick to recognize literary talent, asked her to come and work at the *Review* office. She declined because of poor eyesight, but James and Ellen White, in dire need of help, replied "come any way."

Upon arrival from her home in New Hampshire, she was prayed over and her eyesight was completely restored. Her work at the *Review* involved proofreading and copy editing, a job she handled quite efficiently.

Though she worked at the *Review* for only a couple of years, this 23-year-old young woman contributed 45 poems to the *Review* and to a new periodical, the *Youth's Instructor*. She also was a prolific hymn writer for the Adventist cause. She borrowed the tune from a popular hit called "'Tis Midnight Hour" and turned it into the beautiful hymn "How Far From Home?" (number 439 in *The Seventh-day Adventist Hymnal*). Another of her popular hymns today is "I Saw One Weary" (number 441), in which she wrote specially about Joseph Bates and James White. The third person in that hymn she described could have been J. N. Andrews, or her brother, Uriah Smith. Historian Arthur Spalding is convinced that in the third stanza she was writing about herself and simply substituted the "he" for "she."¹ At any rate, the "blessed hope" of the Second Coming was always on her mind. She did a prodigious amount of writing in the four years left in her life and could have possibly surpassed Frank Belden, Ellen White's nephew, as the most important hymn writer for our young denomination, had she lived to old age.

An Example of Her Talent

As an example of her poetic talent, Smith wrote a poem upon the death of Robert Harmon, Ellen White's brother, who was fully converted before he passed away. Hymn no. 494 in the old *Church Hymnal* was first printed in the *Review* and later set to music as "He Sleeps in Jesus."

*"He sleeps in Jesus—peaceful rest—
No mortal strife invades his breast;
No pain, or sin, or woe, or care,
Can reach the silent slumberer there.*



*He lived, his Savior to adore,
And meekly all his sufferings bore.
He loved, and all resigned to God;
Nor murmured at His chastening rod.*



*'Does earth attract thee here?' they cried,
The dying Christian thus replied,
While pointing upward to the sky,
'My treasure is laid up on high.'*



*He sleeps in Jesus—soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom.*



*He sleeps in Jesus—cease thy grief;
Let this afford thee sweet relief—
That, freed from death's triumphant reign,
In heaven will he live again."²*

On a more romantic note, there is reason to believe that Annie was interested in John Nevins Andrews, but he ended up marrying another. If her heart was broken, she didn't have long to sorrow, for after two years at the *Review* she returned home fighting a losing battle with tuberculosis, or consumption, as it was commonly called. Tuberculosis was a scourge during the nineteenth century, and both Annie Smith and John Andrews succumbed to it.

Annie Smith deserves to be called our denomination's first important poet and hymn writer. On returning to

her home, she wrote as much as her health would permit and collected her poetry those last few months of her life. She gave this collection to her brother, Uriah, who later became famous in Seventh-day Adventist circles as editor of the *Review*, as well as a writer and a teacher. Uriah printed the collection only a few days before she died. It is entitled *Home Here, and Home in Heaven*.

So Much in So Little Time

As young as she was, with only two years to establish herself as an artist, poet, songwriter, and editor, Annie Smith made an important and singular impact upon the later Seventh-day Adventist Church. For instance, when the General Conference first organized our church at Battle Creek, Michigan, on May 21, 1863, the delegates chose to sing Annie Smith's "Long Upon the Mountains" (no. 447), which meant so much to those attending the conference of our newly formed church.

Today, after 150 years of our church hymnology, we may state that Annie has left a legacy that will go on forever. Her hope was in the return of Jesus and His salvation for all the faithful. The last stanza of the hymn "Long Upon the Mountains" could be a fitting epitaph for the young woman who lived and died with the "blessed hope" in her heart:

*"Soon He comes! With clouds descending;
All His saints, entombed arise;
The redeemed, in anthems blending,
Shout their vict'ry thro' the skies.
O, we long for Thine appearing;
Come, O Savior, quickly come!
Blessed hope! Our spirits cheering,
Take Thy ransomed children home."*

Annie Smith has won a place in our hearts and in our history. As our pioneer poet and musician she reinforced James White's love of music and made it an integral part of the Seventh-day Adventist educational system. Seventh-day Adventist interest in music and hymn singing no doubt starts with James White and Annie Smith.

Annie died on July 26, 1855, and is buried in the family cemetery at West Wilton, New Hampshire. ■

¹A. W. Spalding, *Origin and History of Seventh-day Adventists* (Washington, D.C.: Review and Herald Pub. Assn., 1961), vol. 1, p. 245; see also appendix, p. 404.

²Ellen G. White, *Spiritual Gifts* (Battle Creek, Mich.: James White, Steam Press, 1860), vol. 2, pp. 164, 165.



Nathan Thomas is professor emeritus of history, Pacific Union College, Angwin, California.

Understanding the Adversary

Why does
2 Samuel 2:1 say that
God incited David to
take a military census,
while 1 Chronicles 21:1
says **Satan** did it?

Second Samuel 24:1 says, “Again the anger of the Lord burned against Israel, and he incited [sut] David against them, saying, ‘Go and take a census of Israel and Judah.’” According to 1 Chronicles 21:1, “Satan rose up against Israel and incited [sut] David to take a census of

Israel.” I will examine the use of the term *satan* in the Old Testament, some terminological connections with other passages, and finally suggest a possible way to harmonize these passages.

1. Use of the Term Satan: The Hebrew word *satan* means “adversary, opponent” and is used to designate human beings who act as adversaries or opponents of others (e.g., 1 Kings 11:14, 23). It also designates the angel of the Lord, who functioned as an adversary to Balaam (Num. 22:22). Obviously, this is not a demonic figure. The noun is also found in Job 1:6 and 2:1 and in Zechariah 3:1 for the adversary of God’s people. Scholars usually argue that when the noun *satan* is accompanied by a definite article (“the satan”) it refers to a function (“an adversary/opponent”) and is not a proper noun (“Satan”). Since the term without the article appears only in 1 Chronicles 21:1, it is considered a proper noun (“Satan”). But other scholars have argued that it is precisely when the noun is accompanied by the article that it functions as a proper name. One could wonder whether this debate is that important.

2. Linguistic Connections: There are clear linguistic connections between Job 2:1, Zechariah 3:1, and 1 Chronicles 21:1. In Chronicles Satan “stands” (*amad*) against Israel and incites (*sut*) David to sin. The use of the verb “to stand” (*amad*), together with the noun *satan*, is found in Zechariah 3:1, establishing a connection between the two passages. In both cases *satan* opposes the servant of God. The verb “to incite” (*sut*) appears in conjunction with the noun *satan* in Job 2:3, also establishing a connection between these two passages. In Job he incites God against Job, and in Chronicles he incites David against God. The author is aware of the usage of the term *satan* in the other

passages, and his use of the term *satan* (“Satan”) most probably reflects the meaning of the term in the other two books. In other words, he is not contrasting his use with that of the other passages; the presence or absence of the article is irrelevant. The Old Testament describes a being who opposes God and His plans for His people (e.g., Gen. 3:1-5; Lev. 16:8-10, 20-22; Isa. 14:12-14; cf. Rev. 12:9).

3. The Narratives in Chronicles and Samuel: The role of *satan* is quite clear in the three passages we have discussed. First, he is the adversary of God’s people, opposing the divine disposition to forgive them (Zech. 3:1). He even opposes the way God rules His kingdom (Job 1:6; 2:1). Second, he incites people to disobey God. Third, he wants evil things for God’s people. He is unquestionably a divine archenemy. According to Chronicles, Satan stood against Israel as the enemy and incited David to take a census, knowing that as a result people would suffer.

Why is taking a census a national sin? Different types of censuses were taken in Israel without any penalty (e.g., Ex. 30:11-16). Perhaps, as many have suggested, the difference here is that this is a military census taken without divine approval that expressed reliance on human military power. It was a breach of Israel’s covenant with the Lord.

If this is the case, the differences between 1 Chronicles and 2 Samuel are insignificant. The wrath of the Lord, mentioned as the cause for the census, is clarified as God allowing Satan to incite David to take the census. In His anger God does not intervene to protect David. Nevertheless, God is still the sovereign Lord who authorizes the action of Satan and brings the plague to an end. He uses this experience to lead David to find a place for the building of the Temple. He does not give Satan complete control over His people (see Job 1:12; 2:6). ■



Angel Manuel Rodríguez lives in Texas, after retiring as director of the General Conference Biblical Research Institute.

By MARK A. FINLEY

Heroes Worth Following



Ours is a society of hero worship. The idols of the twenty-first century are sports stars, pop musicians, Hollywood icons, and multimillion-dollar business executives. But as we seriously consider it, one generation's stars fast become distant memories. The shining lights on the billboards of this world fade fast. Wearing a T-shirt advertising "Superhero for Hire" is as close as most of us will get to being real heroes.

In this month's Bible lesson we will study two biblical heroes worth following, and One who stands head and shoulders above all others. Their legacies have endured for millennia, and shine bright with each passing generation.

Daniel and Joseph are two examples of the way God blesses those who trust Him unreservedly, commit their lives to Him completely, and follow His guidance, wherever He leads, willingly. But even their dedication falls short of the ideal set by the living Christ, who reveals what it means to be truly committed to the Father's will.

1 How did Daniel distinguish himself in Babylon from the rest of the Babylonian youth? Read Daniel 1:8 and compare Daniel's attitudes as a teenager with those at the end of his life in Daniel 6:4, 5, 10.

A study of Daniel's life reveals his unswerving loyalty to God. From the time he was taken as a teenager and brought to Babylon as a captive, until his encounter with the political princes of Persia at the end of his life, Daniel maintained his absolute, unbending commitment to the God of heaven.

2 How were the temptations of both Joseph and Daniel similar? Read Daniel 1:5, 8 and Genesis 39:7-9. Notice the similarity of their responses as well.

Both Daniel and Joseph faced fierce temptations that appealed to their fleshly desires. But both made resolute, unwavering decisions. They followed the counsel given later in the book of James: "Therefore submit to God. Resist the devil and he will flee from you" (James 4:7).

3 Although Joseph ended up in prison, and Daniel excelled at the head of his class at the University

of Babylon, what blessing did God give both these stalwarts of faith? Read Daniel 1:9, 17-20 and Genesis 39:21-23.

4 Read Proverbs 3:1-10, and list all the promises God makes to those who are faithful to Him. How many promises do you find? In what areas of your life do they relate?

Both Daniel and Joseph faced enormous challenges in their lives. They both went through trials and experienced difficulties. But the blessings of God upon their lives far outweighed any challenge or difficulty they faced.

5 How does Daniel and Joseph's loyalty to God find a later example in Jesus own life? Read and compare John 8:29, Matthew 26:39, and Hebrews 10:7 to discover a powerful insight on living the Christian life.

Jesus was totally committed to doing the Father's will. His surrender to the Father's will was uncompromised. This one basic decision is the key to living a victorious Christian life. The fundamental question is "Am I totally committed to doing the Father's will when it conflicts with my own?"

6 What promise did the Father give to Jesus because of His humble obedience and submissive spirit in doing the Father's will at any cost to Himself? Philippians 2:8-11.

7 What promise does Jesus Himself give to all who "forsake all" and follow Him unreservedly? Mark 10:29, 30.

Like both Joseph and Daniel, we too will face challenges when following Jesus. But the blessings of God upon our lives will be abundant. We will have the joy of His presence here, the knowledge of His daily guidance, the certainty of His provision for all our needs, and the glorious good news of eternal life through the salvation He so freely provides.

That is something worth living for. ■

Letters

Women's Ordination

I am writing regarding Andrew McChesney's article "Adventists Urged to Study Women's Ordination for Themselves" (November 2014). I read the article with interest; and I was surprised by information in two paragraphs.

First, the Position 2 section asserts that Junia was a woman; however, it hasn't been confirmed..

Second, in the Position 3 section, God's exception of granting Israel a king is mentioned. Because of their choice Israel sank into apostasy and were overthrown by Babylon. Not a very cohesive argument for women's ministry. Are we being led down the same path?

GRAEME DODD

Gawler, South Australia, Australia

Trending on Twitter

I have loved how the children of God in South America are so serious and passionate about God's work (see "South American Adventists Make Bible a Hot Topic on Twitter," October 2014). May God bless them abundantly. May we be moved to do the same, if we are not doing so yet.

JOEL MUTUNGI

Kigali, Rwanda



BRITISH UNION CONFERENCE

"Yes, we **can** be creative and Christian at the same time."

—WINSTON LEE,
via e-mail

Faith in a Shop Window

I'm writing about the news article "Britain: Faith Showcased in Shop Window" (October 2014). Yes, we *can* be creative and Christian at the same time. My prayer is that the youth would step up and use their gifts to create and innovate evangelism such as seen here, in a addition to what we already have.

We live in a postmodern age, and we need to explore new and relevant ways to reach this mindset. Praise God for this creative effort!

WINSTON LEE

via e-mail

World Health and Colon Cancer

Peter N. Landless and Allan R.

Handysides always write interesting and informative World Health columns. As an ardent reader of *Adventist World*, I cannot help reading this column; each article is both educational and inspirational.

The article "Colon Cancer" (August 2014) is truly an eye-opener! At a frightening rate, many people (even non-alcohol consumers) are being diagnosed with color cancer.

There is no doubt that the Seventh-day Adventist Church is blessed with an incredible health message. Indeed, God intended that we should "prosper . . . and be in [good] health" (3 John 2).

DEVON L. SANDERSON

Wilmington, Delaware,
United States

Adventist World Language Editions

Greetings! I enjoy reading *Adventist World*. I have a question: In how many languages is the magazine printed?

BHEKI NYATHI

South Africa



Prayer & PRAISE

Please pray that I pass my fourth-year accounting exams so that I may be allowed to enroll in the master's degree program. I've been offered a scholarship; I need guidance from the Lord.

NELSON, Malawi

Please pray for me. I have many problems, and I am awash with tears. But I believe Jesus will not let me suffer until the end of days. I know God is able to help me.

BENSON, Kenya

I am desperately in need of help. Please pray that the devils in my life are driven out. My church has prayed for me for many years. I think I need help from someone with experience in this area.

JOYCE, Sweden

Adventist World is printed in English, Korean, Spanish, Portuguese, French, Indonesian, and German. In early 2014 the magazine launched several more editions of its smaller format, Adventist World Digest, bringing the total of digests to 20; with four more languages being added by this month, Feb. 2015. Our Web site is readable in 12 languages. So one can read Adventist World content in at least 32 languages. Visit our homepage at www.adventistworld.org to learn more.
—Editors.

In Appreciation

I am new to Adventism, and I like *Adventist World*. I especially enjoy the articles on Bible study and the Bible Questions Answered column.

D. JONES
Bonnyman, Kentucky,
United States

Thank you for the wonderful work you are doing through this publication. It helps us get information from our fellow brothers and sisters.

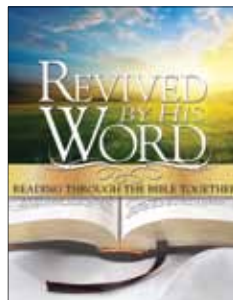
CHRISTINE NABUNJO
Kampala, Uganda

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: In St. Petersburg, Florida, United States, a group of Jewish Adventists celebrated the Feast of Dedication (Chanukah) by being baptized. Here the candidates pray before going into the water.



Revived by His Word

A Journey of Discovery Together Through the Bible
God speaks to us through His Word. Join with other believers in more than 180 countries who are reading a chapter of the Bible each day. To download the daily Bible Reading Guide, visit RevivedbyHisWord.org, or sign up to receive the daily Bible chapter by e-mail. To join this initiative, start here:

MARCH 1, 2015 • Romans 3

I'd like to take my 10-year-old to the South Pacific Pathfinder camporee, but I have no money. We need a miracle; please pray for us.

JINI, Australia

Please pray for the people in my village.

PILLA, India

Please pray for my sister. Thieves stole a large sum of money, and we hope it will be recovered. Also pray that I find employment. I graduated in 2011 and am looking for a job.

ANGELA, Zambia

My mother is hospitalized with a pulmonary embolism. Please pray for her.

MARIE, France

The Place of Prayer: 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.

D. A. ROTH



Left: Dr. R. S. Cornell in iron lung on arrival at McGuire Air Force Base, New Jersey, en route to Seattle.
Right: Dr. R. S. Cornell and family

60 Years Ago

On February 2, 1955, Roy S. Cornell, a medical doctor, arrived in Benghazi, Libya, to establish a Seventh-day Adventist medical work. He served as chief surgeon at the government hospital.

Shortly after his arrival, Cornell supervised the renovation of a war-damaged hotel for service as an Adventist hospital. In addition to overseeing renovations and assembling a staff, Cornell served as a medical advisor to the Libyan government.

Benghazi Adventist Hospital officially opened its doors on May 21, 1956, with 32 beds. Tragically, Dr. Cornell contracted acute paralytic poliomyelitis (polio) in 1957, which left him completely paralyzed.

The hospital opened a School of Nursing in 1964, and was one of the few foreign organizations allowed to own property in Libya.

In 1969, following the “Libyan Revolution,” Benghazi Adventist Hospital was nationalized. In 1977 the General Conference received a settlement from the Libyan government for US\$1,290,963.

You Need More IRON IF...

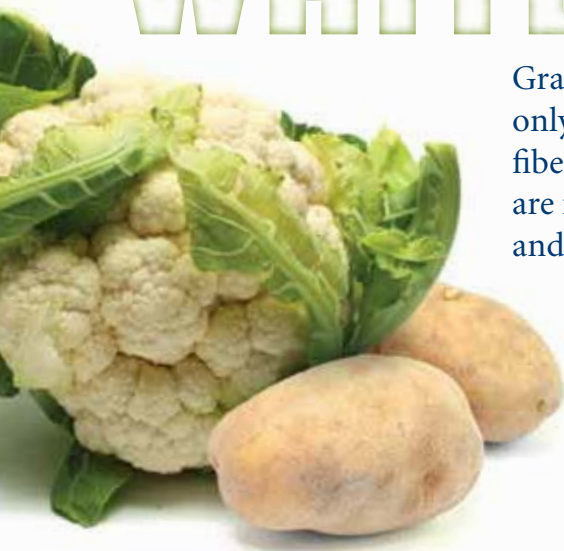


- you feel exhausted**
- you get breathless**
- you have brittle fingernails**
- you can't focus mentally**

Good sources of iron are lentils, spinach, rice, red beans, tomatoes, chickpeas, potatoes.

Source: *Women's Health*

WHITEOUT



Grains and greens aren't the only places to find dietary fiber. The following foods are rich in fiber, potassium, and magnesium:

- potatoes**
- cauliflower**
- turnips**
- corn**
- parsnips**

Source: *Men's Health*



Emotions are part of the human experience. Here are some natural ways to deal with negative emotions:

When you're stressed: Force a smile. Even a fake smile reduces stress.

When you're down: Take a walk. Five minutes outdoors can improve your mood.

When you're angry: Listen to classical music. It lowers feelings of aggression and residual anger.

Source: *Men's Health*

“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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“What does God expect from us? Here’s Jesus’ answer, according to Matthew’s Gospel: ‘Wait faithfully. Together.’”

—MATTHEW L. SKINNER, *St. Paul, Minnesota, United States*



The number of passengers who pass through the world’s busiest airports:

- 1 Atlanta (Hartsfield-Jackson), United States **94 million**
- 2 Beijing (Capital), China..... **84 million**
- 3 London (Heathrow), Great Britain..... **72 million**
- 4 Tokyo (Haneda), Japan..... **69 million**
- 5 Chicago (O’Hare), United States..... **67 million**

Source: *USA Today*



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