Adventist Woman in San Diego Area Turns 108:
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Pastor from Kansas Arrested in Florida on Sexual Abuse Charges from 1990s:
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**News Briefs January 23, 2015:** AT regularly provides a summary of shortened stories of interest to readers: In this issue we report on large camporees of Pathfinders in Australia and Uganda; about Jamaican SDAs who are hosting a religious liberty festival; on the offering of the vacant Adventist Media site for sale at $14.3 million; on news of an Adventist church in Oregon hosting a forum on immigration policy for and with the local Hispanic community; the tragic collapse of an unfinished church in Rwanda...more....

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**Ellen G. White and Her English Composition Skills: A Brief Summary:** Guest writer and English lecturer Eduard C. Hanganu examines Ellen White's prose for clues to why the writings of an author so deficient in formal schooling should enjoy such rich plaudits when they reach published form....

**The Crazy Man (DEVOTIONAL):** Debbonnaire Kovacs imagines hanging out in one of the greatest cities of antiquity and following the crazy guy who cries out that God is about to destroy it all...just give Him six weeks....

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(Available to all logged-in subscribers; to apply for a free 30-day subscription, click here)

**PVC Pipes and Nanotechnology at Walla Walla:** AT gets "the rest of the story" (or more of it, anyway) from Dr. Tom Ekkens,
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Adventist Artists Gather This Weekend at La Sierra University: InSpire 2015 begins at 8 pm this evening (Jan. 23, 2015) at the University Church in La Sierra, CA. Artists and Adventists interested in the arts are invited to join in this weekend....
Adventist Woman in San Diego Area Turns 108

Monte Sahlin

AT News Team, Jan. 21, 2015: Josephine Patinella is 108 today, placing her among the few hundred longest-lived Americans. She joined the Adventist faith as a young adult in Brooklyn, New York City, and continues to this day as a faithful member of the La Mesa Adventist Church in the suburbs of San Diego, California.

Her family were immigrants from the island of Sicily in Italy and reacted negatively when she adopted the Adventist religion. She withstood pressure from relatives, neighbors and parish priests in her Italian neighborhood, according to a feature story in the San Diego Union-Tribune.

With only a fourth grade education before she left Italy, Patinella taught herself to read English by copying the Bible and memorizing the meaning of the words. She survived the 1918-19 flu epidemic in Europe and is still in good health despite severe hearing and sight limitations.

Patinella raised three daughters and in 1975 retired with her husband to southern California. The three girls all eventually joined their parents in the San Diego area. Frank Patinella died in 1987.

"Until three years ago, she lived alone," the Union-Tribune said of Patinella, "doing her own cooking, cleaning and bill paying. Then that old-folks curse — a broken hip — happened. As it often does, it changed the way she lived."

"Initially, the surgeon told the family he wasn’t going to operate on a 105-year-old woman. When she was told that, Josephine replied with characteristic determination: ‘Fix the hip!’"

She is still in her apartment, but with a live-in attendant, middle-aged Betty Cowardin. Patinella gets around with a walker and Cowardin’s help.

Patinella says her long life is due to her relationship with God and a sensible lifestyle. It is true that Adventists live longer than the average person, nearly a decade longer in the United States. But Sister Patinella is in a very elite group; the oldest woman in the world is 116, just eight years older than she turns today.

Pastor Larry McGill is her senior pastor at the La Mesa Adventist Church and Pastor Joseph Savino is the associate on staff at the congregation with about 750 members. Patinella may be the oldest Adventist in North America so far as Adventist Today could discover.

If you would like to send Sister Josephine Patinella greets for her 108th birthday, please send them care of Adventist Today and we will pass them on to her through her son-in-law who is a board member for the Adventist Today Foundation. Send them via Email to atoday@atoday.org with “Greetings for Sister Patinella” in the subject line, or send them by regular post to Adventist Today, Box 1135, Sandy, Oregon 97055.
Pastor from Kansas Arrested in Florida on Sexual Abuse Charges from 1990s

By AT News Team, Jan. 22: Pastor Michael W. Hill was taken into custody by sheriff’s officers in Daytona Beach, Florida, on January 8 as he met with the person who made the charges of sexual assault on which Hill is being held. When the alleged assault is supposed to have occurred in the 1990s the individual making the allegations was under 12 years of age, which means that the alleged crime has no statute of limitations.

Hill and his wife traveled from their home in Kansas to Florida to meet with the individual. During the conversation at Panera Bread on International Speedway Boulevard in Daytona Beach, the Hills were evidently unaware that police were recording the meeting. An attorney asked by WJAX television Channel 4 in Jacksonville to review the official case file for journalists stated that the recording is “very likely to contain a confession.”

Marla Hill, the pastor’s wife, was questioned and released by police. Hill is being held without possibility of bail at the pre-trial detention center in Jacksonville. He was booked there on Jan. 12 after being transferred from Daytona Beach to Jacksonville where the charges were originally made. His arraignment is scheduled for Feb. 4.

On Monday (Jan. 19) the president of the Kansas-Nebraska Conference of Seventh-day Adventists told The Chanute Tribune that Hill had been removed as pastor of the Chanute and Thayer, Kansas, Adventist congregations. Pastor Ron Carlson told the newspaper that the action was “solely due to [Hill’s] inability to carry out the duties of a pastor while in jail” in another state. He was likely being careful not to prejudice Hill’s case under a fundamental principle of American jurisprudence that the accused are innocent until proven guilty in a court of law.

Hill began his assignment in the two Kansas churches in November last year. Carlson told the newspaper that Hill was previously a pastor employed by the denomination’s Carolina Conference, which includes the states of North and South Carolina. The routine background check done by the Kansas-Nebraska Conference “came back clean,” the newspaper reported.

Chanute and Thayer are small towns in the southwest corner of the State of Kansas. Chanute has a population of 9,161 and the Adventist congregation has 32 members. Thayer has a population of 486 and the Adventist congregation has 47 members.
Southern Students Host Street Store for the Homeless and Poor

By AT News Team, Jan. 21, 2015: On Martin Luther King Day, approximately 50 Southern Adventist University students volunteered as shopping attendants in a “Street Store” for homeless residents of Chattanooga, TN. The students partnered with the Salvation Army to launch the area’s first Street Store. “Street Stores are sidewalk pop-up shops that offer free clothes to the homeless, providing them with a dignified shopping experience as they try on and select their own garments,” explained The Chattanoogan.

“We go out every year on Martin Luther King Day and serve the community,” Dora Desamour told WDEF 12, the local CBS affiliate. Desamour is director of Southern University’s Christian Service department. “We’re always looking for new and different ways to serve,” she stated.

University student and event planner Ana Fuentes said the Street Store “celebrated King’s spirit of service,” reported the Times Free Press. “They don’t really get a dignified shopping experience,” said Fuentes, “so I guess looking them in the face, asking them what their name is, shaking their hands, hugging them is a way of serving them and showing Christ’s love as well.”

Kimberly George of the Salvation Army was pleased to partner with the university. “Southern Adventist University came to us and asked if they could do a street store to serve the homeless clientele we have, and so we gladly accepted. It’s a wonderful opportunity for the homeless to shop for their items,” George told WDEF 12. She noted, “The homeless have been thrilled. They say they’ve not ever had an experience where they’re able to shop for sizes, colors of clothing, and someone else takes an interest in them.”

City officials say more than 4,000 individuals experience homelessness each year in Chattanooga and that each night an estimated 400 to 500 people either sleep on the street or in shelters, reported The Chattanoogan.

In addition to this one-day event, Southern Adventist University has an on-going relationship with The Samaritan Center in Ooltewah, TN.

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U.S. Supreme Court: Adventist Denomination Joined Case About Religious Signs

From ANN, Jan. 17, 2015: Religious liberty issues were argued in a case this week before the United States Supreme Court and the Seventh-day Adventist denomination was among many organizations to have taken sides in the dispute. The case began in 2007 when the pastor of a small, nondenominational congregation in Arizona objected to the regulations the town placed on his signs inviting people to worship.

Is it legal under the Bill of Rights in the American constitution for a town council to require that a sign announcing a religious event be smaller than a sign promoting a political candidate? That is the issue was argued on Monday (Jan. 12) before the nation's top court.

The legal office of the General Conference (GC) of the Adventist denomination filed a “friend of the court” brief on behalf of the nondenominational pastor in the case entitled Reed vs Town of Gilbert. The Adventist lawyers said municipalities could unfairly restrict religious speech on signs or in door-to-door book sales if the Supreme Court does not overrule a lower court’s decision on the matter.

Clyde Reed, pastor of the Good News Community Church in Gilbert, Arizona, placed temporary signs announcing worship services at an elementary school, where the congregation rented space at the time. His signs violated a local ordinance stating that temporary signs must be no larger than six square feet and be up no longer than 14 hours. Signs that do not announce events, including political campaign signs, can be larger in size (up to 32 square feet) and left up for many months. Reed filed a lawsuit claiming the ordinance was unconstitutional, but the ordinance was upheld by the Circuit Court of Appeals.

Adventist administrators feel that if the decision is not overruled it could embolden more cities to limit some methods of religious outreach. In some cities, religious groups such as Adventists are required to obtain a permit to sell religious books door-to-door while other groups are under no such obligation, for example the Girl Scouts selling cookies.

Local laws regulating door to door sales are popular in many communities in the United States because the vast majority of middle class suburban residents dislike this kind of activity. The market research firm Percept Group, Inc., found that two out of three Americans prefer not to be contacted by local churches going door to door.

Todd McFarland, an associate general counsel for the GC, said speech on religious matters is entitled to as much constitutional protection as any other kind of speech under the U.S. Constitution. “If a local government wants to implement speech restrictions on time, place and manner, those can be acceptable, but they need to treat all kinds of speech the same,” he told ANN. “We were concerned about the [Circuit court] interpretation about what is and is not a content-based restriction,” McFarland added. “It could limit religious speech in favor of other types of speech, such as political speech and public service announcements.”

Reed was first cited for posting roadside signs in 2005 and the town council has made several changes in the local law since his 2007 ticket which started the current litigation, according to The Arizona Republic newspaper. The town argued that the modifications in the law should be taken into consideration and has the support in the case of the National League of Cities and some similar organizations.

The top attorney for the U.S. government has said in court papers that the local law “was clearly unconstitutional because it favors one type of speech over another,” reported Reuters. A decision on the case is expected by the end of June.
The Adventist News Network (ANN) is the official news service of the Seventh-day Adventist denomination.
News Briefs January 23, 2015

Adventist Today regularly provides a summary of stories that we have decided do not require in-depth reporting, but our readers may want to be aware of.

Camporees in Australia and Uganda brought together 8,000 Pathfinder Club members and adult staff from the South Pacific and 7,000 in the central African nation for a week ending January 11 both places. It was the largest camporee ever held in Australia with half the campers coming from Pacific island nations, including a group that had a close brush with death on their way from Papua New Guinea when a bus in front of the Adventist group overturned. Several bus passengers died, but all of the Adventist youth were safe, reported the Adventist News Network. The Uganda gathering included HIV-AIDS prevention as well as training in outdoor skills and Bible study.

All religions and civic groups will be participating in the Religious Liberty Festival being hosted by the Adventist denomination in Jamaica this weekend (Jan. 24). It is the first event of its kind in the island nation, reported The Jamaica Gleaner, the largest newspaper in the country. One goal is “to thank past and present governments for their contributions in sustaining religious freedom over the years,” the newspaper quoted Pastor Glen Samuels, the Adventist minister serving as organizer. Reverend Conrad Pitkin, president of the Jamaica Umbrella Group of Churches, told the newspaper that his ecumenical organization had some reservations initially, but decided to participate.

The facilities that housed the Adventist Media Center are on the market reported the Simi Valley Acorn. It is being marketed by Charles Dunn Company, a specialized real estate firm. The asking price is $14.3 million for a “120,000-square-foot studio and production facility” described as “really state-of-the-art” on seven acres at 101 West Cochran Street in the suburb west of Los Angeles, California, in the area identified with the Hollywood movie industry. All of the Adventist media ministries have moved out of the building to a variety of locations around the United States.

The Adventist church in Hermiston, Oregon, is sponsoring a forum about the new immigration policies recently expanded by U.S. President Barak Obama. On Jan. 31 at the church school gymn three local attorneys that specialize in immigration law will answer the questions of individuals and families in the community that may benefit from the policies that extend deferrals to certain types of undocumented immigrants. This event is a community service of the Adventist congregation, reported the Hermiston Herald.

A trainer for community development programs in Vietnam is being hired by the Adventist Development and Relief Agency (ADRA). The organization has more than 200 projects in Vietnam and this individual will be based in Hanoi to train local leaders in many sectors across the country. To get more information or apply for the job, send an Email inquiry to tuyendung@adravietnam.org by Jan. 31.

Rwanda National Police are investigating the collapse of an Adventist church building which resulted in four deaths and 24 injured people. Pastor Thadee Nge and Pastor Daniel Rwabirindi were interviewed by police and may face prosecution for allowing people to gather in the unfinished structure during a wind storm, reported The New Times. The deaths included two children and a senior citizen.
Ellen G. White and Her English Composition Skills: A Brief Summary

by Eduard C. Hanganu, January 23, 2015:  
This is a guest blog on a subject of interest to many Adventists. Eduard Hanganu is currently an Adjunct English Language Lecturer in the Department of English at the University of Evansville, Evansville, Indiana.

Introduction

The traditional Seventh-day Adventist [SDA] folkloric and theological literature has often pointed to Ellen White’s “beautiful” prose as the indisputable evidence that the numerous books, articles, pamphlets, and other works for which she took credit and which were published under her name have a non-human but rather “celestial” or “divine” origin because the claimed “unique” and “wonderful” English language that defines her religious literature was handed to her through superhuman visions and angelic dictations.

Some readers, though, are not too impressed with the language in her publications and mention that the sentences, paragraphs, and chapters seem to be written in a bombastic rhetoric that appears to be designed to impress, dazzle, and distract rather than inform and convince. The writer seems to wish to impose a certain perspective on the readers – the unverifiable notion that some rhetorical format in a text would prove in itself and without doubt what or who originated the document.

Those who have searched deeper into the writer’s background are also faced with a puzzle that seems hard to solve: how could a woman with a limited or rather absent formal education publish books, articles, pamphlets, and other materials that appear to demonstrate above average English composition skills, a large lexicon, and also remarkable grammatical correctness?

While it is true that Ellen White made numerous, non-factual, and uncorroborated claims about her “visions” and that angelic “guard” that often dictated to her “divine” content, such fantastic claims still fail to explain how her illiterate and illegible longhand scribbles became the “beautiful prose” that continues to amaze and awe the SDA church members and persuade them to believe that the books and articles she published under her name are God-given and contain unadulterated and perfect truths.

This brief discussion is intended to summarize Ellen White’s English language skills from the information contained in her own autobiographical and personal comments which she made at different times in her life, and from information contained in the biographical book that her grandson, Arthur L. White, wrote, and offers some possible explanation for the radical and implausible distance between Ellen White’s non-existent language skills and the well-written documents that were published under her name and for which she took credit.

White’s English “Skills” Summarized

When she lived with her parents in Portland, Maine, Ellen White had an accident that produced a radical change in her life. She was nine at the time, and a classmate hit her on the nose with a stone.1 Due to the adverse health state that followed the trauma, “Ellen’s formal education ended abruptly.”2 She “was able to attend school but little,”3 and “it seemed impossible for [her] to study and to retain what [she] learned.”4 She was so weak that her “hand trembled so that [she] made but little progress in writing,”5 and she “could get no farther than the simple copies in coarse hand.”6 Because she was so debilitated, her teachers recommended that she leave school for a time until she regained her health.7 She never returned to formal education, and evidence shows that her English language skills never developed enough to be adequate for book and article publication.

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She was 45 when she complained that she “[was] not a scholar,”8 that she could not “prepare [her] own writings for the press,”9 and that she wished to “become a scholar in the [grammar] science.”10 Her inadequate skills made it imperative that she have “help from her husband and others” at all times.11 The “prophet” even became so discouraged and disappointed with her poor editorial skills that she made the decision that “therefore I shall do no more with them [her documents] at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more.”12

Arthur White mentions that “it was ever a source of regret to Mrs. White that her schooling had been very brief, and her knowledge of the technical rules of writing was therefore limited.”13 When she started to publish, she asked James White to “help her in preparing it [the work] technically for publication,”14 and he “would point out weaknesses in composition and faulty grammar.”15 Ellen White emphasizes the fact that her husband corrected her “grammatical errors”16 and eliminated “needless repetition”17 from her sentences and paragraphs. When James White “could not give time to the technical correction of all her writings,”18 Ellen White was forced to resort to “editorial assistants” for the same work, that is, “the burden of making grammatical corrections.”19 That extensive editorial work was needed because often her sentences and paragraphs were not “grammatically consistent,”20 and were often plagued with “faulty arrangement,”21 and “unnecessary repetition.”22 This happened because “she paid little attention to the rules of punctuation, capitalization, and spelling,”23 and “there was much repetition and faulty grammatical construction [in her paragraphs].”24

Historian Ronald Graybill summarizes in the following manner the illiterate condition that characterized Ellen White’s English language composition skills and defined her handwritten manuscripts before the “editorial assistants” changed those scribbles into the “beautiful” prose for which Ellen White took unfair credit: With effort, Mrs. White could write neatly and compose clear sentences. Early in her career, most of her letters went out in her own hand. But with editors to rely on, she devoted less and less attention to style, grammar, and penmanship [emphasis added].25 She usually wrote in great haste and deep conviction. The result was a torrent of thoughts uninhibited by the conventions of complete sentences and compact paragraphs. Robert Peel said of Mrs. Eddy that “Some of the writing seems to be a rush and tumble of words, as though the writer’s thoughts were flooding ahead of her pen. Sentences are chaotic, punctuation erratic, quotations inexact, meanings obscure.”22 The words might be applied to Ellen White as well [emphasis added].25

**Ellen White’s Editorial “Helpers”**

Because Ellen White’s composition skills were so minimal and inadequate, she had to depend on what she liked to call “helpers,” “secretaries,” or “editorial assistants” who were hired to correct and edit her sometimes plagiarized pages, paragraphs, and chapters, compile that plagiarized material into books, articles, and pamphlets, and prepare the documents for the press. Jerry Moon, Church History Department chair at Andrews University, mentions the rather unknown and curious fact that “during her lifetime, Ellen White employed some 20 paid and unpaid individuals to help her in preparation of her letters and manuscripts for mailing or publication,”26 while “at any given time Ellen White would have between 6 and 12 employees working in her publishing enterprise.”27

Moon’s document includes ample information about all these known and little known “helpers,” “secretaries,” or “editorial assistants.” The information he provides includes their names, work times, “clearance” (how much freedom these individuals had to “edit” and “improve” Ellen White’s “manuscripts” or “autographs”), and their specific “work descriptions,” or what their particular assignments were.

**Ellen White’s “Editorial Assistants”**

Moon lists in this category the following “assistants”: James White, Mary Clough, Mary Kelsey White, James Edson White, W.C. White, Marian Davis, Adelia Patten, Miss E. J. Burnham, Miss Sarah Peck, Miss Maggie Hare, Mr. Dores E. Robinson, Miss Minnie Hawkins, “Sister Tenney,” Miss Frances E. Bolton, Mrs. W. F. Caldwell, and Charles C. Crisler. Out of these individuals, James White, Mary Kelsey White, James Edson White, W.C. White, Marian Davis, and Miss Frances E. Bolton had unlimited clearance—that is, they could plagiarize documents, perform
heavy editing, and prepare documents for publication. The other people Moon mentions had limited “editorial” clearance. Their work appears to be confined to “copying” (whatever that means), and other similar basic activities.28

**Ellen White’s Editorial “Consultants”**

Moon also mentions a group of “consultants,” that is, individuals who were requested from time to time to provide her with advice concerning the materials she intended to publish, or perform research for her books and other materials. Among them are J.H. Waggoner, J.N. Loughborough, H. Camden Lacey, Edwin R. Palmer, J. H. Kellogg (the “pantheist”) and Dr. David Paulson, who are mentioned for consulting, and W.W. Prescott, who is mentioned for research.29

**Conclusion**

The evidence from Ellen White herself, and from her grandson, Arthur L. White, about her absent formal education and her impaired English language skills during her entire lifetime demonstrates that Ellen White did not have the English composition and grammar knowledge required to organize her possible ideas into fluent, coherent, and literate sentences, paragraphs, and chapters, and to prepare her notes and manuscripts for publication.

Given the ample information about the numerous and qualified “editorial assistants” who were used to “work” on her manuscripts all through her career as a writer, the most reasonable solution to the puzzle, and the best explanation as to how an illiterate woman could produce literate and even “beautiful” text that populates the numerous books, articles, and letters for which she took credit, seems to be that it was not Ellen White who wrote those documents and prepared them for the press, but the qualified “editorial assistants” who worked for her in the publication business but never received the due credit for their work.

**References**


2Idem.


5Idem, 18-19.

6Idem, 18-19.

7Idem, 18-19.


9Idem.

10Idem.

12Idem.


14Idem.

15Idem.

16Idem.

17Idem.

18Idem.

19Idem.

20Idem.

21Idem.

22Idem.

23Idem.

24Idem.


27Idem, 5.

28Idem, 4-7.

29Idem, 7.
The Crazy Man

By Debbonnaire Kovacs, Jan. 21, 2015  I was there by the gate when he came in—this wild-looking man stomping along as if he was mad at the whole world. Maybe even the gods. Then again, I get that. I’m mad at the gods a lot, too, especially the great and fickle goddess of love, war, and sex, Ishtar. Why do they always have to make things so hard? You work and work to do everything to appease them, make sacrifices, visit the holy prostitutes, and still your land may or may not give good crops, your animals may or may not be healthy, your wife may or may not love you.

Anyway, this guy looked even madder than I felt, if that’s possible. He stamped along like an angry lion. I could swear he was growling low in his throat. Curious, I found myself following him. He tramped up the main street as if he was headed for the center of the city.

Suddenly, he stopped and shouted at the top of his lungs, “Forty days more, and Nineveh shall be overthrown!”

I stopped, shocked, and nearby people turned to look. Some of them followed, along with me, as the man marched angrily on again.

This went on all day. At first we laughed. Children chased after him, throwing things and giggling. But after a while, well, maybe I’m crazy, but it started to seem serious. Others thought so, too. They shushed the children and shooed them away. Some turned back and went home. Women leaned out of windows above the streets, and then silently turned back within.

I wondered what would happen when the king heard. It was only a matter of time. He was making enough of a racket, and it seemed like half the city had already turned out to come and see. Our progress through the narrow ways between stone buildings was getting difficult.

Near the end of the day, I saw mounted soldiers pushing their way through the crowd. Ah! King’s men. Now we’d see. The crowd pressed back against the walls. Some people were knocked down. Nobody wanted to be too close to this crazy man when the king’s justice fell.

We were astonished when the lead soldier dismounted and informed the man that the king would hear him. The crazy man turned to follow, surrounded by the horses as if they were guarding him. He looked as mad as ever. Mad in both ways, I mean. The rest of us fell in behind the strange little procession. We weren’t about to miss whatever would happen next.

When we reached the palace, of course, we all had to wait outside. We shifted and whispered, but there was a very odd atmosphere hovering over the throng. “Surely we aren’t going to take that guy seriously!” I muttered to the man next to me. “Who could overthrow the Great City?”

“I don’t know,” he muttered back. “Anyway, even if someone were that powerful, it’s insane to give us six weeks’ worth of warning! I’ll bet the king has him executed.”

“After he finds out everything this guy knows,” added a third person.

But we all shivered a little. It was really strange, that feeling. Everybody seemed to feel it.

Finally the big gates opened, and out came the crazy guy, and—the king himself! We couldn’t kneel, but we all bowed. I don’t know about anybody else, but I admit I was scared. I don’t know why.
The king lifted his hands, and everyone became even more silent than they already were. I couldn't believe what happened next. He took off his royal robe! A servant standing nearby helped him wrap something around himself, and to my shock, it became clear that the king was now wearing sackcloth. My shiver became a full-fledged chill as I listened to his proclamation.

"By the decree of the king and his nobles:

Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish."

And the king unceremoniously sat down in the dust and threw some on his head.

The two men near me and I traded glances. All our mouths were hanging open. We'd never seen such a thing! The king himself was taking this crazy man seriously?

Also, it was clear he wasn't talking about Ishtar, or any of her consorts. I thought he must mean that famous "One True God" the Hebrews are always talking about. You know, I once heard some things that made me want to follow that God. I mean, he's still capricious and gets angry when you cross him, or anyway that's how it seems. But I've heard Hebrews actually talk about him loving them. Loving people! A god! Can you imagine?

As I stood there, I'll never know why, but all of a sudden all my petty attitudes and hidden cruelties rose up in my mind as if my own insides were in revolt. I remembered the fight I'd had with a friend, and the way I'd cheated in my trades, and that woman in the alley…my wife does love me. She really does. She's just…I guess she has the right to be angry with me.

Silent, forgetting all those around me, I turned toward home. I thought I'd better find some sackcloth, too. I was startled to feel a hand touch mine. I turned, and there was my wife. She didn't say anything. Her look said it all. As we headed for home, I could feel her there close behind me, almost as if we were holding hands right in public.

I hope God does relent. I want a chance to do things differently…
PVC Pipes and Nanotechnology at Walla Walla

by Debbonnaire Kovacs, Jan. 21, 2015  A short article in the October, 2014 issue of The Gleaner caught my eye. “Professor Provides Glimpse into Atomic World.” That’s the sort of headline that makes you keep reading. “Tom Ekkens, Walla Walla University Physics Department chairman, has built an instrument that examines things as detailed as 7 nanometers by using a handful of basic, everyday materials,” the article said.

Really! Sounded like the kind of out-of-the-box stuff we love here at Adventist Today. I was fortunate to catch Dr. Ekkens in his office and asked him to tell me more. His ability to explain things in simple terms shows clearly that he must be a very good professor. My ability to translate what he said in this article may not be as clear!

“IT says here you looked at PVC pipes at Home Depot, and said, ’Hey, I can look at atoms with that!’” I said. “How did that work?”

“To be fair,” Ekkens said, “I’ve been building scanning tunneling microscopes since graduate school. It’s not like a whole new thing occurred to me while I was standing there by the pipes.” However, he explained, these microscopes are usually built with expensive things like sapphires, brass, and aluminum. Over the years, he has built many, and has had students build many from these expensive materials. His PVC epiphany had to do with replacing those expensive components with simple ones. If he could simplify, and get rid of the expensive machinery, it would make it possible for his students to “realize that they can build something that does extraordinary things out of common parts.”

“High quality machinery will always use stronger stuff; we’re not going to put any quality manufacturers out of business. But if we can make something simple that can see 80% of what the expensive stuff does, then that’s great.”

The PVC pipes he was looking at were patch pipes—two short pieces of pipe, one of which slides inside the other, and both of which contain O-rings. Scanning tunneling microscopes need to scan very delicately along whatever they’re looking at—in Ekkens’ class, usually graphite—so they use these patch pipes to slide their sample slowly along under the microscope.

If you electrify a small piece of wire and move it close enough to the sample for electrons to “hop across,” which is called “tunneling,” you can, by counting, tell how close you are. Dr. Ekkens said it was like reading Braille—from the bumps, the trained mind can form a picture. But in order to be close enough for electrons to do their hopping, you have to be approximately at the level of the atom.

No problem: guitar amp pickups to the rescue! Ekkens finds them on E-Bay for about a dollar apiece. An amp pickup works by detecting the vibration of the guitar string in front of it. Ekkens’ class “use them backwards—instead of picking up vibrations, we use them to make something vibrate,” thus causing the tiny movements necessary for the scanning and for the electrons to jump ship so they can be counted.

According to the Gleaner story, some of Ekkens’ other elements include hot glue, a battery pack, a tiny metal tip, a small motor with a controller, a computer with a data processing card, and two software programs he wrote.

So far, the best student-built microscope rendered a small bump that was 160 atoms wide, but Ekkens’ own microscopes are able to resolve a single atom of elemental graphite.

I asked Ekkens, “How does your love of physics and of teaching physics intersect with your faith?”

He replied, “Well, looking at atoms and so on definitely shows order in the universe, and it’s fun to see evidence of
design. Trying to teach students about how complex the world is, is something that, as a Christian, I love to do."
Where there is No Love

A story by Simon Kahoko Mureu, Jan. 21, 2015  “It can’t be true!” Reverend Holy Word, of the Savior EL Himo sect, exclaimed in disbelief.

Only two days before, he had taken his only daughter, Jean, to hospital after she complained of stomach pain. As he replaced the receiver, the words from the hospital's matron continued ringing in his mind: “Jean is now a mother of a baby girl.” His daughter was barely 18 and attended a secondary school where three had given birth.

According to the teaching of the Savior EL Himo sect, of which he was the founding member, no follower could keep his daughter after she gave birth out of wedlock. In compliance, Rev. Holy Word ordered his daughter out of the homestead after picking up her and her baby-girl from the hospital.

Jean sat on a high rock only a few feet from the water dam. The blue, clear water was inviting. The sun was on its way toward the mountains for the night’s nap. Jean’s eyes were wet with tears.

On her knees lay her two-day old baby. Jean still suffered from the after-birth pains, not to mention hunger, thirst, and mental torture. Right now, she wanted to die more than anything else since her parent’s love for her seemed to have faded. She felt she had to end her problem once and for all. She could find nowhere else to take refuge. She had no one to turn to.

As she sat on the rock, she saw a movement in a nearby Acacia tree. It was a pigeon with its newborn chick. The chick had fallen from its nest and the mother was trying with all the motherly love it could muster to care for it. It was a struggle for survival.

Jean wondered why her parents failed to do the same when she had fallen.

“Why should the birds of the air take care of their young ones much more than a man who was created in the image of God?” she wondered.

Jean, still holding her baby in her hands, stood up and started walking towards the dam slowly. She just about to plunge herself and the baby into the dam when she heard noises from people who were running towards her. Among them was the grandmother who, despite her age, came running faster, exhorting Jean not to commit the evil act she was about to.

But Jean didn’t stop. She lifted her right leg and was about to jump into the dam. It was an administration policemen who reached her first.

He held the baby in one hand and held Jean’s waist in the other saying, “The law of the land in action!” Trembling all over, Jean placed her tired leg on a small volcanic rock.

Later on, the policeman detained Jean’s parents at the police station and the following morning, they were charged in the law court with negligence.

They were subsequently fined and ordered to take full parental responsibility for their daughter and granddaughter.

“But it’s me who reported the matter to the police station!” confessed Mrs. Loise Holy Word in mitigation. “As a Christian, how could I see my only daughter within seconds of death, in the name of faith?”

“I have seen the likes of you “said the judge.”Next time, the court would not hesitate to put you behind bars.”
Accordingly Jean, through struggles, had to agree to her fate. “I had to forgive my father,” she says, adding, “And I had also to forgive myself, too.”

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We are often treated to these types of headlines in the worldwide newspapers and TV channels. “Two children burnt.” “A husband kills his wife and children.” “A father dumps his children outside the labour offices.” “A mother poisons her sibling.”

Many reasons may be advanced for these horrifying incidents but whatever they might be, it boils down to failure on the part of parents and the society in general. There is no reason whatever to abuse children in this way. Many parents lack understanding and appreciation of their call of being mindful of their children’s welfare. They have failed the society and their hands are covered with the children’s innocent blood.

A good example is when parents refuse to take children for medical attention because of their religious beliefs. It is true that faith heals, but not always. This is witnessed fact. Parents don’t have the right to force a doctrine’s teachings on their children, but rather, it is a parent’s duty to teach children the way of the Lord so that their future is not captive to harsh doctrines and other false beliefs.

Parenthood is ministry. There is a call for parents to teach their children the way of Lord and when they grow they will not forsake it. It’s true if Mrs. Loise Holy Word had not brought people with her along the dam, the media could have come out with a screaming headline: “SINGLE MOTHER PLUNGES HERSELF AND DAUGHTER INTO DAM” or “DOOMED TO DEATH BY THEIR PARENTS’ BELIEF.”

Jean is not alone in this case. Many parents have destroyed the trust bestowed on them by our loving God through their evil deeds. Jean’s mother learned this the hard way, as she tried to recollect her husband to re-build their family. Most of the time, she would sing a biblical poem her mother taught her when she was still young that says:

And it shall come to pass that,

As I have seen them and watched them
To pluck up and to destroy and
To break down and to afflict,
So will I watch over them
To build and to plant.

The young people have the right to live. The society must also share in this failure and it must change its attitude for the sake of the future of our children.

The Bible says, “Do not hinder them for the kingdom of God belongs to such as these” Matthew 19:14. As parents, all should dedicate their children to the Lord by teaching them the true gospel; both mothers and fathers should, as Colossians 4:17 says, “Take heed to the ministry which you have received from the Lord that you may fulfill it…” Children must be treated fairly.
Adventist Artists Gather This Weekend at La Sierra University

By AT New Team, Jan. 23, 2015: Artists and Adventists interested in the arts are gathering this weekend at the University Church in La Sierra, California, for InSpire 2015. “Faith of an Artist” is the topic at 10:45 a.m. tomorrow (Jan. 24). Pastor Chris Oberg will preach twice, during both the 9:30 a.m. and 12 noon worship services and her topic will be “The Soul-Filled Body.”

Artists with pieces they would like to share will be given opportunity to display their work during the weekend. At 2 p.m. tomorrow there will be a time to view and discuss paintings, drawings and sculpture; followed by a film workshop at 3 p.m. An open mic discussion period is scheduled at 4:30 p.m.

The winners of a songwriting contest will be announced during the weekend. Adventist Today has reported on this contest earlier in the year. A total of 109 songs were submitted and the judges have been reviewing them. The 2014 writing awards will also be given recognition.

The theme for the event is “Peace Makers: Creativity Through the Lens of Peace.” InSpire was launched last year as an annual event by the Pacific Union Conference of the Seventh-day Adventist denomination. The goal is to encourage artistic expression of the Adventist message and mission.

The weekend begins this evening at 8 with a praise service led by Donavan Childs. A Sabbath luncheon will be provided for all who attend. Additional information is available at this Web address: www.visitinspire.org