

Adventist Review



November 26, 2009

Andrews University Hosts
Important Conference

8

Another Look at
Solomon's Pool

14

In Response
to Dawkins

22

Loaves and Haystacks

"ADVENTIST CUISINE" IS NOT AN OXYMORON;
IT'S A CONNECTION TO OUR COLLECTIVE PAST.

Adventist Review

"Behold, I come quickly..."

Our mission is to uplift Jesus Christ by presenting stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.



18

COVER FEATURE

18 Loaves and Haystacks

WILONA KARIMABADI

If the words "Haystacks," "Special K Loaf," and "Big Franks" make your mouth water, read this.



14

ARTICLES

14 Another Look at

Solomon's Pools at Heshbon

RANDALL W. YOUNKER,
CONSTANCE E. GANE, AND PAUL Z.
GREGOR

Biblical archaeology is shedding light on some fascinating Bible texts.



8

DEPARTMENTS

4 Letters

7 Page 7

8 World News & Perspectives

13 Give & Take

17 Back to Basics

25 Ask the Doctors

28 Etc.

29 Introducing the Why

31 Reflections



6

EDITORIALS

6 ROY ADAMS

Without Gloating

7 BILL KNOTT

The Rock of Gratitude

AP PHOTO/DAVID DUPREY

ON THE COVER

Those who live 8 to 10 years longer than the general population ought to have something to say about food, and how it's cooked. Illustration by Terry Crews.

NEXT WEEK IN ADVENTIST WORLD

80 Is Not Enough

This Adventist ministry ignores walls and borders as it takes the gospel to people where they live.

Publisher General Conference of Seventh-day Adventists®, **Executive Publisher** Bill Knott, **Associate Publisher** Claude Richli, **Publishing Board:** Jan Paulsen, chair; Ted N. C. Wilson, vice chair; Bill Knott, secretary; Armando Miranda; Juan Prestol; Charles C. Sandefur; Don C. Schneider; Robert S. Smith; Heather-Dawn Small; Karnik Doukmetzian, legal adviser. **Editor** Bill Knott, **Associate Editors** Roy Adams, Gerald A. Klingbeil, **Managing Editor** Stephen Chavez, **Online Editor** Carlos Medley, **Features Editor** Sandra Blackmer, **Young Adult Editor** Kimberly Luste Maran, **News Editor** Mark A. Kellner, **Technology Projects Coordinator** Merle Poirier, **Project Coordinator** Rachel Child, **Editorial Assistants** Marvene Thorpe-Baptiste, Alfredo Garcia-Marenko, **Marketing Director** Claude Richli, **Design** Bill Tymeson, **Desktop Technician** Andrea Tymeson, **Design Consultation** Dever Designs, **Ad Sales** Genia Blumenberg, **Subscriber Services** Julie Haines. **To Writers:** Writer's guidelines are available at the *Adventist Review* Web site: www.adventistreview.org and click "About the Review." For a printed copy, send a self-addressed envelope to: Writer's Guidelines, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. E-mail: Internet: revieweditor@gc.adventist.org. Web site: www.adventistreview.org. **Postmaster:** Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740-7301. Unless otherwise noted, Bible texts in this issue are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. **The Adventist Review (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist® Church. It is published by the General Conference of Seventh-day Adventists® and is printed 36 times a year on the second, third, and fourth Thursday of each month by the Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740. Periodical postage paid at Hagerstown, MD 21740. Copyright © 2009, General Conference of Seventh-day Adventists®. PRINTED IN THE U.S.A. Vol. 186, No. 33**

Subscriptions: Thirty-six issues of the weekly *Adventist Review*, US\$36.95 plus US\$28.50 postage outside North America. Single copy US\$3.25. To order, send your name, address, and payment to *Adventist Review* subscription desk, Box 1119, Hagerstown, MD 21741-1119. Orders can also be placed at Adventist Book Centers. Prices subject to change. **Address changes:** addresschanges@rhpa.org. OR call 1-800-456-3991, or 301-393-3257. **Subscription queries:** jhaines@rhpa.org. OR call 1-800-456-3991, or 301-393-3257

Letters From Our Readers



Popular Feature— More Thoughts

► I read with great interest Ganoune Diop's cover feature "Just 144,000" (Oct. 22, 2009). While the idea that this number is symbolic seems plausible, even attractive, I believe an important nugget of truth is found in *Testimonies for the Church* (vol. 1, p. 59): "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake." This statement strongly indicates that the 144,000 spoken of in Revelation is a literal number.

One of the barriers to accepting this is the idea that the number seems so small compared with the 6 billion or so people living on the earth today. It is important to remember that the 144,000 are those righteous souls who remain alive at the very end of the Great Tribulation. While not a pleasant thought, it is quite probable that there will be far fewer than 6 billion human beings alive at that

time. "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short" (Matt. 24:21, 22, NASB).*

Apparently, the Great Tribulation will be so severe that nearly all life on this planet will be wiped out. But the Time of Trouble is cut short just before life is extinguished. We don't know if this condition is exacerbated by nuclear holocaust or is solely the result of natural disaster (earthquakes, meteor strikes, etc.). When one puts this population change into perspective, 144,000 living righteous may not be such an insignificant percentage after all!

JOHN HAGENSICKER
Hinsdale, Illinois

► I would like to comment on Diop's article regarding the 144,000—not on what he stated, but what he missed. For instance, he did not mention the concept that when Jesus comes, the 144,000 will not be the only living saints to welcome His coming, but also the "great multitude" as well in Rev. 7:9, which would also come out of the last great tribulation (verse 14). The clue that this unnumbered multitude, seen after mentioning the

144,000, would be another group of living saints at His coming is found in verse 16, that they will no longer suffer the privations of hunger or thirst, or the heat of a burning sun.

MANUAL N. FAUNI
Murrieta, California

On Foot Washing

► Kudos to Roy Adams for his courage to stand up and be counted on this sensitive issue of "Foot Washing: Removing the Embarrassment" (Oct. 22, 2009).

I agree that there may be occasions when married couples wash each other's feet, but I, too, get an uneasy feeling when every Communion Sabbath our church is divided into "single" and "married." When Jesus finished washing His disciples' feet, He said, "I have given you an example, that you should do as I have done to you" (John 13:15). And what an awesome example He set!



© 2009 JUPITERIMAGES CORP.

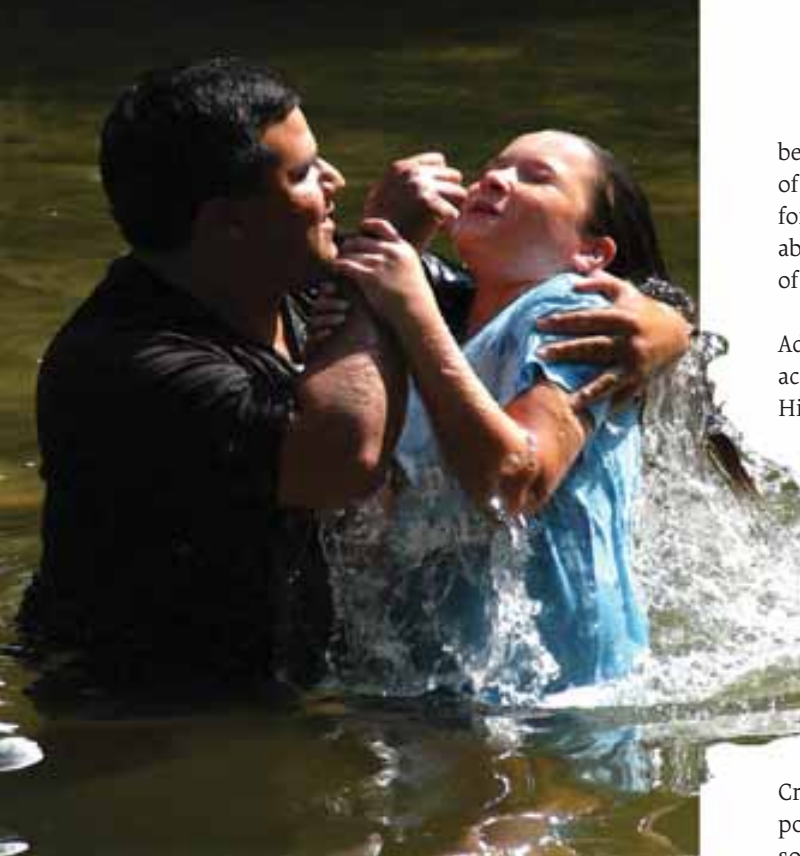
He showed, especially to the leaders of the church, that the foot washing is a time to seek out an impetuous Peter, a doubting Thomas, a shy and retiring John, and even a Judas, and in tender love, wash their feet. Foot washing is a time for healing for the whole church and a time to make us one in Christ. Ellen White commented: "When this ordinance is rightly celebrated, the children of God are brought into holy relationship with each other, to help and bless each other" (*The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1138). I believe that anything less than this is compromising the gospel.

MILDRED J. WHITE
Hayden, Idaho

► I am responding to the recent editorial by Roy Adams regarding foot washing. I am concerned about the social and emotional aspects. For some time there has been a practice for a room to be reserved for couples and families. I have strong feelings about this and would like to present three reasons:

1. By couples and families serving one another they have pulled away from the body of believers and are separated from fellowship with other church members. This smacks of exclusivity.

2. Foot washing is often a time in which reconciliation is made between two individuals who may have had conflicts or harsh words. This is a time to make things right. Are married couples so much at variance with one another that they need for-



givenness in this service?

3. Jesus instituted this practice to indicate service to another. The request for a partner is usually “May I serve you?” By kneeling before a person not of your own family you are humbled—it is often called the Service of Humility. A bond can be formed between two partners that will enhance their spiritual growth.

As Adams indicates, there is often awkwardness at the time of foot washing where shy individuals, visitors, or disabled persons are not sure of having a partner. When they are noticed their relief is almost palpable.

The best way to have a smooth and meaningful service, I believe, is if deacons and deaconesses are clearly identified with name tags. They can answer questions and keep a sharp eye for those who seem bewildered or alone. With their

gentle guidance, no will have cause to feel hurt or left out. We need to give serious thought to the way in which Jesus conducted this service and follow His example.

MARILYN PETERSEN
Silver Spring, Maryland

To Be Like Jesus

► Stephen Chavez’s editorial “Just Like Jesus” (Oct. 15, 2009) is timely and to the point. Powerful upward movement is not made by census gazing, survey taking, or problem finding; in program mania or impassioned rights rhetoric, behavior, or changes, but in a sharpening focus on Christ. Christ within us, His passive virtues. Christ without, His active virtues. Christ as our theology, as truly seen through the law; as seen in His way of handling both the first and second deaths; as seen in the parables, the promises, the plagues, the trumpets, the

beasts; as seen in the leading of His people—in His desire for our friendship. It is all about Christ, our only hope of glory.

To be a Seventh-day Adventist means to look and act like Christ, and espouse Him with a greater clarity than anyone else on the face of this planet.

GAYLE R. WILSON
Dallas, Oregon

Born Again

► Martin Klingbeil’s article “Born—Again” (Oct. 8, 2009) was on my desk. I had been doing some thinking on Creator/Re-creator and the power of God to change our sordid lives into things of beauty, so this caught my eye. When was I born again? I don’t know. Have I been born again? I believe so.

Just as the human infant knows nothing of the time or circumstances of their own birth, so the spiritually reborn may not be aware of the time or circumstances of their rebirth. Just as the child gradually acquires a sense of themselves, a consciousness of personhood and awareness of parents who care, so the spiritually reborn will gradually receive a “God sense,” an awareness that they are individuals in total dependence on our Father in heaven.

Growing as Christians, we will also come to realize there is a tension between the born-again mind and the old nature that cannot please God. One is at war with the other. This may cause us perplexity and uncertainty about our born-again status, but in reality,

if we were not born again, there would be no tension between nature and mind. The mind would be in harmony with the old nature. Though this tension will produce doubts about the reality of our conversion, it need not; it is a sign of conversion, of having experienced rebirth. Live with the tension because if we remain in Christ, it will be with us until this mortal puts on immortality.

So let’s not give the devil the satisfaction of our doubt. Let’s just trust that our Father, by whose grace we were reborn, will see us through to full maturity. He has promised, and His promises cannot fail. Thanks, Martin Klingbeil.

MERLIN NICHOLS
Chetwynd, British Columbia, Canada

*Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

We welcome your letters, noting, as always, that inclusion of a letter in this section does not imply that the ideas expressed are endorsed by either the editors of the *Adventist Review* or the General Conference. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.

Without Gloating



Roy
Adams

I'D HEARD THE STORY ON THE RADIO; NOW I WAS READING IT ON THE

front page of the January 23, 2009, Washington *Post* Metro section. "It might have come to rest on the shoulder," the piece began, "or settled beside a guardrail, harming no one. . . . But [instead,] the wheel that somehow fell off a truck being towed Wednesday on the Capital Beltway's outer loop bounced wildly. It crossed the median, struck the grill of a tractor-trailer, and ricocheted back across two shoulders and three travel lanes before landing on Channing M. Quinichett's Honda Civic."

Beside the photo of a smiling 21-year-old young woman, the article gave the tragic outcome: "The wheel landed on the car's roof and front windshield, killing Quinichett, a University of Maryland senior, as she drove to a prenatal massage appointment."

Perhaps without realizing it, the investigating Maryland State Police sergeant framed the issue in terms that have baffled theologians and philosophers across the centuries. "Half a second earlier," he said, "she'd be 44 feet ahead; half a second later, she'd be 44 feet behind." But as it happened, she found herself precisely where the heavy object came to land.

One can only imagine the thoughts of relatives and friends as they reflected on the fluke accident: *God was the only one who could have anticipated the tragedy, so why didn't He . . . ? (Why didn't He delay her departure from home another half a second that morning? Or hold her up in traffic just a tad, preventing her from reaching the fatal spot when she did? Or cause the wheel to take a different path? Or . . . ?)*

The questions can go on forever.

But here's the issue I'm grappling with just now: As I reflected on the hundreds of times my own daughter safely traveled *that identical route* on her way to the same campus, how do I give thanks for God's protective care, in the face of the tragedy just described? More to the point, how do I give that testimony in front of Quinichett's relatives and friends? What language do I use to make the case? And how effusive can I afford to be?

One report on last September's forest fires around Los Angeles showed a couple standing outside their home, which had remained completely untouched amid a sea of charred destruction. With thousands of homeless families around them, should they give thanks? And if so, how?

Last February, a commuter plane crashed near Buffalo, New York, killing all 49 people on board. But David Beckeney was not among them. He'd missed the flight because of a delay on a connecting airline. "I'm very fortunate," he said in one report I read. "I feel sorry for those people. It could have been me." Should he give thanks?

How should we give thanks in a hurting world? Should we hold back expressions of gratitude because others meet with tragedy? When bad things happen, people naturally ask: "Why me?" But when good things come our way, the same question sometimes dogs us: "Why me? Why should I escape when others didn't?"

For readers in the United States this is the annual Thanksgiving season—a time to express gratitude for the bounties of the land; the blessings of industry and commerce; the "miracles" of technology; the presence of prosperity and peace. The trick, however, is to recognize that we're doing this against the background of a planet in desperate need—a world filled with hunger, violence, disease, and death.

That we *should* give thanks is, for me, beyond question. To become stingy in our praise because everyone around us isn't similarly blessed is unacceptable. But in deference to those who hurt, we should give thanks without "celebrating," so to speak; without flouting it, without rubbing it in—in other words, *without gloating*. We should seek to bring those hurting along with us, giving them hope of a silver lining behind their own dark clouds. ■



AP PHOTO/DAVID DUPREY

CONTINENTAL CONNECTION: Flight 3407 burns after crashing into a house near Buffalo, New York, last February.

The Rock of Gratitude

AS A LONGTIME NEW ENGLANDER, I'VE TAKEN MANY FRIENDS FROM

across the United States and around the world to the numerous historical sites of my home region. Invariably, my guests always ask to see Plymouth Rock, the site on which, tradition says, the seventeenth-century English Separatists or Pilgrims set foot upon the shore where they would build their famous colony.

And invariably, after winding through the tourist-crowded streets along the seashore, when my friends first glimpse the famous boulder emblazoned with the 1620 arrival date, they say, "That's it? That's all? I was expecting something bigger, grander—something more like Gibraltar, or the white cliffs of Dover, or even the rocks off Portland Head Light." That which looms large in the imagination—and in song and legend and story—underwhelms when it is actually encountered.

So it is with most of our thanksgivings, the holidays and the daily ones. We build them up to mythic proportions—all reverence and solemn remembrances—but discover that the heart of gratitude, which we thought we had, is all too easily displaced by irritations, slights, and great anxieties. The solid rock of godly gratitude, on which we meant to take our stand, grows smaller, meaner, lost among the stuff of unfilled hopes and pettiness. We find it easier to call to mind a year of squandered opportunities than to list—on paper and for real—the healings God has caused to happen.

Take inventory this year with some dear godly friend who will not let you linger discontented. Tell someone else the reasons you are thankful, and gratitudes will aggregate beneath your feet, a solid place to stand and build a dwelling place for God. ■



Bill
Knott



A Vegetarian Option

You really can have Thanksgiving and Christmas without the turkey. Try this stuffed mock turkey and dressing recipe.

Dressing Ingredients:

2 cups hot water

1 cup crushed whole-wheat crackers

1½ quarts of cubed multigrain bread

2 tbsp. vegetable oil

½ cup onions, chopped fine

1 cup celery, chopped fine

2 tsp. sage

½ tsp. marjoram

2 tsp. McKay's Chicken-Style Seasoning

1½ cups FriChik or other chicken substitute, ground

2 eggs or egg replacers

Dressing Directions. Mix hot water, crackers, and cubed bread. Let soak for 30 minutes. While bread is soaking, sauté onions and celery in vegetable oil. Add 1 cup water to skillet and slowly sauté until most of water evaporates. Add this mixture to the bread mix. Add sage, marjoram, and McKay's seasoning. Mix in FriChik and eggs. Pour into baking pan and bake at 350°F for one hour.

While dressing is baking, prepare the mock turkey:

Mock Turkey Ingredients:

4 cups brown rice, cooked

¼ cup vegetable oil

1½ cups onions, chopped fine

3 cups pecans, ground

2 tsp. garlic salt

2 tsp. McKay's Chicken-Style Seasoning

Mock Turkey Directions. Grind rice and pecans in food processor. Sauté onions in vegetable oil. Add pecans, garlic salt, and McKay's seasoning. Add to rice and mix well. Cover the baked dressing with the mock turkey mix. Bake at 350°F for 30-45 minutes.

Serves 12.

Recipe from the collection of Stay and Tellies Proctor.
Created by Ben Chilton of Andrews University.





FRIDAY DIALOGUE: Mark Yarhouse, professor of psychology at Regent University, at left, and Dwight K. Nelson, senior pastor of Pioneer Memorial church, dialogue during the Friday evening session of the conference.

WORLD CHURCH

“Compassionate and Clear”: Andrews University Hosts Conference on Adventist Response to Gay Marriage

By **ADVENTIST REVIEW STAFF**

A LANDMARK CONFERENCE on Seventh-day Adventism’s response to homosexuality and the social phenomenon of “gay marriage” convened on the campus of Andrews University October 15-17 amid growing evidence that some of the church’s North American members are uncertain about its positions on the difficult spiritual and social issues involved.

The “Marriage, Homosexuality, and

the Church” conference drew more than 175 registered participants and hundreds of students, faculty, and community residents to the three-day gathering on the Berrien Springs, Michigan, campus. Organized by the university’s International Religious Liberty Institute, the event highlighted speakers and presenters “who have a biblically faithful view on homosexual practice,” according to a welcoming

letter from steering committee chair Nicholas Miller, an Andrews faculty member and director of the institute. Billed as a “series of meetings, presentations, and discussions on one of the most challenging issues to confront both church and society in recent years,” the event also attracted theologians and lay members advocating for change in the church’s historic position, including the pro-gay group

Adventist Kinship.

Presenters and panelists at the conference included leading Adventist and evangelical biblical scholars and psychologists, as well as attorneys, pastors, counselors, editors, and administrators. Two Adventists who have emerged from a homosexual lifestyle—Wayne Blakeley, a lay member from Portland, Oregon, and Ron Woolsey, now an Adventist pastor from Marshall, Arkansas—were also featured in presentations and panels, as was Inge Anderson of Chase, British Columbia, founder of a ministry aimed at homosexually oriented Christians.

The conference opened Thursday evening with a keynote address by Mark Yarhouse, professor of psychology at Regent University and author of a major study of Christian organizations offering the promise of “deliverance” from homosexual orientation. Research he coauthored with Wheaton College provost and psychology professor Stanton Jones “contradict[s] the commonly expressed view of the mental health establishment that sexual orientation is not changeable and that the attempt to change is highly likely

to produce harm for those who make such an attempt.”*

Robert Gagnon, associate professor of New Testament at Pittsburgh Theological Seminary and coauthor of the critically acclaimed *Homosexuality and the Bible: Two Views*,

challenged his audiences

Friday night at the Pioneer Memorial church and Sabbath morning in Chan Shun Hall to take a candid view of the biblical injunctions against homosexual behavior. “If God says this is behavior that excludes you from the kingdom, who are we to say otherwise?” Gagnon asked. Noting that some Christians urge revision of historic Christian teaching against homosexuality in the name of tolerance and inclusion,

Gagnon urged, “If you are going to be loving, you don’t leave people in sins . . . that lead them to fall into God’s wrath.”

Dwight Nelson, pastor of the Pioneer church, focused his Sabbath



LISTENING IN: *Adventist Review* editor Bill Knott listens to one of the conference discussions.

morning messages in both services on Christian sexuality, urging his large congregation of students and faculty to recognize their bodies as temples of the Holy Spirit.

Several Adventist attorneys—including James Standish (GC PARL); Barry Bussey (GC PARL); Gerald Chipeur, a partner with the Canadian law firm Miller Thomson; and Alan Reinach, executive director of the Church State Council that supported California Proposition 8 against gay marriage—addressed the challenges to education and health-care hiring practices posed by gay marriage legislation enacted in Canada and being considered in several American states.

A strong and persistent call for Adventist members and congregations to practice compassion toward persons involved in sinful lifestyles was also made by several presenters, including Richard Davidson, Old Testament professor at the Seventh-day Adventist Theological Seminary. Candidly acknowledging his own mocking of homosexuals as a young man, Davidson called for “a radical change in the way our church treats sinners.”

“What is at stake,” he asserted, “is God’s power to change those of us who do not have the gay lifestyle.”



BIBLICAL TEACHINGS: Robert Gagnon, associate professor of New Testament at Pittsburgh Theological Seminary, urged listeners to adhere to biblical teachings about the sinfulness of homosexual practice.

Seventh-day Adventist Position Statement on Homosexuality

The Seventh-day Adventist Church recognizes that every human being is valuable in the sight of God, and we seek to minister to all men and women in the spirit of Jesus. We also believe that by God's grace and through the encouragement of the community of faith, an individual may live in harmony with the principles of God's Word.

Seventh-day Adventists believe that sexual intimacy belongs only within the marital relationship of a man and a woman. This was the design established by God at creation. The Scriptures declare: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Gen. 2:24, NIV). Throughout Scripture this heterosexual pattern is affirmed. The Bible makes no accommodation for homosexual activity or relationships. Sexual acts outside the circle of a heterosexual marriage are forbidden (Lev. 20:7-21; Rom. 1:24-27; 1 Cor. 6:9-11). Jesus Christ reaffirmed the divine creation intent: "'Haven't you read,' he replied, 'that at the beginning the Creator "made them male and female," and said, "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh"? So they are no longer two, but one'" (Matt. 19:4-6, NIV). For these reasons Adventists are opposed to homosexual practices and relationships.

Seventh-day Adventists endeavor to follow the instruction and example of Jesus. He affirmed the dignity of all human beings and reached out compassionately to persons and families suffering the consequences of sin. He offered caring ministry and words of solace to struggling people, while differentiating His love for sinners from His clear teaching about sinful practices.

This statement was voted during the Annual Council of the General Conference Executive Committee on Sunday, October 3, 1999, in Silver Spring, Maryland.

Adventist Review editor Bill Knott, a church historian whose seminar presentation focused on the history of Adventist involvement in social issues, also urged church administrators to "lead our congregations to become communities where all manner of broken people find love and support." Knott

noted that the Adventist Church has taken public positions on moral issues throughout its history, and called attention to both the "compassion and the clarity" seen in the church's 1996 statement "An Affirmation of Marriage," and the "Seventh-day Adventist Position Statement on Homosexuality," adopted by the General Conference Executive Committee 10 years ago. (See sidebar above.)

A variety of church and educational institutions supported the conference, including the General Confer-

ence's Biblical Research Institute, GC Public Affairs and Religious Liberty Department, Southern Adventist University and Oakwood University, the North American Religious Liberty Association (NARLA), the North American Division Ministerial Department, and regional religious liberty associations in the Pacific and North Pacific union conferences.

To see a copy of the General Conference's voted statement on "An Affirmation of Marriage," visit www.adventist.org/beliefs/statements/main_stat16.html. ■

*"Ex Gays? An Extended Longitudinal Study of Attempted Religiously Mediated Change in Sexual Orientation," Sexual Orientation and Faith Tradition Symposium, American Psychological Association Convention, 2009.



PANEL DISCUSSION: Inge Anderson, founder of a ministry to homosexually oriented Christians, at left, and Wayne Blakeley, a lay member of the Seventh-day Adventist Church who left a homosexual lifestyle, participate in a panel discussion during the "Marriage, Homosexuality, and the Church" conference at Andrews University in Berrien Springs, Michigan.

SOUTH AFRICA

High Court Ruling Supports Adventists

Southern Africa Union Conference has right to reorganize, court says

By **MARK A. KELLNER**, news editor

THE SEVENTH-DAY Adventist Church's South Africa branch can reorganize its conferences, or administrative units of local congregations, the High Court of the Orange Free State, a South African province, has ruled.

While Justice J. Van Der Merwe had ruled that the congregations could bring an action against the Union Conference, he also found that the Union Conference had acted properly and dismissed the plaintiffs' action.

Initially, members of six congregations in the Transvaal Conference and two congregations in the Cape Conference, respectively, commenced litigation against the Southern Africa Union Conference (SAU) and Southern Africa-Indian Ocean Division (SID). Their action sought to overturn the business session decision of the SAU to restructure and realign conference territories, in line with a new working policy adopted by the General Conference of Seventh-day Adventists, the world church's governing organization. The Cape Conference congregations subsequently withdrew from the lawsuit.

The reorganization, which opponents had asked the court to declare invalid, was undertaken in line with Seventh-day Adventist Church policy,

adopted in 2005, and means that the former Transvaal Conference and Trans-Orange Conference units can be merged into a new Northern Conference. It also

may be a barrier toward church unity could be removed."

Louw added: "Some congregations and individuals in South Africa, mainly from the Transvaal Conference constituency, objected to the process which has been followed to conclude the restructuring. The court has now ruled and given clarity in the matter."

Although the legal proceedings have been regrettable, costing the Southern Africa Union money that could be used for the furtherance of its mission, Louw said reconciliation remains the chief goal.

"It is (and has been) the intention of leadership to discuss and negotiate with the church commu-

nity as a whole, in a continued spirit of reconciliation, Christian fellowship, and unity, ways whereby we could affect the implementation of these decisions. We are eagerly looking forward to moving forward, united, in accomplishing the mission of the church."

Almost one third of the 112,000 Seventh-day Adventists in South Africa are members of churches in the Cape Conference and the Trans-Orange Conference, according to 2007 statistics on file at the world headquarters. ■



MOVING FORWARD: Francois Louw, president of the Southern Africa Union Conference of Seventh-day Adventists, speaks during the 2009 Annual Council in Silver Spring, Maryland. The union recently won an important legal battle over reorganizing local conferences.

brings an end to the litigation, according to Francois Louw, president of the church's Southern Africa Union Conference.

"The judgment supports the decisions of the church in Southern Africa as well as that of the worldwide organization in its intentions toward restructuring the organization," Louw said. "These decisions aim to unite the church administratively, creating an environment for church unity, improved growth, and more efficient operations. As such, any real or perceived structure of discrimination that

NORTH AMERICA

Bryant: Adventist Church Growth Rate Trends Higher in U.S.A., Canada, Bermuda

Nearly 1.1 million are members, NAD secretary reports

By **MARK A. KELLNER**, news editor

AS OF SEPTEMBER 30, there are 1,097,217 members of the Seventh-day Adventist Church in North America, said G. Alexander Bryant, secretary of the North American Division (NAD) in a report opening the unit's year-end meetings in Silver Spring, Maryland. The figure represents a ratio of one Seventh-day Adventist for every 312 people in the division, he said.

That's a net increase of 12,379 members over the 1,084,838 on the rolls at the end of 2008, according to statistics on file at Bryant's offices. During 2008, Bryant said, 7,353 members passed away, and another 14,687 were either dropped from church rolls or could not be located. Today, North American members of the church worship weekly in 6,005 churches and congregations across the division.

Overall, however, church growth is more positive than the initial numbers might suggest, Bryant explained. The current membership growth rate is 2.13 percent, Bryant said, up from 1.44 percent in 2004, and 1.97 percent in 2007.

(Rates of growth are the changes in membership between the beginning of the year and the end of the year, shown as percentages.)

From June 30, 2008, to July 1, 2009, an average of 116.8 people per day joined the Seventh-day Adventist Church in North America either by baptism or on profession of faith. That's 4.1 percent of the 2,818.1 people who joined the worldwide Adventist Church every day during that period, for a global total of 1,029,206 members. Global Seventh-day Adventist Church membership, as of late September, stood at just over 16 million, world church leaders reported.

Bryant's report followed a presentation by Don C. Schneider, North American Division president, in which he highlighted a number of evangelism outreaches throughout the three-nation region. Among the most notable was the Claim L.A. campaign headlined by It Is Written speaker/director Shawn Boonstra, tar-



EVANGELISM EVERYWHERE: Evangelism "is happening all over our division . . . everywhere," NAD president Don C. Schneider said November 5. "New churches are starting, and that's special."

geted at the nearly 14 million people who live in Los Angeles.

But evangelism "is happening all over our division . . . everywhere," Schneider said. "New churches are starting, and that's special. There were more baptisms this year than we have had in many years."

Bryant supported Schneider's enthusiasm, noting that Jesus had indicated "the harvest is large," and that it was Adventist "laborers" who were needed.

The NAD year-end meetings, which comprise business sessions for the church region, continued through Monday, November 9. ■



MORE THAN A MILLION: As of September 30, there are 1,097,217 members of the Seventh-day Adventist Church in North America, said G. Alexander Bryant, secretary of the North American Division, in a report opening the unit's year-end meetings in Silver Spring, Maryland, on November 5.



TERRY CREWS

ADVENTIST LIFE

Mother's neighbor, Mrs. W., belonged to a church that didn't use musical instruments in their services, or even allow them in the church building. A family planning a wedding had asked permission to have a piano brought in for the occasion, causing quite a disagreement among the members. One couple said if that happened they would never set foot in the church again, but Mrs. W. thought it would be all right.

"Why?" Mom said.

"That church isn't holy" was the reply. "We bought it from another denomination!"

—MARY JANE GRAVES, *Candler, North Carolina*

PRAYER LIFE



© 2009 JUPITERIMAGES CORP.

A Plant Lover's Prayer

Lord, as I look upon my plants, which are a marvel of Your creation, I see some wilted, yellow, or diseased leaves; straggly, unproductive shoots; and faded blooms that are unpleasing to the eye—all a result of sin. They remind me of my life with its imperfections, untrained growth, and blasted blooms of wasted opportunities. As I trim these unsightly things, I pray You will prune my worthless, gangly branches, remove old, deep roots of jealousy, criticism, gossip, or whatever You find as *You* "search me . . . and know my heart."

—ESTHER OLDHAM, *Montrose, Colorado*

POEM

When All Is Finally Said and Done (Based on Hebrews 12:1, 2)

When all is finally said and done,
My battles will be over, the victory won!

When in final triumph from my face
Will shine the light of Christ's redeeming grace!
He will then tell me, "My son, well done,
You ran a good race!"

—HAROLD LEE SWEET, *Lancaster, California*



© 2009 JUPITERIMAGES CORP.

SOUND BITE

"It does more good to shine a flashlight on the path of a blind person than it does to share truth with a person who has made an idol of self-opinion."

—RON DAVIS, during a sermon at the Tollgate Seventh-day Adventist Church in Pennsboro, West Virginia

AERIAL VIEW: Tall Jalul, looking from east to west

Another Look at Solomon's Pools at Heshbon

BY RANDALL W. YOUNKER, CONSTANCE E. GANE,
AND PAUL Z. GREGOR

Anyone who has followed Adventist archaeology is familiar with Siegfried Horn's work at the site of Hesban in Jordan. Horn was attracted to the site because of the possibility that the Arabic site of Hesban preserved the Old Testament name of Heshbon, the city of the Amorite king Sihon mentioned in Numbers 21:21-35. Sihon of Heshbon was defeated by the Israelites just prior to their crossing of the Jordan River and the conquest of Jericho. Since the archaeological results of Jericho had proved inconclusive with regard to the story of Israelite conquest, Horn hoped that Heshbon would yield such positive evidence. Specifically, Horn hoped to find evidence of occupation and

destruction at Hesban that would date to around 1400 B.C., the time of the Israelite conquest.

The Search for Sihon's Heshbon

While Horn did find evidence in the form of coins that Hesban was known as Heshbon in later periods (e.g., Byzantine), he did not find any significant remains of a 1400 B.C. Late Bronze Age (LBA) city at Hesban. This led him and his team (which included Horn's eventual successor, Lawrence Geraty) to consider the possibility that Old Testament Heshbon was located at a different site. The movement of site names from one location to another is not unknown in ancient Palestine. Consequently, Horn's team looked

for alternate candidates for Sihon's Heshbon. One promising site was found only 4 miles (7 kilometers) southeast of Hesban—a large, ancient tell, known locally as Jalul. Tall Jalul (as it is known in Arabic) seemed a good possibility for several reasons. It was the largest tell site in the entire Madaba Plains region (located south of Amman)—fitting for a capital city. It is also centrally located at the highest point of the Madaba Plains with ancient roads from all directions running right up to it. The site had abundant resources in its immediate vicinity—large fields for grain crops and plenty of springs that yielded considerable amounts of water to sustain crops, livestock, and people. Finally, and perhaps most important, broken potsherds

found at the site showed that it was indeed occupied during the latter part of the Late Bronze Age (ca. 1400 B.C.)—around the time the Israelites would have encountered Sihon’s Amorites.

Andrews University at Jalul

The possibility that Jalul was Old Testament Heshbon was one of several reasons why Andrews University started excavating the site in 1992.¹ Several seasons of work at Jalul have confirmed evidence for Late Bronze occupation at Jalul. While actual buildings have not yet been uncovered from that period, a considerable amount of LBA pottery has been found, strongly indicating a significant occupation at Jalul at the time of Sihon. Of course, several sites in the area have revealed occupation at this time—and LBA pottery by itself would not be overwhelming evidence for the site being ancient Heshbon. However, the past two seasons at Jalul have revealed a unique and important feature that might provide a clue to the site’s ancient identity.

The Discovery of Jalul’s Water System

Specifically, part of our Andrews University team, led by Paul Gregor, found a large and sophisticated water system at Jalul that may have been the key to the city’s importance in antiquity. The central feature of the Jalul water system was a large, circular spring-fed reservoir located in the southeast quadrant of the ancient city. While we have not yet excavated this large reservoir, a number of similar structures are known at other biblical period sites in Israel, such as Gibeon and Hazor. Typically, this reservoir would have stairs running around its perimeter, descending to a spring that would provide a continuous flow of fresh water. The strength of the spring, combined with the needs of the ancient inhabitants, would determine the water level in the reservoir. Usually, the water level achieved a seasonal equilibrium—higher in winter and lower in summer. However, it

would be rare for the spring to completely fill and overflow the reservoir.

This does not seem to be the case, however, at ancient Jalul. As it currently appears, the Jalul reservoir is larger than most of its parallels in Israel. Yet even this larger capacity does not seem to have been enough. Last season, while excavating a stretch of Jalul’s ancient Iron Age city wall just south of the reservoir, the team was surprised to find a well-constructed, plastered water channel, running from the interior of the city right up and through the city wall! Water channels are not, in and of themselves, unusual, even in the Iron Age. However, they typically channel water into a reservoir—not away from it. Our team considered the possibility that this was a sewage channel—but it does not drain from streets or other places. Rather, it runs directly from the water reservoir. The likely conclusion is that the channel facilitated the overflow from the spring-fed reservoir. This would indicate that the spring yielded a copious amount of water—on occasion more than the capacity of the reservoir! So the ancient inhabitants of Jalul drained the excess water out this channel through the city wall.

(The abundance of water in the Jalul area is supported by the fact that our team has found at least 25 cisterns in the immediate vicinity of the ancient city.)

Even if the city inhabitants had all the water they could use, the idea of draining off perfectly good water from an overflowing reservoir seems unthinkable in a desert environment—surely that water could have been put to good use for agriculture and other people living beyond the city’s walls. And, indeed, this seems to have been

the case at Jalul. The water channel empties in a southeastern direction. As the Andrews team studied the downward sloping topography outside of the south stretch of the city wall, it was discovered that a series of at least four ancient pools had been constructed in stair-step fashion some time in antiquity, taking advantage of the downward slope—when each pool was filled, the overflow would drain into the next, lower pool. The largest, bottommost pool was located in a small valley south of the city. Once the water reached this large pool, there was nowhere else for the water to go—the small valley could literally fill up. This lower pool still holds water today



ANCIENT PLUMBING: Water channel in Field G at Jalul

during the rainy season and is used by local shepherds to water their flocks.

The Pools of Heshbon?

The discovery of what appears to be a large spring-filled reservoir inside Jalul, the water channel, and the large extramural pools to the south of the city immediately brought to our minds the passage in Song of Solomon in which the author describes his beloved’s eyes as being as beautiful as the pools of Heshbon (S. of Sol. 7:4). Clearly, these pools were a significant



MASSIVE CHANNEL: Andrews University student Nadine Plummer working in water channel of Field G at Jalul

feature of the biblical city. True, all ancient cities of necessity had a water system of some sort, and reservoirs were not uncommon. However, the pools at Heshbon somehow stood out, becoming the key physical feature by which the city would become identified.

While Siegfried Horn found a large square reservoir at Hesban and suggested that this might be the source for Solomon's inspiration, the recent discovery of a much larger, multipool system at Jalul raises the question of whether Jalul was, indeed, the Old Testament Heshbon—an idea originally suggested by Horn himself. Certainly, the large, open-air water pools of Jalul would have been impressive—and their inviting cool waters would have attracted both locals and tired pilgrims from afar. Indeed, our study of ancient Islamic sources indicates that Jalul's

pools continued to be the city's chief attraction down until the time of the Ottoman Empire of the nineteenth century—a stretch of history spanning nearly 3,000 years!

Future Work at Jalul

The key question as to whether the pools of Jalul could be the ones to which Solomon refers depends on the dating of their original construction—do they go back to Solomon's time (tenth century B.C.)? Our Andrews team is still working on this question. At this point it appears that different parts of the water system date to different times—possibly suggesting that various sections of the water system were reconstructed at different times, later in history when they needed to be repaired. We are fairly certain that the large spring-filled reservoir in the city was constructed at least by the ninth to eighth centuries B.C. (this is the time that similar

systems in Israel were constructed). However, it is possible that it dates earlier—only future excavation can provide the answer.

The water channel, as we found it, was built in the Late Iron II/Persian period (sixth to fifth centuries B.C.)—although it may have replaced an earlier channel. The present channel cuts through many earlier buildings and walls—some sherds under these walls go back to the Iron Age I—prior to 1000 B.C. Next season we will continue to excavate and study the water channel. Finally, the pools outside the city still need to be excavated to determine their original date. These will be some of our goals for our next season in May 2010, when we will be back in the field, trying to uncover ancient and biblical history.² ■

¹More than 50 Andrews University students, faculty, and volunteers participated in last summer's dig (2009) at Tall Jalul, a part of the Adventist-sponsored Madaba Plains Project in Jordan. The Tall Jalul excavation was directed by Randall W. Younker, Constance E. Gane, Paul Z. Gregor, Paul Ray, and Jennifer Groves, all of the Institute of Archaeology at Andrews University.

²If you are interested in joining our archaeological dig in pursuing the Bible's past, please contact the Institute of Archaeology at Andrews University at 269-471-3273 or visit us at our Web site at www.andrews.edu/archaeology. More information about the Tall Jalul project within the Madaba Plains Project can be found at www.madabaplains.org/jalul.



CONSTANCE E. GANE

TRANQUILLITY AND HARD WORK: Sunrise in Field G of Jalul

RANDALL W. YOUNKER IS DIRECTOR OF THE INSTITUTE OF ARCHAEOLOGY AT ANDREWS UNIVERSITY.

CONSTANCE E. GANE IS THE ACTING CURATOR OF THE HORN ARCHAEOLOGICAL MUSEUM, ASSOCIATED WITH THE INSTITUTE OF ARCHAEOLOGY.

PAUL Z. GREGOR IS AN ASSOCIATE DIRECTOR OF THE INSTITUTE OF ARCHAEOLOGY. ALL THREE ALSO TEACH IN THE THEOLOGICAL SEMINARY AT ANDREWS UNIVERSITY, BERRIEN SPRINGS, MICHIGAN.



It's Harvesttime

AS A DENOMINATION WE'VE DONE AN EXCELLENT JOB OF PROCLAIMING THE

messages of the three angels in Revelation 14:6-12. However, we seem to have overlooked the last three angels mentioned in this chapter (verses 15-19), along with the one in Revelation 18:1-8. These four angels are essential to understanding Christ's redemptive work before His second coming. The fourth angel's message opens with a new vision (Rev. 14:14-16) that arrests John's attention with some familiar biblical symbols.

The vision begins with "a son of man" (verse 14) seated on a white cloud, a sign of Christ's glory (Matt. 17:5; 24:30; Rev. 1:7), indicating His supreme authority to rule and execute judgment. The title "son of man" describes a Being both human and divine. Although this term was used by Daniel (Dan. 7:13, 14), it wasn't commonly appropriated to Jesus until during His earthly ministry, when He used it as a title for Himself (John 5:26, 27). It appears more than 80 times in the New Testament.

The "son of man" wears a golden crown. There are two words for crown in Greek: one, *diadema*, is a symbol of kingly or imperial dignity and status, the kind Jesus will wear at His second coming (Rev. 19:12). *Stephanos* was a wreath worn for public honor or dishonor. Jesus first wore it as a crown of thorns, plaited and put on His head by soldiers when He bore the sin of the world. But here in Revelation 14, He wears a golden garland of victory and triumph—an emblem of joy and eternal life. This everlasting, glorious, dazzling splendor is a portrait of our victorious Harvester of souls in the closing period of earth's history.

The "son of man" holds a sharp sickle in His hand, an ancient implement for cutting and harvesting grain or grass. It's a symbol of the absolute authority of our human-divine Reaper to separate the righteous from the wicked and execute judgment (Joel 3:12-14).

The fourth angel comes from the temple's Most Holy Place, saying with great urgency, "Take your sickle and reap, because the time to reap has come" (Rev. 14:15). The seed, the Word of God sown by Jesus with 12 men and a handful of women, has multiplied exponentially. The gospel seed, fertilized by Christ's death and watered with His blood, has produced a harvest beyond imagination.

The Greek word for "ripe" can also mean "overripe." Its original meaning is "to wither or dry up," as stalks of grain that lose moisture. As a plant grows, its stem/stalk serves as a conduit, bringing nourishment from the soil. When the process of maturation is fulfilled and the fruit is ripe, having fed on the rich soil long enough, the stalk becomes dry and rigid. It withers and dries up as the sun presses its golden rays upon the ripening grain and brings it to the last stage of development, in which it's ready to be reaped immediately or fall to the ground and rot.

It's the same with people. When the golden light of the Sun of righteousness shines on them, and they accept Him as Lord, they are transformed. The stalk that was in the world withers and dries as conversion, the season of reaping, comes. Thus the sense of urgency: the "grain" of the world is ripe. Stalks are drying up. The Lord of the harvest wants us to reap right now. It's harvesttime!

"Thrust in the sickle," announced the angel, using the prophetic emphasis to designate a completed action by Jesus Christ. And the earth was reaped.

The field is the world and the ripened grain represents those who respond to the messages of the first three angels of Revelation 14. And just as the natural harvest never failed, neither will the spiritual harvest (Isa. 55:6-11). So lift up your heads and look at the fields now white for harvest (John 4:35).

This message is a powerful reminder in these last days that it's harvesttime; and the work of reaping isn't over until Jesus says it is (Rev. 22:11). So let's bring in the sheaves! ■



Hyveth
Williams

HYVETH WILLIAMS, FORMERLY SENIOR PASTOR OF THE CAMPUS HILL SEVENTH-DAY ADVENTIST CHURCH IN LOMA LINDA, CALIFORNIA, WILL SOON JOIN THE FACULTY OF THE SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY AS A PROFESSOR OF HOMILETICS.

Loaves ALL ABOUT GOOD OLD and ADVENTIST FOOD AND WHY WE EAT IT Haystacks

BY WILONA KARIMABADI

Food has the power to tell stories. The dishes we consume and savor tell the world about who we are, what brings us joy, where we live, and what situations we deal with (dire or otherwise). And within the subculture of Seventh-day Adventism the “cuisine” we’ve cultivated says many things about us.

A visit to an Adventist church potluck tells a visitor that we are a social group of people who enjoy a good meal and good fellowship. Our food tells the world that we strive to nourish ourselves in ways that are often unfamiliar to others. And as a church family that includes brothers and sisters from every corner of the earth, our collective cuisine, enlivened by the contributions of global recipes and traditions, brings to our table eclectic snapshots of a multicultural, multiethnic body of faith. Just take a good, long look at the spread at your next church potluck. Each dish on the table has a story to tell, and to find it, you need only look to the cook.

Go Back in Time

Around the time that the Seventh-day Adventist denomination was formally organized Ellen White pointed out the correlation between the foods we consume and their impact on our physical and spiritual well-being. The church, then a North American organization, consisted of individuals who

essentially lived off the land. People grew their own food in the forms of grains, fruits, and vegetables, and looked to livestock for meat and dairy products. Recipes were basic and often handed down from generation to generation with little thought given to the nature of the items consumed and their effect on the body. In 1872 Ellen White wrote: “Knowledge must be gained in regard to how to eat, and drink, and dress so as to preserve health. Sickness is caused by violating the laws of health; it is the result of violating nature’s law.”¹

In those days, although families were largely responsible for the cultivation of their own food, the ways in which these foods, particularly meat products, were prepared were less than ideal. Those were times when standards in food manufacturing and processing were severely lacking, as was basic knowledge of healthful guidelines for nutrition. Temperance was apparently an issue when Mrs. White wrote that “in order to preserve health, temperance in all things is necessary—temperance in . . . eating and drinking.” She said: “Our heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may know how to use with discretion the good things He has provided for them, and that by exercising temperance in daily life, they may be sanctified through the truth.”²

Turning from many of the dishes that were really the backbone of American lifestyle in those days was a struggle. Giving up meat and casting away the use of lard and similar cooking products had to have been a mighty sacrifice for early Adventists too, and incorporating more whole grains, fruits, and vegetables and using nuts, seeds, and legumes as crucially needed protein sources weren't always easy. Making those significant diet reforms wasn't a completely seamless task for the White household as well, but the benefits of a healthier diet were eventually received.³

At Grandmother's Table

Ellen White's granddaughter, Grace Jacques, was interviewed by Patricia Mutch, professor of nutrition and coordinator of emergency preparedness curriculum at Andrews University, in 1978. In her discussion with Mutch, Jacques shared several memories of the food served at her grandmother's table at Elmshaven. A typical menu for lunch included "three hot dishes and a protein dish," said Jacques. "We had a garden, so there was always something fresh, and I think Ellen White liked cooked greens every day. She couldn't eat the raw greens as easily as some of the younger folks, but she wanted the cooked greens every day."⁴

And what about swapping meat for plant-based protein sources in the White home? Jacques recalled that "they had the Proteena and Nuteena. But we made our own [gluten] quite a bit, our meat substitutes, because my father was on a minister's

salary, and he educated seven children, so we couldn't always afford [meat substitutes], even though the factory was right below us."⁵

Sabbath dinner—that great bastion of social grace, hospitality, and hearty eating after church services for many members—was a special meal for the White family as well. But not quite in the way some of us might expect. Sabbath dinner was special, perhaps not quite as heavy, but special nonetheless, remembered Jacques. "The Sabbath meals that we enjoyed the most came when Grandmother spoke, say in Calistoga, or in Napa. My mother would know ahead of time, and . . . would make a nice lunch."⁶

"What would we do about a hot dish?" added Jacques. "We were children and needed something warm. Grandmother was an elderly lady, she had used energy in her talk, [and] she needed something warm. . . . We had fireless cookers, and they were very handy, because all Mother needed to do Sabbath morning was to warm up a couple of hot dishes and put them in these fireless cookers, and put on the lid. . . . That with the sandwiches and fresh things [made our meal]. We put our tablecloth out on the ground, no table, we didn't need a table. They put the cushions down for Grandmother, and we'd sit around this tablecloth on the rugs and eat this delicious dinner, with something hot."⁷

Cereal Loaves and Stacks of What?

To swap out meat for plant-based proteins, Adventists had to learn how to cultivate grains, nuts, and legumes into a format that would be optimally nutritious for a healthy body. In addition, the production of meat analogues, ideally a transitional food for those moving toward total vegetarianism, became big business. According to www.soyinfocenter.com, "Worldwide sales of health foods by church-owned Adventist companies have grown rapidly, climbing from \$51 million in 1970 to \$96 million in 1974 and \$188 million in 1979."⁸ And that was 30 years ago—long before eating a meat-free diet was considered trendy and environmentally friendly, as it is today.

The original idea of diet reform was to return people "to eating simple, fresh, wholesome foods—the types of food God created in the Garden of Eden. However, to use "earthy" ingredients in new and inventive ways, Adventist cooks had to tap into wells of serious creativity. After all, how else do you get someone who previously relished nothing more than a juicy Kansas City rib eye to savor the culinary phenomenon known and loved in Adventist circles as Special K loaf?

Speaking of that beloved loaf, if you have grown up in this church and/or attended an Adventist school or Pathfinder Camporee, you have surely feasted on a "roast" made with a certain Kellogg's brand cereal and piled your plates high with a concoction that can best be described to non-Adventist foodies as a deconstructed taco/tostada/Tex-Mex behemoth of yumminess (see sidebar). These dishes



were likely born of necessity. When a largely North American dinnertime staple such as meatloaf had to consist of the loaf

but no meat, what was a cook to do? Such a cook gets savvy with grains, vegetarian proteins, binders, and nuts, and voilà—Special K loaf. Although the exact origins of the dish are unclear, its preparation is one that has endeared itself to the hearts of many—vegetarians and nonvegetarians alike.

Also referred to as cottage cheese loaf, because a primary ingredient is cottage cheese, varied recipes can be easily accessed through Web-based search engines such as Google, thus rendering this very Adventist preparation accessible to the masses, as I discovered.

“Ode to Cottage Cheese Loaf” was a blog entry I stumbled upon while searching for the history of the dish. And its author—a blogger named Tana—admitted to making a batch every week to eat for her daily lunch. You read that right. Daily. Comments to this entry expressed love and nostalgia for the dish:

“Amazing. Cottage cheese loaf is one of my all-time favorites. Some of my earliest memories are [of] having cottage cheese loaf on Sabbath afternoon. My friends are always very surprised when I have them over for dinner and serve [it].”

“Grew up with the stuff, still eat it today. Love to make it in a sheet pan [because] you get more crust

and it makes great sandwiches as well. Sometimes if available, I put chopped pecans in it, gives good flavor and texture. Even though K has changed, I still use K to make it. Still hanging around with the Adventists, enjoy the

potlucks! . . . It’s a good bunch of folks.”⁹

Another blog devoted to “advice for the not-so-perfect housewife,” titled “Be-a-Bree,” lists a recipe for Special K loaf with the following introduction—both telling and informative for non-Adventists who might be just a little mystified by an entrée made of cereal and cheese. “In the subculture of Seventh-day Adventism,” says blogger Jenna, “most of the churches have a weekly Sabbath-afternoon potluck when every family brings a dish and fellowships together. There are a couple of entrées that are unique to Adventists. One of those common dishes is the Kellogg’s loaf. The main ingredients are cereal, cottage cheese, and eggs. Non-Adventists reading this might be thinking, *What?! Cereal should only be eaten with milk, not with eggs!* You’d be surprised how great this tastes. Best of all, it’s vegetarian!”¹⁰ At the time of this writing, 45 people had responded to the recipe and post. Some offered variations on it, while others just wrote to say thanks.

Good, but Good for You?

Back at my Adventist university, we students would marvel (or sometimes wince) at the selection of vegetarian offerings available in the cafeteria. Some were well received—a well-stocked salad bar, a vegetarian burger station, creative soups, or ethnic cuisine such as vegetarian pancit or FriChik curry. Other dishes, however, such as “cheese loaf,” left us scratching our heads. Though I refused to try the dish, I recall that it was essentially a block of cheese and other items deftly shaped into a loaf formation, baked and served with a gravy of sorts. When some students expressed their confusion about how this was supposedly “healthy” food, I myself couldn’t help wondering.

This is a problem that has plagued many vegetarian kitchens for years. An omission of meat from the diet wasn’t the only thing that constituted dietary reform; rather, it was a return to consuming simple, wholesome food that God had created for us to enjoy—food that would improve our health in every way. Nuts, grains, and legumes are immensely good for the body. However, some potluck favorites that many of us admit to loving incorporate those same ingredients in combination with an excess of cheese, butter, rich sauces, and high-sodium meat analogues. While tasty, are they really doing our bodies good?

Our Changing Potluck Spread

Milton Neblett, a Maryland-based chef specializing in meatless cuisine, notes that with so many Adventists coming from so many different parts of the world, what defines “Adventist food” is rapidly changing. Neblett, a missionary kid who was exposed to global cuisine from living abroad, interprets his experiences into his meatless dishes, incorporating recipes, herbs, spices, and cooking techniques from all over the world.

Adventist potluck food isn’t what it used to be. Though

Always
APPROPRIATE
Always
A FAVORITE

**A NUTRITIOUS
AND DELICIOUS
VEGETARIAN FOOD**

Easy to Serve—Good to Eat. Choplets are the perfect quick-time dish for lunches, dinners, and picnics. Looking for a low-calorie protein dish? Then serve

CHOPLETS

Approx. Chemical Analysis

Protein	17.1%
Fat	0.1%
Carbohydrate	5.1%
Calories	28 per slice

Put Choplets on your shopping list today.
Worthington Foods, Inc.
Worthington, Ohio

**10¢ ADDED VALUE
IN EVERY
Elam's® PACKAGE**

**NEW 3in1 MIX
STONE GROUND WHOLE WHEAT**

Famous for its delicious nut-like flavor, rich in natural body building elements. One 100g 2 lb. package makes 20 four-ounce packages, also 24 large perfectly rounded muffins, plus delicious Quick Coffee Cakes. ALL SO SIMPLE—BASKET—BASKET!

ELAM MILLS, INC.

you will still find traditional goodies (to some), such as our beloved cottage cheese loaves, haystacks, potato dishes, and salads galore, our potluck spreads now often represent a mini United Nations gathering. Vegetarian curries, noodle stir fries, vegan entrées, and so many other interesting preparations are bound to get your taste buds humming.

As a church that prides itself on its internationality and unique history, our food, from the old to the new, will keep telling the stories of who we are, where we've been, and what we strive to be.

And you thought food was just for eating. ■

To sample some of the dishes *Adventist Review* staffers love to nosh on, visit adventistreview.org/article.php?id=2884.

¹Ellen G. White, *Counsels on Diet and Foods*, p. 21.

²*Ibid.*, p. 23.

³*Ibid.*, p. 482.

⁴www.adventistreview.org/article.php?id=2674, accessed 9/29/09.

⁵*Ibid.*

⁶*Ibid.*

⁷*Ibid.*

⁸www.soyinfocenter.com/HSS/adventist_influence_today.php.

⁹<http://life.tanapageler.com/?p=165>.

¹⁰www.beabree.com/2006-03/kelloggs-special-k-cottage-cheese-loaf-sda=style.

ADVENTIST REVIEW STAFF WRITER **WILONA KARIMABADI** THINKS NOTHING SAYS COMFORT MORE THAN A PLATE OF SPECIAL K LOAF AND MASHED POTATOES.



Haystacks or Hartlein Special?

BY WILONA KARIMABADI

There are many questions people of faith have wrestled with for eons—especially Adventists. Not to sound too trivial, but the origin of haystacks is one of them. Most of us know the dish and love it, and still others just want to know where it came from. We think we have the answer, but the Adventist Review is open to having our assertion refuted. Read on for the scoop on what we believe are the origins of this most beloved of uniquely Adventist foods.

In the early 1950s Ella May Hartlein and her husband lived at Arizona Academy (before it became known as Thunderbird Academy), where Mr. Hartlein was dean of boys. The young family enjoyed dining out at a local Mexican restaurant, and they were fans of the tostadas. Before long the Hartleins moved to Idaho, then on to Iowa, serving at an academy there. There was a clear shortage of Mexican restaurants in those locales, and the Hartleins missed their beloved tostadas.

For a Fourth of July picnic, faculty women got together to figure out what to serve the crowd. Mrs. Hartlein, who by now had improvised and come up with a dish that would satisfy tostada cravings, had a suggestion. “I’ll tell you something we’ve had,” she said. And out came the story of how she began using Fritos for tostada shells and adding beans, lettuce, other veggies, and cheese. “So this is what I suggested to the other faculty ladies to serve at the picnic,” said Hartlein. The kids thought it was wonderful, so the school adopted the recipe and served it every week.

One of the faculty members was approached by the local newspaper to share recipes from the faculty women for a small feature article. When the recipes were turned in, this concoction of chips, beans, cheese, and veggies was labeled “Hartlein Special,” for Ella May. From there the dish went forth, though it is unclear when people began referring to it as “haystacks.”

Many years later, when a local pastor first came to Sligo Seventh-day Adventist Church in Takoma Park, Maryland, where Mrs. Hartlein is a member, she introduced herself to him. He immediately

asked, “Are you connected with Hartlein Special?”

Clearly, the dish, and its fame, have gone far and wide, known today as haystacks, and loved the world over by many. ■



In Response to Dawkins

THE ISS
ORIGIN.

BY NORMAN L. MITCHELL

Last December we carried an assessment and critique on Richard Dawkins' book The God Delusion (cover story, Dec. 11, 2008). Stimulated by that piece, the present writer engages the issue more directly, exploring other relevant areas of concern.—Editors.

Richard Dawkins' assertion that "dyed-in-the-wool faith-heads are immune to argument"¹ characterizes all Christians as ignorant and incapable of logical reasoning. And his claim that intelligent people, especially scientists, don't dabble with religion dismisses as incapable of reasoning scores of other productive Christian scientists, including Francis Collins, a committed Christian, an expert in DNA sequencing, and coordinator of the human genome project.

Dawkins and others like him might be reminded of the limitations of science in dealing with things of the spirit. Scientific investigation can deal only with things that are observable, measurable, quantifiable. If there is a God, He certainly exists outside these parameters and, therefore, outside the realm of scientific investigation. As professor William Keeton rightly said, "Those whose belief in God rests or falls on some fact or the other of science risk having science destroy their God."²

Dawkins' description of the God of the Old Testament as unjust, unforgiving, vindictive, etc., hardly points to the God who so loved the world that He gave His only Son to save it (John 3:16). To Moses, God described Himself as "merciful and gracious, longsuffering, and abundant in goodness



© 2009 JUPITERIMAGES CORP.

none of them gave up their belief that He was the Messiah. Instead, they gave the rest of their lives to promoting His cause, even dying in the process.

Were these all ignorant and incapable of reasoning? Peter gives us the appropriate response: “We have not followed cunningly devised fables . . . but were eyewitnesses of his majesty” (2 Peter 1:16). John dismissed the skeptics with a similar claim: We declare to you, he said, “that which . . . we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled” (1 John 1:1). They were there when Jesus walked on water, quieted a storm on the Sea of Galilee, and raised Lazarus, who’d been dead four days. Peter and John were there on the Mount of Transfiguration when God announced to them that Jesus was His beloved Son.

What did these followers see in Christ that merited that kind of devotion? It’s an important question.

Irreducible Complexity

Dawkins, in attempting to explain what he referred to as the complex

complexity) can be convincingly demonstrated in nature. But I do not find it convincing. The simple eye spots of simple one-celled organisms and the compound eyes of insects consisting of multiple ommatidia do not come close to the structure of the vertebrate eye. The closest an invertebrate eye comes to the vertebrate’s is that of the squid, which is essentially identical to that of the vertebrates with no progressively complex intermediates.

But we can go further down the scale of things to find good evidence of irreducible complexity. The single cell is the basic unit of life, and the bacterial cell is the simplest of all. But since electron microscopes did not exist in Darwin’s days, he could not see the complexity of the bacterial flagella, elegantly engineered to propel the cell around. Or take any cell of more complex organisms (eukaryotes). Again, the structure of the mitochondria—cellular organelles that generate energy—can be seen only with an electron microscope. But they are complex structures, designed to carry out a particular function that would not be possible if the

structure were not complete. Similar structures, called chloroplasts, occur in plants, and function to capture and store sunlight energy.

Or what of the DNA molecule? No evolutionist can give a convincing explanation for spontaneous generation of this amazing molecule that

carries in every cell the information that determines every detail of our structure and function.

I believe that the creation of the DNA molecule gives more evidence of the genius of God than most everything else in nature. God knew that it would have been necessary for living organisms to change with time as the environment changes, so He created them with this capacity for variation and adaptability. Thus, the mere concept of evolution is not anti-God. Darwin defined evolution as “descent with modification.” This makes a lot of

WE IS NOT SO MUCH EVOLUTION, BUT HOW DID IT ALL BEGIN?

and truth” (Ex. 34:6).^{*} And the God of the Old Testament is no different from the God of the New Testament. “I am the Lord, I change not,” God says (Mal. 3:6).

But Dawkins dismisses the gospel as fiction. For him the things Jesus did cannot be explained in terms of scientific principles. Yet he cannot deny that Jesus existed. Nor can the testimony of the disciples who lived with Him during His ministry in Palestine be dismissed. They saw Him crucified and were disappointed when He did not become the king they expected. Yet

improbable appearances of design in the universe, pointed to natural selection as being responsible for all we see around us. But natural selection can select only what was already in existence. Right? It does not create anything new.

Dawkins admits (as did Darwin) that “if genuinely irreducible complexity could be properly demonstrated, it would wreck Darwin’s theory.”³ Thus he makes the point that Darwin’s explanation of the evolution of the eye (which proponents of intelligent design often give as an example of irreducible

NATURAL SELECTION CAN SELECT ONLY WHAT WAS ALREADY IN EXISTENCE. IT DOES NOT CREATE ANYTHING NEW.

sense. We see evidence of it all around us (microevolution). As sexually reproducing organisms produce offspring, each offspring is slightly different from its parents, and these differences accumulate from generation to generation. We see it even in the human family. God created a single original pair. But look at the huge variety of humans in the world's population! Yet they're all one species, *Homo sapiens*.

I have no quarrel with evolution *when it is confined to the limitations of the scientific method*. But we must draw the line when it is used to make claims about God and His existence.

The Critical Issue

For me the issue is not so much evolutionary theory as it is *the question of origin. Where did it all begin?*

Evolutionary processes cannot answer this question. Physicists and cosmologists propose that it all began with what they call the “big bang.” This conclusion came from the observation by Edwin Hubble that the universe is expanding at a rapid rate. So if this expansion is reversed, everything in the universe must at one time have been all together at one place. So the thinking is that the expansion began with a massive explosion from a point of pure energy, and that all the matter that makes up the universe derived from that big bang and later explosions in the resulting stars. But that theory provides no explanation as to how energy came to exist without matter or the source of the energy.

Here's where things become interesting. Energy produces matter. (Isn't that how the Bible says everything began?) If an explosion of pure energy

can produce matter, why couldn't an all-powerful God do the same? Listen to the psalmist: “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth” (Ps. 33:6). “For he spake, and it was done” (verse 9).

The big bang theory begs the question as to what came before it. For people who ridicule the idea of miracles, to believe something as incredible as the big bang theory—outside of it being miraculous—is puzzling. In my humble opinion the astronomical claims for the big bang and its role in the creation of the universe constitute the best confirmation (outside Scripture) of the Bible's claim about God's action in the Creation.

Having explained to their own satisfaction *how the universe created itself*, astronomers, physicists, and philosophers still ponder a number of apparent coincidences associated with the beginning of the universe that defy probabilities. These improbabilities constitute what is known in the scientific community as the anthropic principle—the idea that the earth was apparently designed for human habitation.

Some 15 of these improbable physical constants are considered in the principle, including such things as the asymmetry between matter and anti-matter, the exactness of the ratio of strong and weak nuclear forces holding neutrons and protons together, the strength of the gravitational force, and the rate of expansion of the early universe. A discussion of these improbabilities is beyond the scope of this article and my own expertise, but let me quote one statement from cosmologist Stephen Hawking: “If the rate of expan-

sion one second after the big bang had been smaller by even one part in a hundred thousand million million, the universe would have collapsed before it ever reached its present size.”⁴

Given such improbabilities, our universe is much too remarkably fine-tuned to have occurred by blind accident.

Professor Dawkins believes that the world would be a safer place without religion. I wonder how well he has thought this through. Does he really believe that we would be safer if nobody believed that they are accountable to a higher power for their behavior? His support of the idea that we should “enjoy . . . life” because “there's probably no God”⁵ implies that those of us who believe in God do not enjoy life. Shame on us Christians if we can't prove him wrong! We have an all-powerful, loving heavenly Father who provides for our needs, protects us from danger, guides our lives, and promises us an eternal existence in a perfect world. We have every reason to be happier than any unbeliever can ever be. ■

*All Scripture references in this article are from the King James Version.

¹Richard Dawkins, *The God Delusion* (Boston and New York: Houghton Mifflin, 2006), p. 28.

²James Gould and William Keeton, *Biological Science*, third edition (New York: W. W. Norton & Co., 1964), p. 4.

³Dawkins, p. 151.

⁴Stephen Hawking, *A Brief History of Time* (New York: Bantam Books, 1988), p. 138.

⁵As displayed on London buses earlier this year in a campaign Dawkins personally supported. (See www.dailymail.co.uk/news/article-1106924/Theres-probably-God--stop-worrying-enjoy-life-Atheist-group-launches-billboard-campaign.html.)

NORMAN L. MITCHELL, NOW RETIRED, WAS FOR MANY YEARS A PROFESSOR OF BIOLOGY AT LA SIERRA UNIVERSITY IN RIVERSIDE, CALIFORNIA.



Diverticular Disease

BY ALLAN R. HANDYSIDES AND PETER N. LANDLESS

My mother has been seeing her doctor for a bowel problem. They tried to do a colonoscopy, but could not see well enough because the colonoscope would not go through a narrowed area. The doctor thinks it is diverticulitis, but wants to rule out cancer. Can you explain the situation better for us?

As we age and get beyond 60 years, diverticular disease becomes much more common. Diverticula are small saclike outpouchings of the bowel lining, or mucosa, through the muscle layer of the bowel. They can occur anywhere in the bowel, but most commonly affect the latter part of the colon, or sigmoid, as it is called. The herniations usually occur at the spots where blood vessels penetrate the muscle layer and, consequently, weaken the muscle coat.

Consumption of a low-fiber diet is felt to play a major role in developing diverticula, as persons eating a diet rich in refined foods are more prone to diverticular disease.

If the opening to the diverticula gets plugged, inflammation of the sac takes place with the formation of small abscesses. This reacts like appendicitis, but typically on the opposite side of the abdomen.

Severe complications such as bleeding, peritonitis, or obstructions of the bowel may occur. Complicated cases may require the use of computed tomography.

The question of cancer is one your doctor has to bear in mind. This is because diverticulitis can be a red herring to the making of a correct diagnosis, and your doctor's vigilance should be reassuring. It is possible to treat colon cancer with excellent results if dealt with early enough, and the doc-

tor's ruling out cancer will help get to any problem sooner rather than later.

I am overweight, and my periods are very irregular. My doctor thinks I have polycystic ovaries and wants to put me on a birth control pill. She says it lowers my risk of cancer. What is your advice?

This is a fairly complex situation that we will try to reduce to a simplified answer.

During normal menstrual cycling, an egg is released from the ovary about every month. In the portion of the cycle before ovulation, only estrogen is produced; after ovulation, both estrogen and progesterone are produced. The progesterone modifies or suppresses some of the stimulation of the estrogen.

Menstruation happens when these hormones fall to lower levels. Ovulation is regulated by two pituitary hormones, one of which stimulates the follicle to grow (follicle-stimulation hormone), and the other luteinizing hormone causes release of the egg and consequent progesterone secretion.

The diagnosis of polycystic ovary syndrome is made by a combination of history, physical examination, ultrasound examination of the ovaries, and the use of hormonal analysis. In the polycystic ovary syndrome, the normal pattern of a rising and falling of the two pituitary hormones does not happen, and a more steady state is found. The luteinizing hormone level is often higher than the follicle-stimulating hormone, in what is a reversal of the usual ratios.

The fact that ovulation is not regular means that estrogen is continually present, but only irregularly opposed by progesterone, which is secreted only after ovulation.

Infertility can be a consequence. Persons with polycystic ovaries also have higher testosterone levels, which tends to make them heavier and overweight.

Persons with endometrial cancer have been shown to be overweight, have irregular menses, be infertile, never have been on birth control pills, have high blood pressure, and—in some cases—have taken estrogen without progesterone.

It has been noted that persons with polycystic ovary syndrome, as a group, do have an increased risk of endometrial cancer. It is felt this is because of the presence of unopposed estrogen activity.

We hope this necessarily brief and incomplete discussion helps you as you discuss this further with your doctor.

Send your questions to Ask the Doctors, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904. Or e-mail them to blackmers@gc.adventist.org. While this column is provided as a service to our readers, Drs. Landless and Handysides unfortunately cannot enter into personal and private communication with our readers. We recommend you consult with your personal physician on all matters of your health.



ALLAN R. HANDYSIDES, M.B.,
CH.B., FRCPC, FRCSC, FACOG, IS
DIRECTOR OF THE GENERAL
CONFERENCE HEALTH MINISTRIES
DEPARTMENT.



PETER N. LANDLESS, M.B.,
B.CH., M.MED., F.C.P.(SA), F.A.C.C.,
IS ICPA EXECUTIVE DIRECTOR AND
ASSOCIATE DIRECTOR OF HEALTH
MINISTRIES.

Are You Psychic or Something?

AN IMPROMPTU CONVERSATION TURNS INTO AN OPPORTUNITY TO SHARE CHRIST.

BY DOROTHY J. DAVIDSON

The schoolhouse clock in our Michigan home struck the half-hour chime. I knew I had mere minutes to finish my final preparations for our departure for a mini-mission trip to South America. Our congenial neighbor, Dave, drove into our carport promptly at 4:45 a.m. As I opened the door, he stood grinning as if it were 4:45 p.m.!

“You all ready to go?” he asked. “The roads are real slippery. We need to get a good start.”

Ready indeed! I thought. What I really wanted was a long, long sleep.

Knowing we would be away from our offices for a length of time, I had been doing double duty by burning the midnight oil, and then some!

The men loaded the boxes and suitcases we intended to take to Venezuela and Colombia into Dave’s ample Suburban as I went over my mental checklist. Did I leave anything out? I spied a small Bible on the dresser. I dropped it into my purse. My larger

Bible was in my carry-on luggage.

Our plane ran late from South Bend, Indiana, to Dayton, Ohio, and we immediately boarded for Miami. *More than two and a half hours of blissful sleep*, I thought.

Grabbing a pillow and blanket, we excused ourselves and climbed over the young man in the aisle seat. Wrapping up in my blanket and adjusting the pillow behind my head, I was ready to pursue my longed-for nap.

Greet the young man on your right. I sensed the thought come from above.

But I’m tired, Lord, I argued.

Greet the young man on your right! This time the Voice seemed more persistent.

That would be the congenial thing to do, I thought, *then I’ll sleep.*

“Are you going to Puerto Rico?” I heard myself ask.

“Why, yes, but how did you know?” his voice held disbelief.

Without telling him I’d been there on a mission trip, I asked, “To San Juan, or Mayaguez?” My husband, Jim, always

said I should have been a Philadelphia lawyer.

Since this flight deplaned in Miami, he couldn’t believe the questions I asked him.

Looking at me in a most astonishing way, he said, “Mayaguez.” Then, “Who are you, anyway, a psychic or something?”

Assuring him I was not a psychic, he became relieved. I heard him faintly say, “God works in mysterious ways.”

Strange, I thought. *I wonder why he said that?*

Sleep suddenly had no appeal. I sensed that God chose to have this young man in the seat next to me for a definite reason, and He had prompted me to ask those questions to gain his confidence.

His story poured out.

Ready to Begin Again

Edgar* graduated as an electrical engineer and worked for the government as a civil service employee. He told me he should have been in Utah for



a very important meeting, but instead he was on his way to Mayaguez in the hope of resurrecting his broken marriage and home. His wife, Lucinda, knew nothing of his coming. Their communication had broken down. He agonized over the possibility of her rejecting his offer to reconcile their marriage. He wondered if she would even speak to him when he showed up unannounced on her doorstep. And what about his beloved daughter, Sonia?

Would he ever have his little 8-year-old back with him again?

"It's all my fault," he told me. "I should never have let her go. I thought I was in love with another woman and Lucinda left me. Now I realize that she's the one I truly love. I'll do anything to get her back. I'll give up my good job in the States, if need be. I even brought my resume with me if she wants me to work in Puerto Rico."

As I heard Edgar's heartfelt anguish, I remembered my little Bible. I took it out of my purse and turned to Psalm 51:10 (KJV). As I read, "Create in me a clean heart, O God; and renew a right spirit within me," I saw tears trickle down his cheeks and knew that a responsive chord had been touched.

Guilt was eating Edgar up, and he needed to know that God loved him. He saw that God could clean up his life, but what about Lucinda? Would she see that he had changed?

"All night long I couldn't sleep," he admitted. "But I didn't see lightning or anything to tell me that everything was going to be all right."

Dinner was served, but the sharing

didn't stop. Edgar continued to tell me more about his life.

"You see, I once was very close to the Lord. I was raised a Catholic, but before I married I joined a Pentecostal group. I even held street meetings and went to prisons and preached from the Bible. I left all that and began living a totally different life. Then I became involved with this other woman. I haven't read the Bible in a long time. I do miss the Christ way of life. I think I would like to get back into street preaching again."

Suddenly I realized why I picked up the Bible before we left.

"Would you like to have this little Bible?" I asked, placing it in his hands.

"Oh, yes, I surely would," he replied. I sensed a deep longing on his part to begin reading the Bible again. I then took it back and wrote our name, address, and some Bible texts I thought would be a blessing to him on the flyleaf.

All too quickly the flight attendant told us to begin preparations for landing. *Where could those two and a half hours have gone?* I wondered. I wasn't the least bit tired!

I asked Edgar when he would be returning to the United States.

"December 15," he said.

In checking our schedules we realized we were on the same return flight to Dayton. We made an appointment to meet together at the gate. We told him we would be praying that Lucinda and Sonia would be with him.

Thanking me again and again for his Bible and assuring me he would read it, he placed it in his bag and we all departed.

Did It Work?

The two weeks flew by. We arrived in Miami from Caracas on schedule with one thought uppermost in our minds: would we meet Edgar, Lucinda, and Sonia?

Imagine my disappointment when neither Edgar nor his family showed up. Maybe he had found a job in Mayaguez.

Home at last I scanned our mail. My eyes caught some unfamiliar writing.

I tore open the envelope. What I saw made my heart sing. Praise the Lord! Our prayers had been answered. It was a Christmas card from the Martinez family postmarked from Dayton several days before. It said, "Greetings: Edgar, Lucinda, and Sonia!"

Edgar's words rang in my ears. "God works in mysterious ways." What if I had not listened to His voice and had chosen to sleep instead of sharing His love? God had worked in a mysterious way in *my* life as well as Edgar's and Lucinda's. ■

*Edgar, Lucinda, and Sonia are pseudonyms.

DOROTHY J. DAVIDSON PASSED AWAY EARLIER THIS MONTH. SHE AND HER HUSBAND, JAMES, LIVED IN AVON PARK, FLORIDA, AFTER LIVING MANY YEARS IN BERRIEN SPRINGS, MICHIGAN.



What Do You Think?

1. Recall a time when God used you to minister to someone who needed a sympathetic ear. What were some of the circumstances that surrounded that event?

2. What are the essential qualifications God looks for in arranging these providential exchanges?

3. What spiritual disciplines do you practice to be open to the leading of the Holy Spirit every day?

4. Is there a fundamental impression you want to leave with those with whom you discuss spiritual things? What is it?



At Rest

AITKEN, Emma A.—b. Aug. 7, 1919, Superior, Wis.; d. July 8, 2009, Loma Linda, Calif. She served as a dietitian at Glendale Adventist Medical Center and Loma Linda University Medical Center. She is survived by a son, Bob; daughters Pat Aitken, Karyn Marxmiller, and Julia Schmitz-Leuffen; and six grandchildren.

CASON, Virginia Dale Elizabeth Richards—b. Apr. 9, 1925, Ottawa, Canada; d. Apr. 1, 2009, Vancouver, Wash. She worked in children's Sabbath school, and wrote the book *Maxi Message for Mini People*. She hosted a radio program in Angwin, California. She was a member of the Pacific Union College board of directors. She organized and directed lecture tours for her father, H.M.S. Richards, Sr., to Bible sites in the Middle East and Reformation tours in the British Isles and Europe. She was a pioneer in Adventist women's retreats. She is survived by her husband, Walter; daughters Laura and Pat; and brothers Kenneth and Jan Richards.

EVANS, Coralie Lorraine—b. June 22, 1937, Jamestown, N.Y.; d. May 5, 2009, Riverside, Calif. She worked in the Education Department of the Southeastern California Conference and as executive secretary to the president. She is survived by her husband, Nelson; daughters Naomi Cohen, Doreen Nunez, and Susie Milovich; 11 grandchildren; and two great-grandchildren.

GRAVES, Theodore N.—b. Jan. 14, 1929, in Graysville, Tenn.; d. Jan. 14, 2009, Asheville, N.C. He pastored churches in the Georgia-Cumberland Conference before entering youth work there and in the Colorado Conference (now Rocky Mountain Conference). He taught at Mile High Academy, Georgia-Cumberland

Academy, and Mount Pisgah Academy. He also served as counselor, vice principal, and principal. He is survived by his wife, Mary Jane; sons Ted and Tim; and two grandchildren.

HALVORSEN, Lester R.—b. Sept. 12, 1924, Reed City, Mich.; d. Aug. 16, 2008, Zephyrhills, Fla. He served as treasurer in various places, including Indiana Academy and Blue Mountain Academy, as well as overseas. He is survived by his wife, Reva; son, Ken; daughter, Karen Gimble; sisters Ruby Roosenberg and Thelma Woolever; four grandchildren; and four great-grandchildren.

JONES, Rowena Bowman—b. Apr. 7, 1913, Calhoun, Ga.; d. Apr. 23, 2009, Apopka, Fla. She served as a Bible worker for the Georgia-Cumberland Conference. She is survived by her daughters Marie Dortch and Barbara Brown; two grandchildren; and three great-grandchildren.

KRILEY, John H., Jr.—b. Sept. 6, 1922, Bolivar, N.Y.; d. Feb. 24, 2009, Loma Linda, Calif. He served as physical plant administrator for Andrews and Loma Linda universities and as vice president for facility services at Glendale Adventist Hospital. He is survived by his wife, Gwen; son, Ronald; daughter, Donna Becker; and six grandchildren.

WHITEHEAD, J. Henson—b. July 17, 1920, Augusta, Ga.; d. Dec. 29, 2007, Collegedale, Tenn. He served as a literature evangelist in the Carolina Conference and as pastor and assistant manager in the Adventist Book Centers in the Arkansas-Louisiana, Georgia-Cumberland, and Gulf States conferences. He also served as treasurer of the Gulf States and Kentucky-Tennessee conferences and the Southern Union Conference. He is predeceased by his first wife, Jewel. Survivors include his wife, Lois; son, Ronald; daughter, Cindi Young; stepsons Timothy and Wayne Thompson; 10 grandchildren; and two great-grandchildren.

A Toast to Beautiful Holidays

DRAPER VALLEY
VINEYARD

Savor the holidays by adding our juice to your celebrations. Draper Valley Vineyard™ premium, non-alcoholic juice adds glam to holiday gatherings. Sip our tasty juice with Christmas dinner and toast the New Year in style with our flavorful, all-natural juice.

To order, visit
www.drapervalleyvineyard.com/sale
or call (541) 597-4737
and use discount code 209



**20% off
holiday orders!**

Now through January 5, 2010

Our elegant juice makes a great gift. Choose Chardonnay, Cabernet Sauvignon, Pinot Noir & Riesling or a variety!

Happy Holidays!
from Draper Valley
Vineyard

Where Your Treasure Is . . .

HE WAS BORN INTO WHAT WE AMERICANS CALL “OLD MONEY.” HE *HAD* MADE

the most of it—concurrent Harvard degrees in law and molecular engineering attested to that.

At the age of 28 he’d gone to work for the government and achieved notoriety creating a revolutionary type of fireproof steel. At his other day job he helped litigate an agreement between private citizens and record companies that allowed unlimited sharing of MP3s while still paying musicians for their creative handiwork.

Not only was he brilliant, the man was an elder at his local church and a straight-up humanitarian. He donated hundreds of thousands of dollars to help build state-of-the-art urban homeless shelters—even making an appearance from time to time to scoop mashed potatoes at D.C.’s local refuge. People genuinely loved the man. If you were around him long enough, you would too. He was gentle, kind, and married to the prettiest girl on the block, who just found out she would be the mother of twins in about seven and a half months.

Yep, this all-American New England boy had it all. And what he didn’t have, he could have, if he wanted to; and probably some day he would. A devout believer in God, he’d heard the recent rumors like everyone else. There was a Teacher treading through the inner city, preaching the Word and healing the sick. *Maybe it’s time I pay this Healer a visit*, he thought during an uninspiring afternoon of paperwork.

Abandoning his Mercedes GL at the closest metro station, he took the green line deep into the heart of downtown. From there he simply followed the crowd until he could hear the words for himself, “Unless you accept God’s kingdom like a child does, you’ll never get in.”

Slicing his way through the crowded alley—Armani suit and all—he pressed into shout-out range. “Good Teacher, what must I do to enter Your kingdom? I’ve kept the commandments, I’ve given to the poor—I’ve done everything I can think of.”

“Then there’s only one thing left,” Jesus said. “Sell everything you own and give it away to the poor. Then come, follow Me.”¹

A Hard Word

In *My Utmost for His Highest*, Oswald Chambers talks about the rich young ruler’s encounter with Jesus: “This man did understand what Jesus said, . . . and he sized up what it meant, and it broke his heart. He did not go away defiant; he went away sorrowful, thoroughly discouraged. He had come to Jesus full of the fire of earnest desire, and the word of Jesus simply froze him; . . . it produced a heartbreaking discouragement.”²

Jesus apparently didn’t react. He simply let the man walk away, “heartbreaking discouragement” and all. As Chambers points out, it’s an issue our Lord is very black-and-white on.

“Has God’s word come to you about something you are very rich in—temperament, personal affinity, relationships of heart and mind? . . . The Lord will not go after you, He will not plead, but every time He meets you on that point He will simply repeat—If you mean what you say, those are the conditions.”³

Every time I read that story in Luke 18, I envision my own reaction. Which way would I walk? Toward Jesus, abandoning the things of this world? Or would I fade back, more absorbed with the blessings I’ve been given than with the One who gave them to me?

It’s a choice we each face every day. With each step we make decisions that decide where we’re storing our treasure, and where our hearts truly lie. With every sunrise and nightfall, look in the mirror and ask yourself if there is anything standing in the way of your heart dropping everything to follow Jesus.

It’s true; He may not ask us to sell everything we have. But if He did, would you? Could you? ■

¹Biblical parallel taken from Luke 18.

²*My Utmost for His Highest* (Westwood, N.J.: Barbour Books, 1963), entry for Aug. 17.

³*Ibid.*, Aug. 18.



Jimmy Phillips

A PROUD NEBRASKAN, **JIMMY PHILLIPS** WRITES FROM BAKERSFIELD, CALIFORNIA, WHERE HE IS MARKETING AND COMMUNICATIONS COORDINATOR FOR SAN JOAQUIN COMMUNITY HOSPITAL. READ HIS BLOG AT WWW.INTRODUCINGTHEWHY.BLOGSPOT.COM.

In His Hands

A COUPLE OF YEARS AGO I TOOK A MOTORCYCLE SAFETY CLASS AT THE URGING

of some friends. I wasn't sure it would lead to anything, but a few months later I ended up buying a motorcycle.

Since then I've been asked, "What do you get out of riding a motorcycle?"

To which I reply: "It's done wonders for my prayer life."

Think about it: a motorcycle has no seat belts, no crumple zones, no fenders that would do any good in a "fender bender." And early on, whenever I rode on Washington, D.C.'s Capital Beltway, my prayer was always, "God, my life is in Your hands."

Over the last couple of years I've become more comfortable and more proficient while riding a motorcycle. But still, a lot of things can happen out on the highway—things over which I have no control.

For more than a dozen years Don, my best friend from college (he and his wife were in our wedding), and I toured some of the U.S. Civil War battlefields together. A few years ago we heard that one of our favorite tour leaders, Edwin C. Bearss, would be leading a tour of the Little Big Horn battlefields in Montana.

I don't remember whose idea it was, but in one of our conversations we said, "We should ride our motorcycles to Montana. We could meet up (he from California, and I from Maryland) and do some riding together."

So last summer I rode my motorcycle to Montana, a 2,000-mile trip (one way). Every morning when I climbed on my bike, I prayed, "God, my life is in Your hands." And every evening when I checked into a Motel 6 or a Super 8, I prayed, "Thank You, God, for preserving my life."

A few weeks before the trip, Don sent me an e-mail: "I'll probably buy [some] domestic peace and drive up [in a rental car]." It didn't matter. We shared a hotel room; and when we weren't touring the battlefields we talked about life, relationships, sports, religion, books, politics, movies—all the things best friends talk about.

Last May Don and his wife were in Washington, D.C., where Bonna attended a professional convention. Don had arranged to rent a motorcycle, and we planned to do some touring. The weather didn't cooperate, so we drove to some of the historical sites around Washington, D.C. Our last stop was at Congressional Cemetery, where, under a steady rain, I took him and Bonna to the final resting place of J. Edgar Hoover, former director of the Federal Bureau of Investigation; John Philip Sousa, longtime director of the United States Marine Band; and Matthew Brady, Civil War photographer.

A month later Don was dead, killed in a traffic accident while riding his motorcycle.

Life is such a tentative thing. It doesn't come with a guarantee. Every day people leave their homes never to return. We had no control over when and where we were born, and most of us have no control over the circumstances of our deaths. Death is a reminder that our lives are not our own; they're gifts we enjoy day by day. And length of life is no indication of God's favor: godly people are as prone to die prematurely as anyone else.

"We do not live to ourselves, and we do not die to ourselves," wrote the apostle Paul. "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:7, 8, NRSV).*

I don't want to die. But when I do my life is in God's hands. Don's death was a terrible blow to those of us who knew and loved him. But I draw comfort from the fact that his life is in God's hands. ■

*Bible texts credited to NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.



Billings, Montana, 2008



STEPHEN CHAVEZ IS MANAGING EDITOR OF ADVENTIST REVIEW.