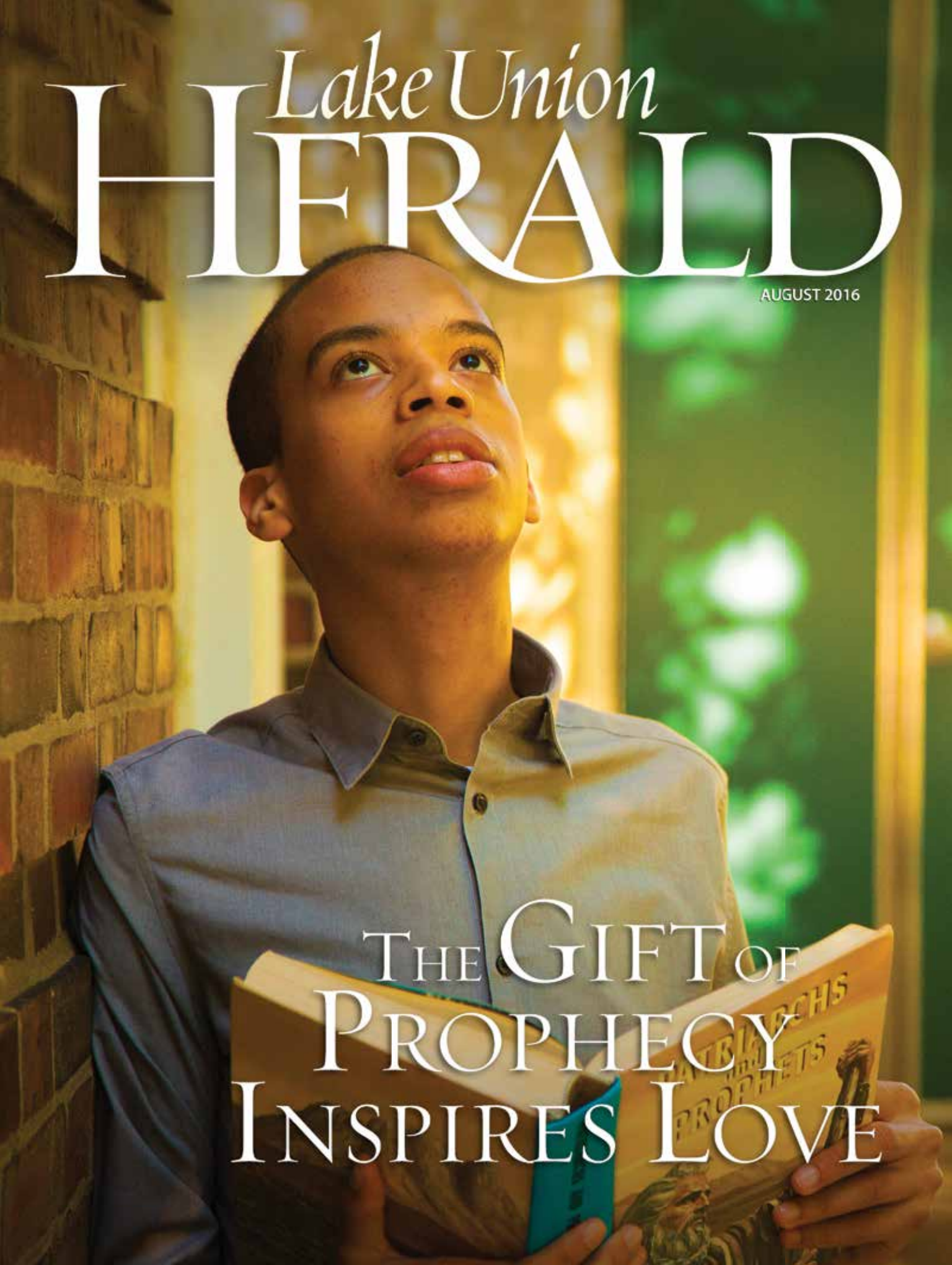


# Lake Union HERALD

AUGUST 2016



THE GIFT OF  
PROPHECY  
INSPIRES LOVE



Jean-Ires Michel



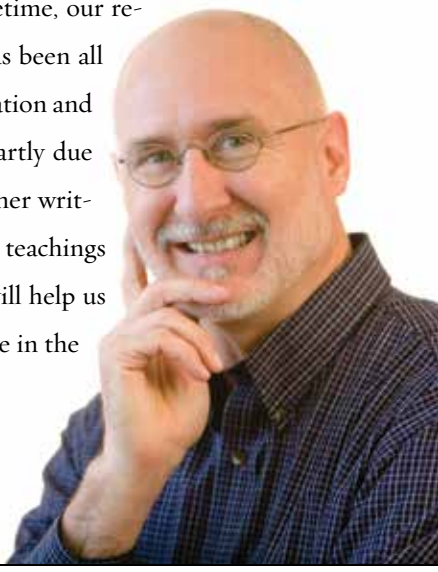
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### In this issue...

I'm not sure what your experience has been with Ellen White. It probably has a lot to do with when you were born. In my lifetime, our relationship as a church to the gift of prophecy has been all over the map. It has been the focus of misinformation and undermining attacks, even in Ellen's lifetime, partly due to a wrong application of and misguided use of her writings. Amidst all the fray, the focus of her life and teachings has been lost. We trust this issue of the *Herald* will help us all realign our focus and place Jesus and Scripture in the center of our lives.

  
Gary Burns, Editor



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## Leadership Profile

**W**hat would your ideal leadership profile include? Strong, decisive, confident, bold, visionary, connecting, sees the big picture, casts vision, high horsepower and charismatic? When leadership positions need to be filled, these are qualities that are commonly sought. As we choose leadership for local churches and conference positions, even as we think of our national election process, we identify certain human skills as essential qualities for success.

After leading and participating in several scores of pastoral and other church leadership search processes, I've encountered many qualities we hope for in leadership. See if the following list resonates with your values in a leader:

1) Practices a personal walk with God, 2) Recognizes the importance of following God's lead, 3) Practices and teaches Biblical directives and principles, 4) Evidences life-forming convictions and is able to transfer convictions to others, 5) Clearly identifies with and embraces the mission and message of the Seventh-day Adventist Church, 6) Is willing and able to do the right thing, even when there will be a personal cost for doing so, 7) Friendly, 8) Elicits trust, 9) Open and transparent, 10) Calm non-anxious presence and relates well with all people, 11) Follows through, 12) Consistent from one day to another

What about a list of attributes we hope not to see:

1) Relies on personal power and skills, 2) Self-seeking, 3) Lives each day using personal subjectivity as a guide for decisions, 4) Keeps important information to self, 5) Allows the currents of society to dictate decisions and directions, 6) More concerned with what others think than living and acting on principle, 7) Unpredictable, 8) Edgy and self-protective, 9) Tears others down, 10) Lets others down, 11) Inconsistent when applying inspired authority to self vs. others

In my opinion, Moses, second to our Lord Jesus, was the greatest leader in the Bible. What descriptors could we give Moses after his 40 years of tending sheep? 1) Shy, 2) Slow of speech, 3) Fearful, 4) Obedient, 5) Needed proof of his calling, 6) Quick-tempered, 7) Intercessor, 8) Servant leader, 9) Seeker of intimacy with God, 10) Bold, and 11) Humble. *Now the man Moses was very humble, more than all men who were on the face of the earth* (Numbers 12:3 NKJV).

Then there was Jesus who preached: Blessed are the poor in spirit, those who mourn, those who are hungry and thirsty for righteousness, merciful, and pure in heart. He taught intimacy and oneness with the Father, faith, reliance, service and the dignity of people. He demonstrated the divine plan of salvation as the mission of his life. Above all, he taught and demonstrated love.

One of the exceptional realities of Jesus' life is that he lived what he taught, not occasionally, not almost all the time, but every minute of every day. God calls every one of us to lead. We all have the opportunity of influence. If you love to lead, can't wait for more authority and power, be careful. Leadership is seductive and often takes individuals on pathways that damage both leader and those led.

Consider that God has often been the most interested in those who are hesitant to lead — those who know they can't do it, those who are certain that their weaknesses outweighs any ability to successfully lead. If you are one of those individuals, you may be ripe for God's calling. God wants leaders who, like Paul, will be clear — *if a man must boast, let him boast of the Lord* (I Corinthians 1:31 NKJV).



# Virtual Reality and the Loss of Common Sense

BY NICHOLAS MILLER

According to a KING-TV news report, a man entered the women's locker room at Evans Pool in Seattle, Washington, during lap swim, and took off his shirt. Women alerted staff who told the man to leave. He said, "The law has changed and I have a right to be here." The man returned a second time, while young girls were changing for swim practice. Protesters from both sides of the issue gathered at the state capitol in Olympia. Opponents complained that the new law had been poorly drafted and did not protect women and girls from predators.

A college in Canada is reconsidering its gender-neutral washroom policy in its dorms due to a number of instances of men using their cell phone cameras "inappropriately" around the shower stalls. In Illinois, the federal Equal Employment Opportunity Commission (EEOC) insists that a boy who identifies as a girl be given access to the girl's locker room. The school had offered the boy a private bathroom of his own, but the EEOC insisted this was discriminatory and the boy must have full access as any girl.

What is going on in our society where long-standing safeguards of modesty, privacy and respect for gender difference seem to have been thrown out overnight? What was common sense less than a decade ago and had been for millennia, is now in many circles considered discrimination and bigotry. There are many factors at play in this change, but an important one is our increasing immersion in the human-created world of virtual reality and an increasing disconnect from the Creator's design in nature.

We immerse ourselves in a world of electronic screens on televisions, computers and handheld devices of all varieties. The lessons on these screens are primarily human-centered with strong messages to fulfill human desire whenever and wherever we can. This virtual world removes us from

encounters with the natural world which teaches us basic lessons about our Creator's design for life and how society should operate.

A thoughtful examination of God's design for humanity reveals the wonderful differences between men and women, the natural attraction between the genders and the mysteries of romance, which God intended to lead to procreation and the continuation of the race in monogamous and committed relationships. These facts of nature lead us to understand that the well-being of both adults and children depends on the appropriate use of these faculties and gifts.

Indiscriminate mixing of the sexes at times and places of physical vulnerability provides opportunity for abuse, as well as temptation to sexual adventuring. The negative emotional impact of such experiences is well known. Further, children produced under these circumstances are more likely to not have two parents committed to their care, well-being and success. Society also is harmed as the greatest factor related to poverty is that of single parenting.

Principles of modesty, appropriate privacy and respect for gender differences are not just Judeo-Christian and Muslim virtues and teachings. They are widely understood



in cultures throughout the world as necessary foundations for a healthy society. Without such restraining principles, emotional balance and the welfare of children will be compromised.

Although these principles are often violated in our fallen world, until very recently, the ideal of gender respect and civil sanctity was generally understood as an important goal for which we should strive. Nature itself has helped most cultures throughout the world understand the importance of these principles.

Cultures that respect the Bible's teachings on decency, modesty and respect for gender difference have special insight into the importance of these principles. Jewish priests were told to minister in a way that would not unduly expose their nakedness, in contrast to pagan religious rituals of the day (see Exodus 20:26).

The Old Testament injunctions against sexual relations outside of marriage and the forbidding of various kinds of sexual relations among related family members is couched in a command to not *uncover their nakedness* (see Leviticus 18:6-19). This refers to abstaining from sexual conduct, but the euphemism recognizes that nakedness with others is associated with and often leads to sexual behavior.

Nakedness also is associated with impure worship. When Aaron made the golden calf, part of the pagan worship involved nudity, as when Moses came down he saw the *people were naked . . . unto their shame among their enemies* (Exodus 32:25). David's downfall to sexual sin, and eventually murder, began with a look across into Bathsheba's bath (see 2 Samuel 11:2-3).

Christ himself acknowledged that sexual sin starts with the thoughts and desires. Adultery begins not as a physical act, but as a lustful look — treating someone as an object of sexual desire (see Matthew 5:28). Paul especially enjoins

women to dress in modest clothing (see I Timothy 2:9) and for all Christians to avoid even the “appearance of evil,” which would include immodest and inappropriate gender-related behavior (I Thessalonians 5:22).

Though our society is ignoring the obvious teachings and lessons from nature, resulting in a change in laws and mores regarding sexual behavior and modesty, we must affirm those teachings and lessons clearly revealed in Scripture. And these truth-filled principles are not just for us. We have an obligation to share them within our culture to influence laws and mores regarding modesty as a safeguard for all children.

Our pioneers knew they could not keep the truths of temperance reform and the abolition of slavery to themselves and fellow church members. Biblical teachings on these matters made them especially sensitive to the principles from nature of human dignity and the responsibility of temperance and stewardship for all of society. They were active in efforts to shape laws to protect these values.

Likewise, we have a responsibility as citizens to speak out for proper civil moral principles of gender decency and respect. We can call our society away from the idols of immodesty and impurity found on our screens of virtual reality, and remind them of the Creator's natural principles of decency and respect for human dignity in the area of gender and sexuality.

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Nicholas Miller is an attorney and director of the Lake Union Public Affairs and Religious Liberty Department, as well as professor of Church History at the Adventist Seminary at Andrews University. He recently authored a book called *The Reformation and the Remnant* (Pacific Press, 2016) that includes a chapter exploring the impact of our culture's changing standards of sexuality and gender on religious freedom, society and the church.

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Note: One could argue that Christians are often guilty of not showing respect for human dignity in relating to people who struggle in the area of gender and sexuality. How do we relate to individuals while seeking to better understand and maintain our commitment to a biblical perspective on gender and sexuality? —Editors





## It Takes a Village

BY SUSAN E. MURRAY

**F**rom the moment they are born, and often before birth, we talk to our children. We want them to know and understand our language, the power of words. We want the best for our children, for them to be happy and content in life.

However, Tim Elmore suggests that as they grow, “we must be willing to sacrifice their temporary happiness for long-term happiness, including preparing them to be disciplined adults themselves. Instead of pleasure, let’s prepare them for fulfillment.”<sup>1</sup>

Elmore expresses this concern because of what he sees in kids, identified as the most indulged young people in the history of the world. He quotes Elizabeth Kolbert, “It’s not just that they’ve been given unprecedented amounts of stuff — clothes, toys, cameras, skis, computers, cell phones, televisions, PlayStations, iPods (the market for Burberry Baby and other types of kiddie ‘couture’ has reportedly been growing by ten percent a year). They’ve also been granted unprecedented authority. Parents want their kids’ approval, a reversal of the past ideal of children striving for their parents’ approval.”

According to Elmore, five words today’s children deserve to hear are: *Watch, practice, no, wait* and *serve*. Children need adults to set an example for them more than they need entertainment. They need to see (watch) adults who show them how to be selfless and sacrificial. They need help (practice) getting ready for a not-so-pleasurable future where, for example, they will need to pay their dues on a job for a while. They need more than a buddy — someone who will say, “No,” when needed. Delayed gratification (*wait*) can be built into everyday life so kids can appreciate waiting for something they want. Research indicates that anticipation can be more enjoyable than the actual event.

To *serve* is to contribute, rather than to consume. We live in a consumer-driven society and parents struggle



with how to handle children’s consumer wants. Allison Pugh asked herself, “Why do children seem to desire so much, so often, so soon, and why do parents capitulate so readily?” Her research showed that children’s desires stem less from striving for status or falling victim to advertising than from a yearning to join the conversation at school or in the neighborhood. Most parents respond to children’s needs to belong by buying the goods and experiences that act as passports in children’s social worlds, because they sympathize with their children’s fear of being different from their peers. Today, even under financial constraints, families prioritize children’s “feeling normal.” However, she found that at the heart of the matter is the desire to belong.<sup>2</sup>

So rather than decrying what’s happening to this generation of children and parents, each of us can be a part of the village that raises these beloved children by showing them they belong and saying the words both children and parents need to hear. Along with Elmore’s suggestions, we can add a few phrases: *In God we trust. Have faith, hope and charity. Be kind. Seek to understand God’s will. I love you and you belong here!*

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Susan E. Murray is professor emerita of behavioral sciences at Andrews University, certified family life educator, and licensed marriage and family therapist.

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1) Elmore, T. (July 22, 2014). *Five Words Every Child Needs to Hear*. Available at [www.growingleaders.com/Time-Elmore-Blog](http://www.growingleaders.com/Time-Elmore-Blog).

2) Pugh, A. (2009). *Longing and Belonging: Parents, Children, and Consumer Culture*. Oakland, CA: University of California Press. Summary available at [www.ucpress.edu](http://www.ucpress.edu).

Turning off all electronic devices for a day is a new form of fasting

## Fasting

BY WINSTON J. CRAIG

Fasting is considered therapeutic by many cultures

Many world religions, such as Hinduism and Buddhism, support regular fasting. Muslims fast during the holy month of Ramadan. Jews regularly fasted on Monday and Thursday of each week. The holiest day of the year in Judaism is Yom Kippur, a day of fasting, intensive prayer and repentance.

Fasting is mentioned over 100 times in the Bible, mostly in the Old Testament. Fasting occurred as an expression of penitence and sorrow over past sin (see Nehemiah). Sometimes people fast to earnestly seek God for special guidance in their life, such as in the book of Esther. For a Jew, fasting on Sabbath was forbidden since the Sabbath is a day to celebrate life and commemorate creation, while fasting denied someone the very food necessary for life. Fasting typically involved sackcloth and ashes, a somber time often associated with death, the very opposite of creation.

Fasting is a voluntary abstinence from food for a period of time. It may be a total avoidance of food or a partial abstinence. Fasting normally allows the use of water and low-calorie beverages. Fasting can last for a day or two, or even longer. Intermittent fasting is gaining popularity but is not recommended for children or the elderly. Fasting is frequently accompanied by mood enhancement and improved psychological well-being.

Hippocrates prescribed fasting for a variety of conditions. Fasting for medical purposes has a long tradition in Europe and is practiced within clinical departments for integrative medicine. A modified fast involves limiting caloric intake to about 200-500 kcal/day on fasting days rather than eating nothing. A modified fast for periods of 1-3 weeks is efficacious in the treatment of rheumatoid arthritis, chronic pain, high blood pressure and metabolic syndrome. Intermittent fasting may slow down the progression of many chronic degenerative and inflammatory diseases. However, persons with diabetes should not undertake fasting unless medically supervised.

Intermittent fasting also may be useful in delaying progression of various tumors as well as increase the effectiveness of chemotherapy. Preliminary reports indicate that fasting for up to five days may protect patients against chemotherapy without causing chronic weight loss. Intermittent fasting is reported to improve your blood lipid profile and insulin sensitivity. Patient compliance appears to be greater for intermittent fasting than for usual caloric restriction.

Alternate-day fasting for one to three months appears to be effective at reducing body weight about 5%, total cholesterol about 10 to 20%, and triglycerides about 15 to 40% in normal and overweight individuals.

During fasting, the human body has various mechanisms to produce glucose to keep our vital functions operating. It is important to drink adequate water to keep hydrated and assist with the elimination of metabolic by-products. Long-term fasts should be carefully monitored by a healthcare professional.

Ellen White recommended skipping a meal or two, or eating a spartan diet for a month or so to improve one's health. Eating a simple fruit diet for a few days was suggested to be helpful for brain workers, students and people whose profession uses intensive brain work. Fasting can be a time of self-discipline and spiritual insights when the mind is de-stressed. Fasting also can help some people work towards better weight management.

Winston J. Craig, PH.D., RD, is a professor emeritus of nutrition with Andrews University. He resides in Walla Walla, Washington.



# PRESENT TRUTH

*Following the Lamb wherever He goes*

## In His Steps

BY ELLEN WHITE

*It was an inspiration as we visited a number of camp meetings this summer and heard the reports of evangelistic meetings, free health screenings and community service projects. What a joy to see a number of baptisms and meet new members and hear their stories. But an even greater joy is to be in the story! — The Editors*

**L**ove to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness and sympathy toward all the creatures of our heavenly Father's care. The Saviour's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary, He followed the path of self-denial and sought not to be released from arduous tasks, painful travels and exhausting care and labor. He said, *The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many* (Matthew 20:28 KJV). This was the one great object of His life. Everything else was secondary and subservient. It was His meat and drink to do the will of God and to finish His work. Self and self-interest had no part in His labor.

So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious Friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold

our peace. If we have tasted and seen that the Lord is good, we shall have something to tell. Like Philip when he found the Saviour, we shall invite others into His presence. We shall seek to present to them the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may *behold the Lamb of God, which taketh away the sin of the world* (John 1:29 KJV).

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Ellen White, co-founder of the Seventh-day Adventist Church, *Steps to Christ*, "The Work and the Life," p. 77-78, Pacific Press Publishing Association.

*This column was designed to promote the searching of Scriptures on current topics — in community through prayer. Invite others to join you in prayerful response to these thoughts:*

- *How is your "Love for Jesus" quotient measured?*
- *Our culture is bent on pursuing self-interests and seeking personal comfort. How can we embrace self-denial, pain, exhaustion and sacrifice inherent in a life of service to others?*
- *Are you experiencing an intensity of desire to follow in the path of Jesus?*

— The Editors



# Praying by the Spirit

BY ALVIN J. VANDERGRIEND

**W**e pray to the Father. We pray through the Son. We pray by the Holy Spirit. All three persons of the Trinity are involved with us in prayer. Each has a specific role. Each works in harmony with the other two and, at the same time, with us as we pray.

The New Testament twice urges us to pray in the Spirit. That sounds like a command but it's really an offer of grace. The phrase literally means "pray as enabled by the Spirit." In other words, we are not commanded to pray in some spiritual way; we are offered help by the Spirit to pray as God intended.

It's good that we have the Spirit to help us, too. Otherwise we wouldn't be able to pray very well at all. Paul acknowledges as much when he says, *We do not know how to pray as we should* (Romans 8:26 NASB). However, he says, *the Spirit helps us in our weakness*. God's answer to our inability to pray as we should is to give us the Holy Spirit as our "prayer helper."

A lot of praying that goes on in the Christian community today seems flawed. I hear a lot of asking, but little praising. There seems to be a great deal more talking to God, than listening. Our prayers are so filled with what's on our minds, that we're hardly aware of what's on God's mind.

But it doesn't have to be that way. When the Spirit takes over in our prayer lives, things change. He adds depth and power and faith to our prayers. He helps us listen. He reveals the heart of God. He supplies everything we need to know to pray as we should.

The Holy Spirit is our indwelling prayer assistant. He is able to help us with all kinds of prayer. He moves us to *praise* by making us aware of God's wonderful ways. He brings us to our knees in *confession* by searching our hearts and convicting us of sin. He induces prayers of *thanksgiving* by helping

us see and know the good gifts that the Father gives. He prompts prayers of *intercession* by opening our eyes to the needs of a hurting world. He rouses us to *petition* for spiritual blessings by holding before us the Father's promise of "good gifts" for those who ask.

The Holy Spirit also links us to Christ — the only perfect pray-er this world has ever known. He stands ready to help us pray as Christ prayed and to connect us to the ongoing intercessory ministry of Christ.

With the Spirit's help, our prayer lives can be transformed from duty to delight, from a formula to fondness for the Father, from a method to a meeting with God. With the Spirit's energy surging within us, we can pray more fervently, more earnestly, more boldly, and more persistently. By means of the Spirit's enabling power, we *can pray on all occasions with all kinds of prayers and requests* (Ephesians 6:18 NIV).

There is no reason for us to be powerless and ineffective in prayer. The Father will give the Holy Spirit to all who ask and the Spirit will help all who want to deepen their prayer lives. *You can be* the kind of pray-er God wants you to be. It's a promise — a promise from God.

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Alvin J. VanderGriend is co-founder of The Denominational Prayer Leaders Network and currently serves as evangelism associate for Harvest Prayer Ministries in Terre Haute, Indiana. This article is an excerpt from his book, *Joy of Prayer*. Reprinted with permission.

## The Day Rocky Kidnapped the Preacher

BY ROCKY ALDRICH WITH LAKE UNION HERALD STAFF

**I**t was late Friday night when Rocky Aldrich received a phone call from his neighbor. “I need you to come over right away,” she said. He could tell by the sound of her voice there was something wrong. When he entered through the front door, he saw her sitting on the couch with her young daughter and son next to her. She pointed upstairs and he went up to find her husband had died of a massive heart attack.

Walking home afterwards, Rocky thought about his own life. “I was uneasy about my own salvation and if I was ready if something happened to me,” said Rocky. “I was thinking how sad, being a third generation Adventist, that I was not sure of receiving eternal life.”

Rocky had always heard preachers say, “We have the hope of salvation.” Still, that bothered him, even as an adult, because salvation wasn’t something for which he could only hope. He recalled, “I would hope for a bike for my birthday as a boy, but was left wondering if I would get it or not.” His salvation was something he needed to know for sure.

The next morning Rocky arrived early at church and waited in the parking lot for the preacher to arrive. When the pastor drove into the parking lot, Rocky invited him to get in his car. That was the day Rocky kidnapped the preacher. As he started to drive off, the pastor asked where they were going. “I don’t know,” Rocky replied. After several miles, they came to a lake outside of town near the public library. There was a picnic table on the shore and Rocky pulled in and parked. Silently, they walked down the embankment and took a seat at a table. Rocky related the events of the night before and told Pastor Mark of the doubts he



Rocky Aldrich

had. “I am not leaving this seat until I know for sure,” he told him. “I don’t care how long it takes, I am staying here until I have the assurance of eternal life and not something I hoped for.”

The pastor took his Bible and began a one-on-one study of the promises found there. He taught Rocky about forgiveness and grace. He explained about salvation being a gift that was freely given. They sat there for nearly two hours talking, sharing and praying together. Missing the church service

didn’t seem so important to the pastor. “I’ll never forget how I felt being his priority at that moment; nothing else mattered,” said Rocky. When they left, Rocky had no doubts. “Would I make mistakes? Yes. Would I lose my gift of eternal life? No. The gift was mine to keep. I was the only one who could give it back,” said Rocky. “For the first time in my life, I had the assurance that I, one day, would go home with my Father.”

Rocky said he’s not suggesting to kidnap the preacher, but he would say to anyone who has doubts — claim the promise found in Jeremiah 29:13, *You will seek me and find me when you seek with all your heart.*

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Rocky Aldrich, superintendent, Ubyly Community Schools in Michigan, with Lake Union Herald staff



## El evangelismo y la iglesia - La razón de nuestra existencia

POR CARMELO MERCADO

*“Sí cada soldado de Cristo hubiese cumplido su deber, sí cada centinela puesto sobre los muros de Sión hubiese tocado la trompeta, el mundo habría oído el mensaje de amonestación. Mas la obra ha sufrido años de atraso.”* Joyas de los Testimonios, 3:297

**E**n el mes de junio más de ochenta pastores hispanos asistieron a una clase especial en la Universidad Andrews. La clase fue especial porque tuvimos como maestro al renombrado evangelista Alejandro Bullón. Durante más de 40 horas de clase el pastor Bullón nos enseñó los principios para tener éxito al hacer evangelismo. La clase fue, sin duda, una de las más interesantes que he tomado debido a que la temática presentada estaba basada en la vasta experiencia adquirida durante sus años como evangelista. Algunos de los temas presentados en la clase fueron historia de evangelismo en la Iglesia Adventista, metodología divina para evangelizar al mundo, secretos de una predicación poderosa en la evangelización, los pasos esenciales para la cosecha, cómo hacer llamados y el uso de la música.

Los que asistimos a esta clase aprendimos mucho con respecto a cómo ganar almas para Cristo y avanzar la misión de la iglesia. El resultado fue que salimos aún más comprometidos en guiar a las iglesias a cumplir la gran comisión. En los próximos meses los pastores de nuestra Unión que asistieron a la clase van a presentar en sus iglesias los planes que tienen para evangelismo. Estos planes estarán basados en las tres fases de evangelización – la siembra, el cultivo y la cosecha. En cada fase se nos enseñó que la clave principal de evangelismo es que los miembros de iglesia estén comprometidos en ganar almas para Cristo. Se pedirá que cada miembro presente una lista de cinco nombres de personas por las cuales trabajar y orar.



*Los pastores de la Unión del Lago que asistieron a la clase del pastor Alejandro Bullón.*

Además, se ofrecerán seminarios de capacitación y habrá sábados de ayuno y oración. Y por supuesto, se llevará a cabo la gran campaña de cosecha.

Mi petición a los miembros de iglesia es que escuchen con mucha atención las directrices de los pastores. Las palabras de la sierva del Señor citadas al principio de este artículo indican

que si hubiéramos prestado atención a la metodología divina de evangelismo ya se habría concluido la obra. Mi deseo es que hagamos evangelismo de acuerdo al modelo divino y como fruto habrá muchas almas preparadas para el reino de los cielos.

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Carmelo Mercado es el vicepresidente de la Unión del Lago.





## The Still, Small Voice

BY DIANA INMAN

I had taken a family member home from Michigan Camp Meeting on Thursday evening. Knowing I would be coming back the next day, I left most of my Native Ministries supplies there. I always had been somewhat interested in Native American culture, but more so within the past several years. As this interest grew, I asked God, now and then, why no one seemed to be working too seriously among the native peoples in Michigan. Then I got a little crazy and began to ask God to send someone to do some of that work. In the fall of 2013, I was thinking along those lines when I sensed the Holy Spirit saying, “You do it.”

“I was only joking,” was my reply, but I knew I couldn’t joke with God.

A recent census stated there are more than 100,000 Native Americans living in Michigan. The saying, “God doesn’t call the qualified; He qualifies the called,” went through my head many times throughout the next several days. Finally, I told God that he knew as well as I did, that I was not qualified by any stretch of the imagination, but was willing to step out and try short-term. I also would keep going as long as funding for postage and supplies, like *Native New Day* (NND) lessons and *American Indian Living* (AIL) magazines, etc., were available. Those were the supplies I left at camp meeting.

While driving back, I knew the Holy Spirit was speaking directly to me when I passed a county jail. “Stop there on your way home on Sunday and offer some of the Native Ministries supplies.” I eagerly agreed, excited about the opportunity.

When camp meeting was over, I loaded my van and headed south. As the miles went by, the excitement began to build. The jail was nearly in sight. Then a strange thing happened. The excitement turned to fear and I zoomed right on past. Immediately, an inaudible voice said, “Get yourself back there.” What could I do? In less than a couple blocks,

the van was headed north again. I turned into the parking lot and there I sat, trying to think of every possible reason why I should not go into the building. Eventually I had to open the door and get out.

The ministry primarily handles NND Bible studies through the mail. People sign up from all around Michigan, as well as Florida, West Virginia, Illinois, North Carolina, South Carolina, Indiana, Wisconsin and Canada. It seems others are distributing enrollment cards beyond where we are leaving them.

Someone asked not long ago, “How far away will you send a NND lesson?” The answer was, “As far as a stamp will take it.” But this was a unique case where the Holy Spirit was telling me to go to a jail. I approached a dark glass window and waited for an officer to arrive. The words “May I help you?” startled me and the following conversation ensued.

“Hi, I’m Diana Inman from Marshall, Michigan, and I’m wondering if you have a library here for inmates, because I have several issues of *American Indian Living* that I would like to leave with you.”

“Yes, but everything has to go through the chaplain and he’s not here.”

“That’s okay.”



“He may not want it.”  
 “That’s okay.”  
 “You won’t get it back.”  
 “That’s okay. May I just leave it for him?”  
 “Okay. Put it in the drawer to your right and send it in.”  
 “Thank you. Goodbye.”

I hurried out of there with a prayer on my lips, thanking God for his courage when mine faltered because, in reality, I am chicken-hearted.

On Wednesday morning, three days later, the phone rang. “Hello, this is Chaplain Rick ... I just came into my office and found some *American Indian Living* magazines, a *Native New Day* Bible study enrollment card, and a business card on my desk. Are you Diana? I had no idea anything like this existed. How can I get a supply of these items?”

I told him with a chuckle that first he had to contact me and, since he already had, I asked how I could help him. He told me that they often get Native Americans through the local “system” as they are not too far from a reservation and that he would like 24 each of the *AIL* magazines and the *NND* enrollment cards.

Since then, there have been well over 20 requests from that one jail for the *NND* Bible studies! There are some men who have nearly completed the *NND* and now want to continue with a prophecy series! One student told me that even though he is 100% French, he really enjoys the *NND*

lessons. Requests also have come from three ladies on the outside who are related in some way to inmates.

Another of the prisoners has just finished the *NND* series, stating that he now wants to be re-baptized in a pond, lake or river, whenever he’s released.

Chaplain Rick sent me a note saying, “What a joy it’s been to have your Bible studies in the jail. Whichever dorm we enter, your lessons quickly become the topic of discussion. We are well pleased with the hearts that have been moved through the Spirit. We could use more of the enrollment cards and if the Spirit moves you to send cards or whatever means for the general and prophecy studies, please by all means do so. We look forward to your material in the future.”

Most recently, he said that these materials have done more for “his” jail in the past several months than he’s been able to do in the last six years. Of course, I sent more materials to replenish his stash along with a set of *NND* DVDs for them to “borrow.”

I am in awe of what God has done through just that one time of listening to the “still, small voice.” I can only respond with “Thank you, Jesus!”

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Diana Inman is a member of the Marshall Church in Marshall, Michigan, and continues to serve through her ministry, Native Ministries-Great Lakes.

# Understanding Ellen White

BY MERLIN D. BURT

## ELLEN WHITE'S PASSION FOR THE LOVE OF GOD IN CHRIST

### CHILDHOOD CONVERSION AND EARLY VISIONS

**E**llen White grew up in an intensely religious home. Her father was a class leader in the Methodist Church and even helped start a branch congregation on the south side of Portland, Maine, U.S.A., during the early 1840s. Ellen's childhood and teenage personality was introverted and melancholy. She had an intense inner life with high personal expectations. Probably her principal fault as a child was keeping things bottled up inside. This resulted in a lengthy emotional struggle without answers to critical questions. Her conversion spanned a period of about seven years and went through three phases. She experienced a deathbed conversion, wrestled with justification and forgiveness of sin, and finally the issue of sanctification and holiness in terms of the second coming of Jesus.<sup>1</sup>

Her accident, which probably occurred in 1836 or 1837, set a new course for her life. A stone thrown by an older schoolmate broke her nose and made her a virtual invalid for the remainder of her childhood. Because of her injury, it was thought that she would die. In her weakness, she simply gave her heart to Jesus and found peace. However, as she recovered from her accident, she entered a new phase in her conversion process.

Her accident interrupted her educational plans and produced bitter thoughts toward God. The next pivotal experience of her conversion was realizing that Jesus could forgive her sins, which she experienced at an 1841 Methodist camp meeting in Buxton, Maine, U.S.A.

At the lowest point in her experience, she had a dream of seeing Jesus.

"There was no mistaking that beautiful countenance; that expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all

my inner thoughts and feelings. I tried to shield myself from His gaze, feeling unable to endure His searching eyes; but He drew near with a smile, and laying His hand upon my head, said, "Fear not." The sound of His sweet voice thrilled my heart with happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet."<sup>2</sup>

This view of Jesus was not a prophetic dream but rather a personal dream that gave her courage to talk with her mother about her doubts and fears. This led to the final step in Ellen's conversion process. Eunice Harmon arranged for Ellen to talk with Levi Stockman, a Methodist Adventist minister whom she trusted. Stockman, who would die of tuberculosis before the 1844 Disappointment, was a man of deep spiritual experience. Perhaps for the first time, Ellen Harmon opened her heart and told all of her troubles. When she had finally poured out all of her sorrows, doubts and fears, she saw that Stockman was weeping as well. The critical help he gave her would affect her for the rest of her

Doreen Tank





life. He changed her view of God, she wrote of this interview: “My views of the Father were changed. I now looked upon Him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out toward Him in a deep and fervent love. Obedience to His will seemed a joy; it was a pleasure to be in His service.”<sup>3</sup> In later years, the paternal love of God became Ellen White’s favorite theme.<sup>4</sup> She also taught that it was Jesus’ favorite theme.<sup>5</sup> Her favorite song was “Jesus, Lover of My Soul,” by John Wesley.<sup>6</sup> To illustrate her passion on this topic, I quote the following:

“All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more.”<sup>7</sup>

Her entire great controversy narrative is framed by this theme. She wrote on the great controversy between 1858 and the end of her life. She published three sets of books which culminated in the five-volume Conflict of the Ages series that is so beloved today. Ellen White wrote this series in terms of the love of God. The first book, *Patriarchs and Prophets*, begins with the words: “God is love.” (I John 4:16), His nature, His law, is love. It ever has been; it ever will be.” The last book, *The Great Controversy*, ends with the following words: “One pulse of harmony and gladness beats through the vast creation. . . . From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.”<sup>8</sup> Her most translated and widely read book is *Steps to Christ*. The first chapter of this book is on the love of God.

Sometimes people do not realize that Ellen White’s first three major prophetic visions during 1844 and 1845 had Jesus at the center. In her first vision — the Midnight Cry, it is Jesus that the Advent people were following on the path. When they were discouraged, Jesus raised His arm, and a light “waved over the Advent band.” In her second major vision

— the Bridegroom, it was Jesus that led His people from the holy to most holy place of the heavenly sanctuary. In her third major vision — the New Earth, it was Jesus who personally showed Ellen White the future glories of the new earth.

## ELLEN WHITE AND SCRIPTURE

The second key focus for correctly interpreting Ellen G. White and her writings is her continuous alignment with Scripture. One of the fundamental tenets of the Seventh-day Adventist Church is that the gifts of the Spirit listed by the apostle Paul in Romans 12:4–8, Ephesians 4:11–13 and I Corinthians 12:27–31, extend beyond the first century A.D. and may be expected until the second coming of Christ. Among these gifts is prophecy, which Adventists believe was manifested in the life and ministry of Ellen White.<sup>9</sup>

This belief has led to misunderstanding by some Protestants who conclude that a modern manifestation of the gift of prophecy undermines one of the fundamental tenets of the Reformation — *sola Scriptura*. Since Adventists believe in the legitimacy of an end-time manifestation of the prophetic gift, some have concluded that they treat the writings of Ellen White as additional scripture. This conclusion is incorrect.

## ADVENTIST HISTORICAL UNDERSTANDING OF ELLEN WHITE’S WRITINGS

Adventists historically have followed the restorationist approach to Scripture that rejects creeds and tradition as authoritative. They seek to subject the centuries of Christian institutional, liturgical and doctrinal development to the direct scrutiny and critique of Scripture in order to construct a biblical faith. Two of the three principal founders of the Seventh-day Adventist Church, James White and Joseph Bates, came from the Northern New England branch of the Christian Connexion Church. They brought to Adventism a firm *sola Scriptura a priori*. Though Adventists now have a statement of fundamental beliefs, they do not view it as creedal, but rather representative of their views. Over the years, their statement of beliefs has been revised and enlarged. The preamble to the statement of fundamental beliefs reads:

“Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teachings of the Holy Scriptures. These beliefs, as set forth here, constitute the church’s understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language to express the teachings of God’s Holy Word.”<sup>10</sup>

From the very beginning of their movement, Seventh-day Adventists have decisively looked to the Bible alone to settle questions of doctrine and practice. The first fundamental belief currently reads:

“The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines and the trustworthy record of God’s acts in history (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12).”<sup>11</sup>

In *A Word to the “Little Flock,”* the first publication of Sabatarian Adventists, James White wrote: “The Bible [sic] is a perfect and complete revelation. It is our only rule of faith and practice.”<sup>12</sup> Nine years later he wrote: “I still say that the Bible is my rule of faith and practice, and in saying this, I do not reject the Holy Spirit in its diversity of operations.”<sup>13</sup> In 1863, James White wrote: “When we claim to stand on the Bible and the Bible alone, we bind ourselves to receive, unequivocally and fully, all that the Bible teaches.”<sup>14</sup> Uriah Smith, longtime editor of the *Review and Herald*, wrote in 1868:

“The Bible is able to make us wise unto salvation, and thoroughly furnish us unto all good works. Do the visions propose to invade this field, and erect a new standard, and give us another rule of faith and practice? Nothing of the kind. On the contrary, they are ever in harmony with the word, and ever refer to that as the test and standard.”<sup>15</sup>

James White’s reason for accepting the legitimacy of post-New Testament prophetic manifestations was based on his understanding of Scripture. He quoted Joel 2:28–30 and Acts 2:17–20 and wrote: “Dreams and visions are among the signs that precede the great and notable day of the Lord. . . . I know that this is a very unpopular position to hold on this subject even among Adventists; but I choose to believe the word of the Lord on this point, rather than the teachings of men.”<sup>16</sup> In 1868 James White remained consistent in his position of Scripture. He wrote:

“We now see the gifts of the Spirit occupying their proper place. They are not manifested to give a rule of faith and practice. We already have a rule that is perfect in the Sacred Writings. They [the gifts] were not designed to take the place of the Scriptures. And they are not given because the Scriptures are an imperfect rule of faith and practice. But in consequence of the errors of God’s professed people, in departing from the perfect rule, the Bible as their lamp and guide.”<sup>17</sup>

These statements are representative of the consistent early Seventh-day Adventist position on *sola Scriptura*. Early Adventists steadfastly affirmed the unique authority of the Bible as normative in matters of faith and practice. Their reason for believing in the manifestation of the prophetic gift beyond the New Testament era was founded on biblical arguments. This early position has remained consistent to the present as demonstrated by the current Seventh-day Adventist statement of fundamental beliefs.

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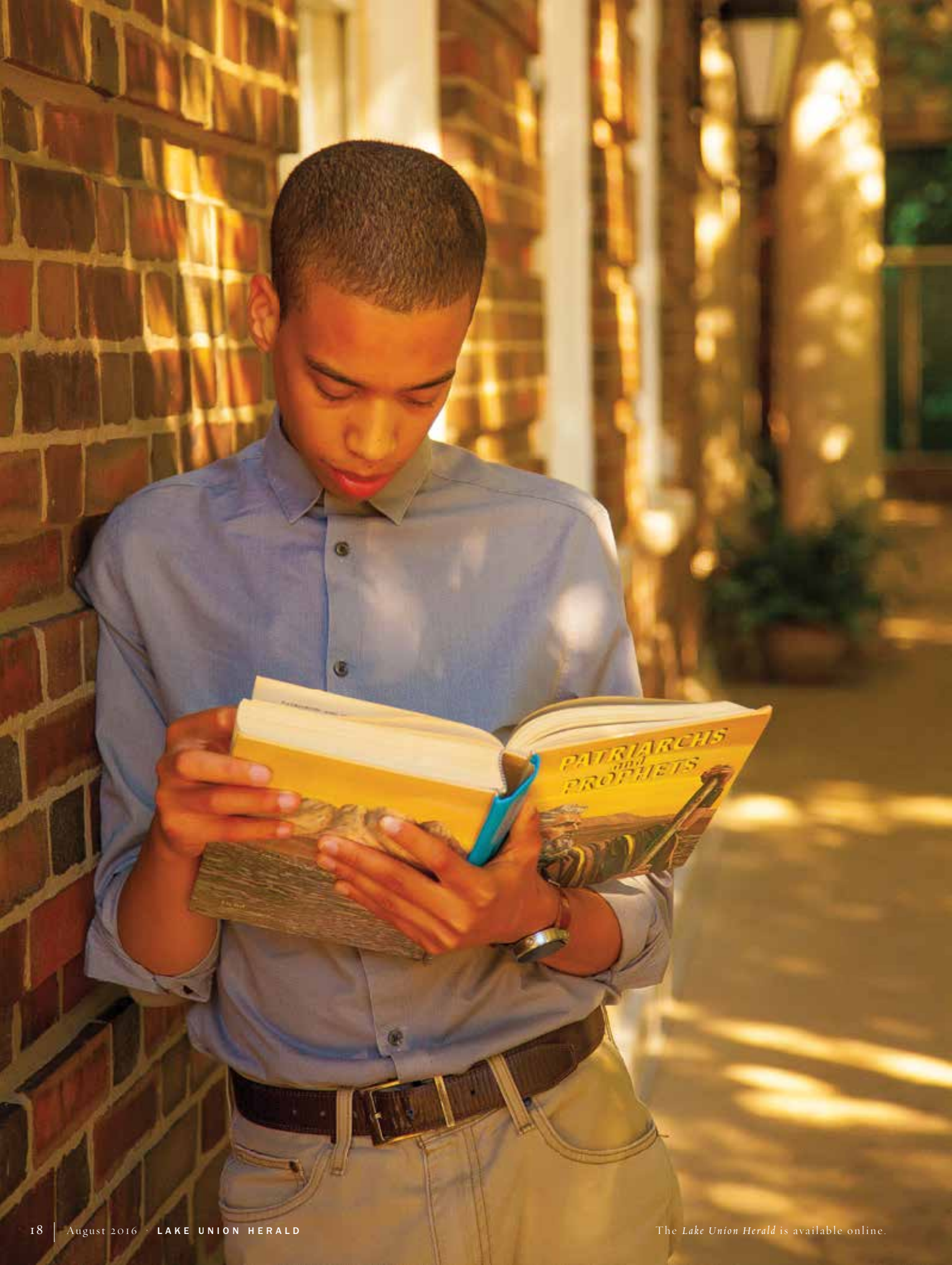
Excerpts from Merlin Burt’s entry in *The Gift of Prophecy in Scripture and History*, edited by Alberto R. Timm and Dwain N. Esmond, Pacific Press Publishing Association, October 2015. Burt is author of *Understanding Ellen White: The Life and Work of the Most Influential Voice in Adventist History*, Pacific Press Publishing Association, April 2015.

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- 1 See Merlin D. Burt, “Ellen G. Harmon’s Three-Step Conversion Between 1836 and 1843 and the Harmon Family Methodist Experience” (research paper, Andrews University, 1998).
- 2 Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press, 1915), 34, 35.
- 3 Ellen G. White, “Life Sketches Original Manuscript” (Silver Spring, Md.: Ellen G. White Estate), 43.
- 4 Ellen G. White, “The New Zealand Camp Meeting,” *Review and Herald*, June 6, 1893, 354.
- 5 Ellen G. White, *Christ’s Object Lessons* (Battle Creek, Mich.: Review and Herald®, 1900) 40. See also *idem*, *Testimonies for the Church*, 6:55.
- 6 Ellen G. White to Sister Sisley, letter 324 (Oct. 23), 1906; *idem*, “The Work in Oakland and San Francisco, No. 3,” *Review and Herald*, Dec. 13, 1906, 10.
- 7 Ellen G. White, *Testimonies for the Church*, 5:740.
- 8 Ellen G. White, *Patriarchs and Prophets* (Oakland, Calif.: Pacific Press, 1890), 33, 34; *idem*, *The Great Controversy* (Mountain View, Calif.: Pacific Press, 1911), 678.
- 9 *Seventh-day Adventists Believe: An Exposition of the Fundamental Beliefs of the Seventh-day Adventist Church*, 2nd ed. (Silver Spring, Md.: Ministerial Association, General Conference of Seventh-day Adventists, 2005), 247.
- 10 *Ibid.*, v.
- 11 *Ibid.*, 11.
- 12 [James White], *A Word to the “Little Flock,”* May 30, 1847, 13.
- 13 [James White], “Note,” *Review and Herald*, Feb. 14, 1856, 158.
- 14 [James White], “Do We Discard the Bible by Endorsing the Visions?” *Review and Herald*, Jan. 13, 1863, 52.
- 15 [Uriah Smith], *The Visions of Mrs. E.G. White: A Manifestation of Spiritual Gifts According to the Scriptures* (Battle Creek, Mich.: Seventh-day Adventist Publishing, 1868), 13.
- 16 *Ibid.* See also Frank B. Holbrook, “The Biblical Basis for a Modern Prophet” (Washington, D.C.: Biblical Research Institute, General Conference of Seventh-day Adventists, April 1982).
- 17 James White, *Life Incidents in Connection With the Great Advent Movement: As Illustrated by the Three Angels of Revelation XIV* (Battle Creek, Mich.: Seventh-day Adventist Publishing, 1868), 328.

FROM THE VERY BEGINNING OF THEIR MOVEMENT, SEVENTH-DAY ADVENTISTS HAVE DECISIVELY LOOKED TO THE BIBLE ALONE TO SETTLE QUESTIONS OF DOCTRINE AND PRACTICE.





# Catching the Vision

BY JOSUE PERALTA

I graduated from high school with big dreams of being a public servant. With the love of politics in my veins, I was primed to be a career politician. My first job was in line with this notion as I was working for my state senator as a staff aide that summer. The circumstances behind that are miraculous of their own accord.

After high school, I thought, that's when life begins, but even an amazing summer working in the heart of what I loved was but a mere droplet of satisfaction.

It was nearing the end of summer and my first job in politics was just about finished. The experience was invaluable, but I was already focused on the next step — my freshman year, or so it was planned. Due to financial constraints, my freshman year did not materialize. There I was — not only helpless, but hopeless. Life up to this point had been marked with the precision of a clocksmith, with one tick faithfully followed by another in the hand's progression forward. Yet now, the next tick didn't come.

Although I was brought up as a Seventh-day Adventist, my belief here was little more than sitting in a pew and saying the right things. At this point in my life, I wanted nothing more

than to attend college and continue my education. My love of knowledge demanded it and peer pressure to continue added fuel to the fire. I was the guy whom everyone thought was going to college and it looked like I wasn't. Oh, the embarrassment! With all the belief I could muster, I knelt beside my bed late that summer and said, "God, if you can do something, now would be a time to perform a miracle. Send me to school." Fall term started and, unlike my older sister, I didn't go off to college. I went no further than the four walls of my bedroom. The "God" I had known didn't deliver.

In deep anguish, I longed for something to come through. The God that others spoke of was not one that could deliver — not for me, at least. I'm not one to blindly believe in 'cunningly devised fables', so I put the God I thought existed aside. Yet even with everything within

Josue Peralta, Michael

me aflame in opposition against that God, the hurt was deeper than the hate. Maybe he wasn't so bad. I had heard of the God of the Bible performing miracles for others and desperately longed for one to be done for me. My thoughts bounced between the two images: a God who helped the helpless, and one who left them destitute.

In the solitude of my bedroom one day, I turned to my bookshelf. Many of those books I had heard quoted by my parents and others at church, though I'd never really picked one up myself. Out of curiosity, I pulled one of those red books out of the bookshelf to see what comfort and answers it could offer. Skimming down the page with my eyes, though not really reading, I flipped the pages a few times, looking for something to grab my attention. A few sentences about God's character stood out, at which point I closed the book and set it back on the shelf. The kind of God presented was unlike what I had heard before. This was a caring, tenderhearted, loving God. He offered peace to the troubled and friendship to the lonely. Yet, my hurt was still there. Maybe this kind of God could exist, but not in my life. He sounded almost too good to be true. I didn't need or want a feel-good God. I needed a real one.

While listening to the audio version of one of the books on the shelf one morning, in full stride on the second mile of my run, I heard, "If we do represent Christ, we shall make his service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life" (*Steps to Christ*, p. 116). In other words, if Jesus and his service are not presented as attractive, as they really are, odds are it isn't even the gospel. Up to this point, the Christianity and the Christ I had heard of before were not attractive. I didn't know how to react to the idea that maybe the God I thought existed was actually beautiful, likeable and attractive.

I found in that book more than just a few sentences about a God in whom I wanted to believe. The more I read, the more I saw that theme recurring. Oh, what peace and comfort my heart felt as the want of my heart was being fulfilled. In an effort to flood my mind with the picture of the loving God, I read the book again. This time, I noticed that, "our Saviour identified himself with our needs and weakness, in that he became a suppliant, a petitioner, seeking from his Father fresh supplies of strength, that he might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities." A brother in my infirmity? He cares about how I'm feeling? I kept reading. "Our heavenly Father waits to bestow upon us

the fullness of his blessing. It is our privilege to drink largely at the fountain of boundless love" (*Steps to Christ*, pp. 93, 94). The Christ I was reading about was attractive beyond anything I'd known before and found myself being drawn to the clear and logical picture of the God presented.

I noticed the author kept referring to the Bible as her source. No idea was laid out without Scripture as the basis — which I would then verify to see if it was true. The theme between the author's writings and that of the Bible were in perfect sync. I found a God better than the one I'd been brought up to believe. This I had found for myself: an unadulterated loving and tender Jesus. Passages began to pop out of the page, such as when Christ says, *Come unto me, all ye that labor and are heavy laden, and I will give you rest* (Matthew 11:28). His plea is for us to come to him in a relational sense. Come to him as we are, with all our embarrassment, shame, angst and disappointment. A rest like this is what I needed. My eyes and heart soaked up the words on the page, which I would spend hours, even full days, reading. Nothing had been quite like these books. More and more I was seeing that Christianity — Seventh-day Adventism — is about a Someone, not something. I could hardly contain my joy and would tell everyone who would listen of the loveliness of Christ. What my heart longed for — understanding and affection, I was finding in Jesus.

I hardly spent any time with my friends. When I did, I would hear from them of college and felt the pain resurfacing in its full vigor. My family, especially my parents, was not content with me during this time. They urged me to get over the disappointment of not being in college, and find a job. The two sources I usually turn to when seeking comfort, my family and my friends, were of no help to me. In a way, my life felt like it was beginning to resemble that of a soldier under fire from both flanks, except in my case, friendly fire. I love my friends and family, but during this darker time, they were not the solution I needed. My only source of comfort came from reading of the God so logically explicated. It was my only hope for anything better, for the cloud of gloom had overshadowed any glories and joys of life until this point.

I had never before seen the deep meaning in Paul's words in his second letter to the Corinthians when he writes, *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, just as by the Spirit of the Lord* (2 Corinthians 3:18 NIV). The more I read about the tenderness of God, the more I was drawn and the more I wanted to change. It came to the point where I almost didn't recognize myself. My likes and dislikes had



changed. I could no longer easily ignore the pain of others — hating whenever I would speak ill of anyone. I found I was no longer afraid to apologize to others, even when it was humiliating to do so. In fact, my mom, with whom I would often argue, was finding less and less to critique, even while in disapproval of my current situation of neither working nor studying.

I never did go to school that year. Not any formal school, anyway; rather, I attended a school of a different kind, acquiring a type of knowledge which has greatly shaped the world I know today. My life now is far better in every area, bar none. It would be a true statement for me to say that the life which I now live provides more genuine satisfaction than the vast majority of people experience. I say this not to boast, no! no! I say it to be a testament of the power of the true, attractive, loving, caring God.

The God I found has never failed me, nay, not once. The things I have accomplished since then, the schooling I've done, the friends I have come to know, the places I have been able to go, the things I have had the privilege to do, I cannot explain without talking about the God I have come to know — really know — over the course of the past three years. The writings of Ellen White have impacted my life like no one else's could have. They pointed me to who God really is as revealed in Scripture.

Instead of burning against a horrific idea of God, I now feel a sense of desire to have a relationship with God, as beautiful as he really is. The clock of my life is ticking differently than before. I have a renewed love and appreciation for my family and friends. To me, they matter almost more than my own existence. Life without affection and care is not a life worth living, which is why I'm glad a God who embodies this essence really is out there. Mrs. White's writings pointed me to the Bible where I found him. Now that I found him, I don't ever want to let him go.

I long to see Jesus in person when he comes again. I long to tightly embrace him, never having to imagine time away from him. I long to thank him for saving me from the depths of despair that fall, making my life a hundred times better *now in this time* (Mark 10:30 NIV), and for having never failed me. Even now, when the stakes in life are higher, the evidence of his past providence assures me of the accomplishment of his promises. This God: he's the real deal.

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Josue Peralta currently works fulltime for the City of Madison's Department of Civil Rights and is co-founder of Wisconsin Adventist Youth (WAY) ministry. The 20-year-old attends the Milwaukee Hispanic Central Seventh-day Adventist Church.



Sean-Hes Michel

***This God:  
he's the  
real deal.***



Malak Issa, center, with the HIM department at La Grange, where she interns.

## Project SEARCH interns gain real-life experience

Interns at Adventist Medical Centers Bolingbrook and La Grange are getting valuable work experience, thanks to a national program for young adults with disabilities called Project SEARCH.

"I love my job here," said Malak Issa of Elmwood Park. "I was nervous at first. Now I want to come every day."

"I like that I'm getting training and experience that's work-related," said Angelica Kummer of Riverside.

"I'm interested in working with little kids, maybe being a teacher's aide," said Matt Marcucci of Hinsdale. "It's been a lot of fun learning and having new experiences."

The three interns, each 21, are part of a group that rotated through internships in 18 hospital departments. They begin and end each day with class, but they work from 9:30 a.m. to 2 p.m. alongside hospital associates. The

interns perform tasks that are based on the needs of the department. Normal duties include filing, cleaning and stocking rooms.

At Adventist Medical Center Bolingbrook, Project SEARCH intern Ryan Foreman was chosen as Emergency Department employee of the month for October. He received a certificate and a gift card, and a bulletin board was decorated in his honor.

"The goal is to give our interns real-life work experience and help them build skills, so they are ready for competitive employment after high school graduation," said Kelly Cox, special education teacher and Project SEARCH instructor at Adventist Medical Center La Grange.

Cox is an employee of the La Grange Area Department of Special Education (LADSE). The program at La Grange receives students from special education classes at various high schools in the area, including La Grange Township. The program is made possible through a partnership between the hospital, LADSE

and a number of job search and governmental agencies.

At Bolingbrook, Colleen Kelly, a special education teacher with Plainfield School District 202, is the Project SEARCH instructor. The hospital also partners with Trinity Services, an adult service agency, as well as the Illinois Department of Rehabilitation. Interns at Bolingbrook have worked in 14 different departments. One even works in the OB unit, answering call lights and tending to the needs of new mothers.

"We are so grateful to [these hospitals]. They have welcomed us with open arms," Kelly said. "The program is life-changing. It helps the students develop social skills as well as job skills."

Adventist Medical Center La Grange was the first Project SEARCH location in Illinois. Today, there are more than 400 Project SEARCH programs worldwide. This is the first year the program was held at Bolingbrook.

Although the school year is not complete, five interns from the Bolingbrook program and five from the La Grange program already have secured jobs. Ten interns from the 2014-2015 school year at the La Grange program all found competitive employment outside of the hospital.

"It's amazing how the interns make progress and become part of the department," Cox said. "The program gives them the opportunity to build confidence and gain experience. Ultimately, it leads to success."

Julie Busch is associate vice president of communications for AMITA Health.

## Seminary lectures focus on women in ministry

H.M.S. Richards Sr., for years was considered the “dean” of Adventist preachers, was a well-known and respected pioneer in religious broadcasting. As the founder and long-time speaker for the “Voice of Prophecy,” a radio program that continues to this day, Richards’ ministry inspired broadcasts in dozens of languages on more than 1,000 stations worldwide, and Bible courses in 80 languages offered by more than 125 correspondence schools.

It was this leadership in preaching and biblical study that inspired the Columbia Union Conference of Seventh-day Adventists to establish the H.M.S Richards Lectureship series in 1957. In 1994, in an effort to advance the theory and practice of Bible-based, Christian preaching, sponsorship of the series was taken over by the Seventh-day Adventist Theological Seminary on the campus of Andrews University. It is now a lectureship on biblical preaching and evangelism that features outstanding preachers, both inside and outside the Adventist church.

“Every year there are innovative additions to the discipline of preaching, such as the ever-increasing conversational style,” says Hyveth Williams, professor of Christian ministry and homiletics and coordinator of the event. “This lectureship provides participants with cutting edge insights as well as practical ways in which these may be applied to the task of preaching



Justin Torossian, seminary student, presents during the H.M.S. Richards Lectureship in the Seminary Chapel. The lectureship aims to advance the theory and practice of Bible-based, Christian preaching.

and preparing a congregation for revival and growth, spiritually and numerically.”

This year, five former graduates and one local church hire, all female, will advance this purpose with personal testimonies, illustrations and applications that will inspire participants in the lectureship.

The theme is “Women in the Work: A Spirit of Collaboration.” Presenters will reflect on the topics of privilege, power, prestige and preaching.

“The focus is not just on the workplace,” explains Williams, “but on women as an integral part of every aspect of ministry in the Adventist Church.”

Williams notes that there are a growing number of women in the seminary.

“They need to hear the stories of a diverse group of women,” she says. “African-Americans, Caucasians, Latinas, Koreans — this reflects the diversity of the seminary. Cross-cultural activities can impact their preparations for ministry.”

It’s also important, Williams points out, for people to see the tangible ways in which the church can support women involved in ministry, and to understand the challenges and opportunities for women in the pulpit.

“I want everyone to see what we mean when we say we support women in ministry,” she says. “There is real benefit to the women we’re training to receive practical application of and education in the ministry to which they’ve been called.”

Williams is not presenting this year, but is excited about attending and listening.

“I can’t wait to hear this year’s series unfold,” she says. “I’m there to learn, and I’m very much looking forward to it.”

The 2016 H.M.S. Richards Lectureship will take place October 22–24 on the Campus of Andrews University. For more information, contact the Department of Christian Ministry at 269-471-6371 or [sylvie@andrews.edu](mailto:sylvie@andrews.edu).

Becky St. Clair, media communications manager, Andrews University



## [LOCAL CHURCH NEWS]

### New Mizo church established

Indiana—On May 7, in front of a packed congregation at Southside Seventh-day Adventist Church, the Mizo company was officially established as a church by the Indiana Conference.

Steve Poenitz, Conference president, said that this was “one of the most inspiring recent evangelism experiences” for him to watch 102 Mizo members as they stood in line to sign the record book as charter members of the new Mizo Seventh-day Adventist Church.

The new church is just the second Mizo Adventist congregation in the United States, home to the largest Mizo population in the United States — some 1,000 in the Indianapolis area. The first Mizo Adventist congregation was formed in Maryland.

Mizo people are an ethnic group native to western Myanmar, northeastern India and eastern Bangladesh. The majority, about one million, live in India while the rest, numbering about 15,000, are split between Myanmar and Bangladesh. Most of those who migrate to the U.S.A. are from Myanmar.

As Lalmuansanga Chawngth, a native of India and pastor of the congregation, witnessed the declaration making their group an official church, he felt like crying. After five years of ups and downs, he recounted, “I thought of the obstacles Satan put in the way, but it showed that God is more powerful.”

#### A Faithful Journey

Chawngthu wanted to get his doctor of ministry degree from Andrews University. He decided to live in Maryland with his wife Nutei and three children where they would be close to



Chawngthu (center) accepting certificate of organization from Indiana conference treasurer and executive secretary Mark Eaton

the group of Mizo Seventh-day Adventists who were meeting at the Sligo church, and would travel to Michigan for his doctoral intensives.

Chawngthu was really busy as a student; however, to support his family he sold sushi in a Japanese Shushi store. It was tough, but they were surviving.

Van Lova was one of Chawngthu’s friends in the Mizo church community and they started praying together for the many Mizo people who had come to America from India and Myanmar. They prayed earnestly for spiritual revival by fasting almost every Sabbath for two years. Chawngthu said, “They’ve got to hear the three angels’ messages. They may know Jesus but they do not know how soon he is coming and how to be ready!”

One day, Chawngthu heard that a young Mizo man had committed suicide because he was so depressed. That hurt and moved Chawngthu deeply. During a Sabbath sermon by Jan Paulsen, former president of the General Conference, Chawngthu heard God say, “Quit your job and start ministry.”

He shot back, “How am I going to support my family?”

God responded, “You do not really trust me. I made heaven and earth in only six days. Go out. I am going to be with you.” Brought to tears, Chawngthu decided to quit his job the next day. He and his friend Van Lova kept reaching out in Washington D.C. They started a ministry team called “The Final Messengers,” traveling to different states to help new immigrants reconnect to God.

Supporting church members would sometimes bring rice and vegetables for their families. Sometimes they would pay their rent that month. When Van Lova suddenly lost his plumbing job, they took it as a sign to go visit Indianapolis to see if God was leading them to start a church there among the many Mizos.

There were a couple of Seventh-day Adventist Mizo families in the city attending Sam Ngala’s Burmese and Karen church plant. They said, “We’d love to have you come here and help the work grow!”

By this time, Chawngthu had completed his degree so they decided

to move, even though the invitation did not include a church planter's salary. They'd have to find jobs and pay their own way. The Lova and Chawngthu families both headed out on Jan. 26, 2012. On the way, Nutei asked her husband where they were going to stay that night. Like Abraham, he didn't know. Since they were both unemployed, nobody wanted to rent them an apartment. So they kept praying and one manager put his trust in their story.

They started their first worship as a Mizo group on Jan. 28, 2012, with about 32 members. The Southside SDA Church opened their doors for them to meet in their fellowship hall. The group grew and grew to the point that Chawngthu needed to devote himself full-time to the ministry. But he was not an American citizen. His student visa was finished. Would the Indiana conference help make it happen? The president informed them that they would have to come up with a large sum of money, around \$300,000 — a security required by the U.S. government to process his visa. The members went to work on it, sacrificing what they could. Most had come to America as refugees with just a change of clothes!

In the meantime, Chawngthu and his family went back to India and conducted spiritual revival in different parts of India and Myanmar. He went to Malaysia, too, where many were waiting in refugee camps. God used him to raise up many young people for ministry and missionary work.

Back in Indianapolis Van Lova, the plumber, took over as the lay leader. "Forget plumbing," he said, "this work has to go forward." His whole family sacrificed while he continued the church planting. For two years, he devoted his time to take care of the members for the



Mizo church leaders shaking hands with Indiana Conference president Steve Poenitz and treasurer/executive secretary Mark Eaton.



Chawngthu signing the book listing the charter members, while his wife looks on.

church planting. The other members also prayed earnestly for the church planting and for Chawngthu's family to return to America. The Indiana Conference was able to arrange for his visa and he now continues the work as the main church planter. Van Lova serves as the first elder and works full-time as a plumber, serving as the first elder and a teacher for 114 baptized members and 194 Sabbath school members.

The future looks bright for this congregation that continues to expand because of the shared commitment and passion of Chawngthu and his church members. "Our vision is to have a full-fledged church that will serve as a

missionary center," he said. "We also want to train our children as future missionaries, going into different parts of the world to have an important part in finishing the gospel [commission]."

Kathy Griffin recently retired from Indiana Academy, and Scott Griswold is associate director of Advocates for Southeast Asian and the Persecuted (ASAP) Ministries.





Spouses and family were welcomed into the Flint community as they helped distribute clean water to residents.



Donna Jackson and Debra Davis-Moody share a light moment.



Ministerial wives gathered at the Eternal Life church.



ACS NAD director Sung Kwon assists with loading the trucks.

## Ministerial spouses and ACS assist Flint residents

Michigan—In response to the water crisis in Flint, ministerial spouses from the Lake Union and North American Division as well as Adventist Community Services (ACS) leaders mobilized on the weekend of April 9–11 to help the stricken community.

Before distributing water to the community, participants such as Donna Jackson, wife of Dan Jackson, president of the North American Division, went door-to-door surveying residents'

specific needs, reaffirming that there also was a need for diapers, wipes and ready-made baby formula.

News of the lead-contaminated Flint water bubbled to the fore earlier this year, and many Adventist schools and churches from outside the area have pitched in to help. According to Debra Davis-Moody, Lake Region Conference community services director, "the community is afraid that we're going to forget [about the crisis]. My goal is to put this at the forefront, so we're there for the duration of this crisis. Our participation may diminish but we're planning to be there contin-

uously. We just have to find ways to be innovative, and not dwindle."

From January to March 2016, the Adventist Community Services Disaster Response Team, comprising the ACS warehouse as well as the community services departments of the Flint Fairhaven, Eternal Life and First Flint churches, has distributed over 7,000 cases of water from its warehouse to Flint residents and volunteers worked over 4,000 hours.

*Lake Union Herald* staff and Debra Davis-Moody, Community Service director for the Lake Region Conference of Seventh-day Adventists





"A Father's Heart" aired on the Dare to Dream channel and featured discussions with (left to right): Javier Morales, Gordon Fraser and Denry White.

## Lake Region and Illinois Conference pastors featured on 3ABN

A new program on the Three Angels Broadcasting Network (3ABN), featuring Lake Region and Illinois Conference pastors, delved into the crisis facing fatherless homes in the black community. Thirteen episodes aired on the 3ABN-owned Dare to Dream channel during the months of May, June and July.

Chaplain Xavier Morales, who works at Heart to Heart Hospice in South Bend, Ind., was the host, facilitating undiluted conversations with Denry White, pastor of the Battle Creek Berean and Trinity Temple Seventh-day Adventist churches in Michigan, and Gordon Fraser, pastor of the Goshen and Beverly Hills Seventh-day Adventist churches in Chicago.

The brainchild of Yvonne Lewis, general manager of Dare to Dream,

each episode dealt with difficult issues men and children face as a result of the disruption of God's ideal for the home such as "baby-mama" drama, what do you do when your father is not there for you, loneliness and how do you see God when your father is not being a father to you?

"As men, we are called to be the priests of the home," said Morales; "however, many do not know what that looks like."

White witnessed growing up without a father in his own home and came to understand the misguided cultural views, peer pressure and stereotypes that led men to abandon their children. He made the decision to be a part of the broadcast because he was "impressed to do something about restoring fathers to their children."

On the other hand, Fraser, whose father was in the home, was interested in doing the show because it gave him an "avenue to heal the wounds of my own brokenness." Fraser said, "My father was a great man, providing for

our family, but wasn't physically there in the day-to-day aspects of being a father to me, his son. We didn't play ball or spend a lot of down time together, so I missed out on that, and found that I have had a hard time doing the same with my children."

By openly discussing their own challenges, the men hoped the program starts a dialogue with others who have gone through similar circumstances, to find healing and begin being better fathers and men.

Morales said he hoped this show will not only call men back into the lives of their children but also proves that "we give the devil too much power, and yet proclaim that God has all dominion." He stated that his life was changed by listening to White and Fraser discussing how they rose above the obstacles of life through the power of Jesus to be the fathers that God continuously calls them to be.

Kristine Walker-Fraser, adjunct faculty,  
Andrews University



Church, conference and union leaders lent support to the mission. Taurus Montgomery (center), pastor of Harbor of Hope, said, "It was a 20-year long, prayer-filled journey to reach this new milestone."

## Benton Harbor church purchases new facility

Michigan — Sabbath, May 14, was a day of celebration and consecration as the Harbor of Hope church unveiled its new facility and signage.

The new sign was literally an answer to prayers.

"One of the restrictions placed upon us in the building we were in before, was that we could not place a permanent sign out front," says Taurus Montgomery, pastor. "That was a challenge because it made it very difficult for people to know where we were located. I found myself having to pull out my phone, open the Maps app, and explain over and over again to a potential visitor where we were located."

It was a 20-year-long, prayer-filled journey to reach this new milestone.

In the mid-90s, Andrews University students were given a burden from God to go make a

difference in the lives of the youth in Benton Harbor. That burden was the sign. In 1996, a preaching series on compassion by Dwight Nelson, pastor of Pioneer Memorial Church on the campus of Andrews University, was the sign that God was giving Benton Harbor to Pioneer Memorial as an assignment. In 2003, the 40-plus newly baptized members that came from the evangelistic efforts of Timothy Nixon was the sign that God was doing a new thing. On April 29, 2015, the purchase of their very own facility was the sign that God is still writing new chapters in the Harbor of Hope story in order to bring him glory.

According to Montgomery, there is a deeper lesson from the church sign, located at 769 Pipestone Street. "On the very first Sabbath of the sign being up, we had a guest from the community attend our worship service. When we asked her about what led her to visit us, she said, 'I saw the sign.'"

He believes there is a lesson in this for the people of God. "We have

been called to be signs that arrest people's attention and cause them to want to know more about God. I believe the words of Isaiah show that he understood this lesson to be true for not only himself and his family. *Here am I, and the children the LORD has given me. We are signs and symbols in Israel from the LORD Almighty, who dwells on Mount Zion* (Isaiah 8:18). God wants your life to be a sign that draws people to Him."

Taurus Montgomery is pastor of the Harbor of Hope Seventh-day Adventist Church.



Taurus Montgomery unveiling the new sign.



## [COMMUNITY NEWS]

## Detroit Church donates \$10,000 to Rwanda school

Lake Region—A desire to celebrate Seventh-day Adventist mission in a nontraditional way has led a church in the U.S. state of Michigan to make a sizeable donation toward a new medical school in Rwanda.

Samuel Thomas Jr., senior pastor at the Detroit City Temple Adventist Church, presented a mock check for \$10,000 to Alain Coralie, executive secretary of the East-Central Africa Division, during the church's first annual International Missions Day celebration.

The funds will go toward the construction of a medical school — the Adventist Church's seventh worldwide — on the campus of the Adventist University of Central Africa in Rwanda's capital, Kigali. The \$6.1 million first phase of the school is scheduled to open in September 2017.

"Words fail me to express my thankfulness for receiving Pastor Alain Coralie and his wife into the fellowship of your church and for letting him share with your dear church family about the East-Central Africa Division's dream to do a medical school for the division," Blasious Ruguri, president of East-Central Africa Division, wrote in a letter to Thomas, a copy of which Thomas shared with the *Adventist Review*.

"The gift of \$10,000 has been received . . . with great appreciation, sir," Ruguri said. "Kindly let your dear church board know this and, if possible, let all the members know that we are very grateful indeed."



Samuel Thomas Jr. (right) senior pastor of Detroit City Temple presented a mock check to Alain Coralie, executive secretary of the East-Central Africa Division, during the church's International Missions Day.

### How the Donation Started

Thomas decided to reach out to Philip Baptiste, special assistant to Ruguri, who had invited him to lead a week of spiritual emphasis at Maxwell Adventist Academy in Kenya in September 2015.

"Next month, African-Americans across the U.S. will celebrate their roots in Africa," Thomas wrote on Jan. 19. "After the preaching, singing and [eating] diverse cuisine have ended, worshippers are left with the reality they have reminisced but not deposited a meaningful project designed to permanently change lives. While it is admirable to invest locally, City Temple as a church family is ready to reach beyond Detroit to our brothers and sisters in the global community."

Less than a week later, Baptiste replied with a proposal about the new medical school.

"After talking with our leadership team, here's what we would propose,"

he wrote. "We have an educational institution that we are currently fundraising for within our division territory. This is the main project and initiative of ECD (East-Central Africa Division) and the GC for our II-country region now."

Detroit City Temple quickly embraced the idea, and its church board allocated \$10,000 in accumulated funds for the medical school. Arrangements were made for Coralie, attending the annual General Conference business meetings in Maryland in April, to collect the check and give the Sabbath sermon on April 9, the Sabbath designated as the church's new International Missions Day.

Andrew McChesney, news editor,  
*Adventist Review*





Village students received a smiley face canister containing a single ten-dollar bill and discovered unique ways to pass on their blessings.

## Third-graders bring smile to residents' faces

Michigan—The third-graders at Village Seventh-day Adventist Elementary School spread cheer and the love of Jesus in their community by way of “Operation SMILE.”

“It does not often take much to get someone else to smile, brighten their day, or make whatever they may be dealing with in their lives a little easier to bear,” said teacher Ann Marie Reichert.

Operation SMILE — which stands for Service to others with Meaning, Inspiration, Love and Encouragement — lasted two weeks and challenged each student to find a creative, fun and meaningful way to use ten dollars to spread smiles to those around them.

Some of the outlets students chose to spread God’s love included: writing encouraging notes; delivering flowers, cookies, chocolates, food and balloons;

donating clothes to newborns and young children; giving coloring books, crayons, books, toys, stuffed animals and chalk to neighbors and the Center for the Homeless; pumping gas for a stranger; distributing water to road workers, and surprising a McDonald’s drive-through customer when his breakfast was paid for. A thirteen-year-old girl receiving treatment for a heart condition was sent a card of encouragement with the assurance that the class would continue to pray for her as she faces uncertain future and the need for a heart transplant.

Students also went several miles out of their way to deliver smiles. A whole Sunday of fishing was sacrificed to make a special trip to a home in Kalamazoo where food, lots of flowers, a card and special prayers were shared with a mother and her young son, both of whom have struggled with illnesses over the last few months.

The process began with a smile — literally — as each student received a smiley face canister containing a single

ten-dollar bill. Once each student received their smiley canister, the entire class prayed that they would discover a unique way to pass on the blessings they receive each and every day.

Students were encouraged to use their money wisely — maybe go to the dollar store to cut down on expenses, or find a creative way to gain some extra money to expand their plans. “One student built birdhouses, sold them, and had quadruple the blessings to share!” said Ann Marie.

When the special acts of kindness were completed and the canisters stuffed full of happy memories, students gathered together for a very special worship. “I wish you could have been there to see and hear as these precious kids, smiling from ear to ear themselves, as they shared how they had spread smiles to others!” said Reichert

Ann Marie Reichert with *Lake Union Herald* staff. Ann Marie Reichert is third-grade teacher at Village Adventist School in Berrien Springs, Mich.

## [ UNION NEWS ]

## Hispanic Youth Rally serves the community

Michigan—Young adults from across the Lake Union Conference fanned out across Berrien County spreading love and compassion as part of the biannual gathering, Conectate.

“This is about creating relationships, loving people — no strings attached,” said José Cortes Jr., associate ministerial director for the North American Division and Conectate presenter. “We’re getting out of the four walls of the church and making a difference in our community.”

On Saturday, June 4, despite rain in the forecast, hundreds of youth loaded onto buses outside the Howard Performing Arts Center and dispersed across a 20-mile radius of Andrews University. They handed out water bottles and gave free hugs to Silver Beach visitors in St. Joseph, prayed with passersby on the highway outside a Berrien Springs café, handed out tracts in the communities of Eau Claire and Niles, painted murals, picked up trash and distributed popcorn to residents of Benton Harbor.

Rodolfo Paredes, a senior theology major at Andrews University, helped pick up trash and painted a mural on the side of a liquor store with the words, “Show Compassion” and “Hope Lives.” Rodolfo was eager to participate after hearing a pastor say that if you wanted a community to hear what you had to say, you have to take the first step and earn the right to be heard by doing something for them, too. “This is sharing the gospel,” he said.

Many from the community stopped to watch as the youth worked alongside artists, Edgar Burgara and Daniel



Lake Union staff and family painted and cleaned the Pipestone, Berrien Township, Eau Claire Fire department.



Firefighters were honored and presented with jackets donated by the North American Division.

Greene. “This is a beautiful thing you’ve done for us,” said Benton Harbor resident Tony Walls.

In the days leading up to the weekend, family and staff of the Lake Union Conference converged on the Pipestone, Berrien Township, Eau Claire Fire Department for a day of service. They painted the entire interior of the station, steam-cleaned carpets, and scrubbed kitchen appliances and bathrooms. The firefighters were honored in a ceremony during Conectate and presented with jackets,

courtesy of the North American Division. Fire Chief Norm Carl Jr. was overcome with gratitude and told the crowd gathered at the Howard, “We often hear the words ‘thank you,’ but I can say that you’ve given me a different perspective on how we can serve each other.”

A video of the firehouse makeover can be viewed at: <https://www.youtube.com/watch?v=IYwD-TbySjw&feature=youtu.be>

Debbie Michel is the associate director of communication for the Lake Union Conference.



# Announcements

Churches, schools, conferences, institutions and organizations may submit announcements to the *Lake Union Herald* through their local conference communication directors. An easy way to do this is to visit the *Lake Union Herald* website at <http://www.herald.lakeunion.org> and submit the announcement online. Readers may verify dates and times of programs with the respective sources, as these events are subject to change. Submission eligibility guidelines are listed at <http://www.herald.lakeunion.org>.

## Andrews University

**Andrews Academy invites you to the 51st Alumni Weekend on Oct. 14-15.** Come and reunite with your Andrews Academy family. Remember the defining moments of your past and reconnect with old friends. We look forward to seeing all of you once again at our 51st Annual Alumni Reunion! This year's honored classes: 1932, '37, '42, '47, '52, '57, '62, '67, '72, '77, '82, '87, '92, '97, 2002, '07, '12. The class of 1967 is celebrating their golden reunion! The class of 1992 is celebrating their silver reunion! For more information, contact Eileen Dry, Alumni Coordinator, at [aaalumni@andrews.edu](mailto:aaalumni@andrews.edu) or [academy@andrews.edu](mailto:academy@andrews.edu).

## Indiana

**CONFERENCE LEGAL NOTICE:** Notice is hereby given that a regular Quadrennial Session of the Indiana Conference of Seventh-day Adventists will be held in the Cicero Seventh-day Adventist Church at 24445 State Road 19, Cicero, Indiana, on Sunday, **Oct. 2, 2016**, at 10:00 a.m. Duly accredited delegates and delegates-at-large will be authorized to: receive reports; elect a conference president, secretary-treasurer, departmental directors, a Conference Executive Committee, a Board of Education, a standing Nominating Committee, and a Standing Constitution and Bylaws Committee; enact, amend or repeal Bylaws and vote recommended changes to the Constitution for the Indiana Conference and Indiana Academy; and issue credentials and licenses for the ensuing term. Delegates will transact such other business as may properly come before the delegation. Each church will be entitled to one delegate for the

church organization and one additional delegate for each 25 members or major fraction thereof. The organizing committee will meet the same day, Sunday, **Oct. 2, 2016**, at 8:30 a.m. in the Cicero Seventh-day Adventist Church at 24445 State Road 19, Cicero, Indiana. The first meeting of the Standing Nominating Committee is scheduled for Sunday, **Aug. 14, 2016**, at 9:30 a.m. at the Indiana Conference office. Don Livesay, president of the Lake Union Conference, will serve as chair of the Nominating Committee. Steven Poenitz, president Mark Eaton, secretary-treasurer

**ASSOCIATION LEGAL NOTICE:** Notice is hereby given that a regular Quadrennial Session of the members of the Indiana Association of Seventh-day Adventists, Inc., a corporation, will be held in connection with the Quadrennial Session of the Indiana Conference of Seventh-day Adventists at the Cicero Seventh-day Adventist Church at 24445 State Road 19, Cicero, Indiana, on Sunday, **Oct. 2, 2016**. The first meeting of the Association will be called to order at approximately 1:30 p.m. The purpose of the meeting is to elect a board of directors for the ensuing quadrennial term, to restate and amend the Articles of Incorporation and Bylaws, and to transact such other business as may properly

come before the delegates. Delegates of the Quadrennial Session of the Indiana Conference of Seventh-day Adventist are likewise delegates to the Association meeting.

Steven Poenitz, president  
Vialo Weis, secretary

## Lake Region

**The Ypsilanti Prayer Ministry Team** presents the 5th annual prayer summit, **Aug. 26-28**, at 402 South Adams, Ypsilanti, Mich., entitled "Latter Rain Awakening." Newton King, senior pastor, Maranatha Church, Miami Gardens, Fla., will be the featured speaker. For more information on fees for Sabbath lunch and Sunday brunch, fee for copy of Dennis Smith's book, general information and registration form, contact Catherine Wright at 734-484-3442 or Monica Johnson at 734-678-7467 or [monykasu@att.net](mailto:monykasu@att.net).

## Lake Union

### Offerings

- Aug. 6** Local Church Budget
- Aug. 13** World Budget (Oakwood, Andrews and Loma Linda Universities)
- Aug. 20** Local Church Budget
- Aug. 27** Local Conference Advance
- Special Days**
- Aug. 27** EndItNow Emphasis Day

## Michigan

**Pontiac Riverside/Waterford Riverside Church** is celebrating its 100th anniversary year on **Aug. 20**. Former pastors, teachers, members and friends are invited to join us for Sabbath

school at 9:30 a.m., church at 11:00 a.m., potluck and an afternoon musical program! Come worship, eat, sing, share memories and fellowship with old and new friends. Location: 5725 Pontiac Lake Rd., Waterford, Mich. For more information, contact Susan Downey97@gmail.com.

**Hope Trending:** A Crash Course on How to Live Without Fear coming **Oct. 14-22**, a fresh new worldwide evangelistic event with Dwight K. Nelson, senior pastor of the Pioneer Memorial Church. Talk to your local pastor about Hope Trending today, and visit <http://hopetrending.org> to learn how you can join us for this nationwide event and spread hope to your community.

## North American Division

**Shenoyne River Academy/Dakota Adventist Academy Alumni Weekend, Oct. 7-8**, at Dakota Adventist Academy, 15905 Shenoyne Circle, Bismarck, N.D. Come and renew your friendships. Honor Classes: 1942, '47, '52, '57, '62, '67, '77, '87, '92, '97, 2002, '07, '12. For more information, contact 701-258-9000, ext. 236, or visit our website at <http://www.dakotaadventistacademy.org>.

**Calling all Greater New York Academy Alumni!** Please join us for our 95th Anniversary Reunion, honoring classes ending in 0 and 5, Friday, **Oct. 7**, to Sunday, Oct. 9, beginning with a Welcome Table supper at 6:00 p.m. For details and hotel information, contact us on Facebook on "Greater Nya"; by email at [alumni@gnyacademy.org](mailto:alumni@gnyacademy.org); or phone GNYA at 718-639-1752.

# Sabbath Sunset Calendar

	Aug 5	Aug 12	Aug 19	Aug 26	Sep 2	Sep 9
Berrien Springs, Mich.	9:00	8:51	8:40	8:30	8:18	8:06
Chicago, Ill.	8:05	7:56	7:45	7:35	7:23	7:11
Detroit, Mich.	8:48	8:38	8:28	8:17	8:06	7:53
Indianapolis, Ind.	8:54	8:45	8:36	8:26	8:15	8:04
La Crosse, Wis.	8:24	8:14	8:03	7:52	7:40	7:27
Lansing, Mich.	8:54	8:45	8:35	8:23	8:12	8:00
Madison, Wis.	8:15	8:05	7:55	7:43	7:31	7:19
Springfield, Ill.	8:08	7:59	7:50	7:40	7:29	7:18



Within the Lake Union, the officiating pastor or church communication leader is responsible for submission of information to this column. Forms are available in print format, or they can be filled out and submitted directly online. Milepost forms are available at <http://www.herald.lakeunion.org>. Conference addresses and phone numbers are listed in the masthead on the inside back cover.

## Anniversaries



**Jerry and Josie Ringwelski** celebrated their 65th wedding anniversary on May 6, 2016, with a reception for family and friends at the Jefferson Street Inn in Wausau, Wis. They have been members of The Shepherd's House Church (Wausau) for 52 years.

Jerome Ringwelski and Josephine Benaszkeski were married April 28, 1951, by Rev. Bernard Hoppa. Jerry began his career as a postal employee. Desiring to better himself and his family, he went into selling investments and eventually became a stockbroker, retiring in 1989. Josie has had a successful career as a homemaker and gardener which she continues still today.

The Ringwelski family includes Dan and Pam Ringwelski of Sarona, Wis.; Mark Ringwelski and Susan Slikkers of Dyckesville, Wis.; Valerie and Carlton Smith of Centerville, Ohio; Janice and Mike Koerting of Bolingbrook, Ill.; nine grandchildren; and three great-grandchildren.

## Obituaries

**DAVIDSON, James R.**, age 89; born Aug. 6, 1926, in Chauncy, Ohio; died Feb. 3, 2016, in Avon Park, Fla. He was a member of the St. Joseph (Mich.) Church.

Survivors include his sons, James Jr., Brent and John; daughters, Joni Picukaric and Bonnie Beth Briggs; brother, Bill; five grandchildren; and three great-grandchildren.

Living Memorial and graveside memorial services were conducted, with private interment, New Marshfield, Ohio.

**ENGLISH, Eva E. (Newman)**, age 89; born Sept. 29, 1925, in Cohoctah, Mich.; died Aug. 23, 2015, in Lansing, Mich. She was a member of the Hastings (Mich.) Church.

Survivors include her daughter, Annetta L. Hansen; brother, William Newman; sisters, Caroline Gross and Elna Marcum; 10 grandchildren; 16 great-grandchildren; and one great-great-grandchild.

Funeral services were conducted by Jeff Dowell and David Saglimbene, and interment was in Fuller Cemetery, Hastings.

**EVEREST, Charles**, age 91; born Oct. 25, 1924, in Battle Creek, Mich.; died April 26, 2016, in Cullman, Ala. He was a pastor in Michigan and Ohio Conferences.

Survivors include his wife, Barbara (Kreps); son, Fredrick S.; daughter, Melissa Austin; five grandchildren; and seven great-grandchildren.

Memorial services were conducted in Cullman, with private inurnment.

**FATH, Geraldine (Cobb)**, age 99; born April 21, 1917, in Midland, Mich.; died May 2, 2016, in Midland. She was a member of the Midland Church.

Survivors include her daughters, Betty McPherson and Janice Mason; four grandchildren; and three great-grandchildren.

A private family service will be conducted, and interment was in Midland Cemetery.

**FREDERICK, Juanita (Carpenter)**, age 94; born Jan. 16, 1922, in Mansfield, Ohio; died April 30, 2016, in Clinton, Ill. She was a member of the Burlington (Mich.) Church.

Survivors include her son, Philip; daughter, Sylvia Fraley; sisters, Ilene Fager and Eloise Lehman; six grandchildren; nine great-grandchildren; and three great-great-grandchildren.

Celebration of Life services were conducted by Peter Iwankiw, and interment was in Burlington Cemetery.

**HOLLAND, Bernard**, age 90; born May 3, 1926, in Vincennes, Ind.; died May 27,

2016, in Willmar, Minn. He was a member of the Kokomo (Ind.) Church.

Survivors include his sons, Donald and John; daughter, Sharon McCloud; brothers, Ronald, Marion and Adam; sisters, Marilyn Benner and Hazel Brewer; nine grandchildren; and nine great-grandchildren.

Memorial services were conducted, and interment was in Spicer (Minn.) City Cemetery.

**HOLMAN, Ona F. (Hamilton)**, age 96; born March 26, 1919, in Murraysville, W.Va.; died June 3, 2015, in Hastings, Mich. She was a member of the Hastings Church.

Survivors include her sons, Paul E. and Gary R.; three grandchildren; and nine great-grandchildren.

Funeral services were conducted by Jeff Dowell, and interment was in Riverside Cemetery, Hastings.

**JOHNSON, Tammy L. (Papendick)**, age 52; born April 13, 1964, in Buchanan, Mich.; died May 5, 2016, in Grand Rapids, Mich. She was a member of the Grand Rapids Central Church.

Survivors include her son, Scott; daughter, Erica Johnson; brothers, Bruce, Mike, Terry, Rick; and sisters, Julie Swett, Judy Johnson, Susan Carrion and Sherrie Barker.

Memorial services were conducted by Bob Stewart, with private inurnment, Grand Rapids.

**LAUSTEN, George H.**, age 106; born Dec. 28, 1909, in Oswego, Kan.; died April 6, 2016, in Knox, Ind. He was a member of the Knox Church.

Survivors include his daughter, Georgia Schellas; and two grandchildren.

Celebration of Life services were conducted by Ernie Peckham, and interment was in Round Lake Cemetery, Knox.

**LAVENDER, Mabel I. (Winslow) Lipkey**, age 101; born Nov. 14, 1913, in Hastings, Mich.; died June 28, 2015, in Hastings. She was a member of the Hastings Church.

Survivors include her daughter, Mary Alice (Lipkey) Van Der Molen; sisters, Hazel Dell and Ethel Farley; one grandchild; and one great-grandchild.

Funeral services were conducted by Jeff Dowell, and interment was in Hastings Township Cemetery.

**LECHLEITNER, Ruth (Zaleha)**, age 102; born Dec. 13, 1913, in Bridgeport, Conn.; died Feb. 22, 2016, in Hastings, Mich. She was a member of the Hastings Church.

Survivors include her son, Tom E.; daughters, Nancy A. Lechleitner, Judy K. Lechleitner and Shirley J. Bergstrom Bennett; brothers, Thomas and John Zaleha; half-brothers, Daniel, Joseph, Paul and Samuel Zaleha; sister, Ann Willison; half-sisters Esther Timura and Elizabeth Murphy Wylie; six grandchildren; and 11 great-grandchildren.

Funeral services were conducted by Jeff Dowell, and interment was in Cedar Creek Cemetery, Delton, Mich.

**PYLES, Sylvia K. (Martin)**, age 88; born Dec. 31, 1927, in Deford, Mich.; died May 2, 2016, in Pontiac, Mich. She was a member of the Waterford Riverside Church, Waterford, Mich.

Survivors include her husband, Dwayne Pyles; son, William Wilcox; stepson, Steven Pyles; daughters, Karen (Wilcox) Mosso and Cheryl (Wilcox) Boyd; stepdaughters, Sandra L. (Pyles) Grignon and Lisa (Pyles) Miller; sister, Julia McPherson; 11 grandchildren; and 11 great-grandchildren.

Funeral services were conducted by John Hood, and interment was in Crescent Hills Cemetery, Waterford.

**STEFFEN, Joseph C.**, age 63; born Jan. 12, 1953, in Jasper, Ind.; died April 5, 2016, in Jasper. He was a member of the Huntington (Ind.) Church.

Survivors include his wife, Jan (Padgett); sons, Derek and Ryan; daughter, Keisha Creager; brother, Lenny; sisters, Mary Jane Klee and Juliana Nordhoff; and six grandchildren.

Funeral services were conducted by Brian Wilson, and interment was in Shiloh Cemetery, Jasper.

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## LOVE IS THE FUEL

BY GARY BURNS

You might say I'm an odd ball. I can't relate to many of my peers who are critical and lack an appreciation for "Grandma Ellen." You see, Ellen White's granddaughter, Grace Jacques, was my homeroom teacher when I was in the fifth grade at Loma Linda Elementary School. My picture of Ellen was portrayed through a loving granddaughter's eyes. She often would tell us stories from Elmshaven, in Anguin, California, where she, her parents and grandma had moved in 1900 after returning from Australia where Grace was born.

We had just moved away from my grandma and granddad in College Place, Washington, and my heart longed to be with them. Sometimes my eyes would water when I saw the sign on the freeway that read, "15 North," knowing that was the way "home."

Through the stories that Grace shared with us each day, I learned that Ellen was a lot like my own

grandma — in fact, I saw her in that way — like we, too, were family. I discovered that she loved children and they loved her. Hers was the favorite yard in which to play because the children felt loved and safe, and because the elderly grandma was just a fun person with the neighborhood children.

But most of all, I learned about her love for Jesus. I mean she really loved Jesus — with a longing that one cannot begin to describe. I want that experience of a deepening love for Jesus and an overwhelming longing to live in his presence. That is the fuel that drives mission. "The soul that is imbued with the love of Jesus will never lose interest for perishing souls" (*The Youth's Instructor*, August 9, 1894).

# My Gift from “Grandma Ellen”

BY JUSTIN TOROSSIAN

**M**y cousins and I share many happy childhood memories. Growing up around Elmshaven, my great-great-grandmother Ellen White’s last home, we picked berries in the garden, rode each other around in the back of the giant tricycle, and joined visitors for their tour of “the big house.” But if you’d asked me as a child, it was the house next door to Grandma and Grandpa’s — the home where they’d give tours, in between grandchildren’s piano lessons or gardening. For me, Elmshaven was simply synonymous with family. It wasn’t until at least a decade later that I’d experience a paradigm shift in regards to family and faith.

I was 17, and after a nearby Amazing Facts prophecy seminar, my parents and I had experienced personal revival (*yes, descendants of prophets can become lukewarm too!*). We became excited again about being part of this movement of destiny, raised up by God to prepare the world for Jesus’ soon return.

While on the grounds to visit my grandparents, I decided it was time to visit Elmshaven where I had not been for four years. Not a soul was there and I had it all to myself. As I entered through the back door and slowly made my way through the home, it was different than ever before. Each room seemed filled with an atmosphere of peace. A sense of wonder and admiration for God filled my heart to realize that through the pen and voice of the humble woman who had lived here God had chosen to guide and direct his end-time church. Nothing about the home had changed — but I had. I’d now seen the biblical basis of every tenet of Seventh-day Adventist teaching — the prophetic gift included. I’d examined and found Ellen White to pass all the Bible’s tests of a prophet with flying colors. I’d now heard the voice of Jesus *to me personally* through messages

penned by her hand. On this, and on every point in both mind and heart, the faith of my family had fully become my own.

The true foundation of our faith is not that our beliefs are embraced by our family or friends. It is not that they are accepted by the majority or persuasively presented. The only true foundation for our faith is the Word of God (see John 17:17). He *instructs* us to *test all things* and *invites* us to *taste and see* for ourselves. Let’s not be satisfied with a partial belief or a secondhand experience.

Whether it’s the prophetic gift or the truth about death, we must personally put each of our beliefs to the test of God’s Word. Only then will our faith become *our* faith — a living faith. And when it does, we’ll each be able to turn to those who have brought us to Christ and say, *Now we believe, not because of what you said, but because we ourselves have heard Him* (John 4:42, NKJV).

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Justin Torossian graduated from the Theological Seminary at Andrews University in May and now serves as a pastor in the Central California Conference.

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Complete story available at [www.lakeunion.org](http://www.lakeunion.org)



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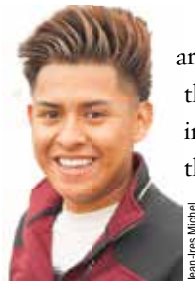
**Contributors:** Writer guidelines are available online at <http://herald.lakeunion.org>.

Indexed in the Seventh-day Adventist Periodical Index

# A Warranted Arrest

BY FELECIA DATUS

A long period of running his own life and ignoring his family led Oscar Mazaba into more trouble than he could handle. After a shoplifting incident, Oscar, then 15, was arrested, receiving a hefty fine and ordered to do community service. The experience jolted him to a spiritual awakening.



Debbie Michel

Oscar Mazaba

Born and raised in Wisconsin, the teen's life had revolved around negative influences. His family, which had been away from the church for some time, had returned to seek after God and implored Oscar to join them. However, Oscar was not moved by their choice. "Soccer was my life," he remembers. "I loved soccer and the games were on Saturdays, and I was not going to give that up." In addition to sports, parties and friends had a greater hold on the teen than his desire for God.

During this time of turmoil, an aunt lovingly shared Romans 8:28, which taught the young man that *everything works together for the good*. Oscar now acknowledges that everything, including his arrest, truly did come together to bring about a positive turn in his life.

During last summer's General Conference Session, Oscar participated in a youth-led initiative called Impact San Antonio and says it was there he experienced true conversion. He came in contact with youth from around the world who were completely sold out to Jesus. "It was such a heavenly atmosphere and I fell in love with Jesus," he says. He came to realize that nothing else compared to living for Christ and telling others of the Savior's love.

Presently, Oscar puts his faith into action by serving as a youth leader at the Hispanic Central Seventh-day Adventist Church in Milwaukee. The 19-year-old assists with the youth ministry, Jovenes Adventistas Hispanos de Wisconsin (JAHWI), helping to organize services and, periodically, preaching. In addition to this, he serves as photographer, capturing their events for archival use.

In the future, Oscar hopes to pursue a career serving God in the field of physical education or pastoral ministry. Despite facing daily challenges as a young man, he strives to know his Master better and to leave a positive mark on those around him.

Felecia Datus is an Andrews University graduate student.

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