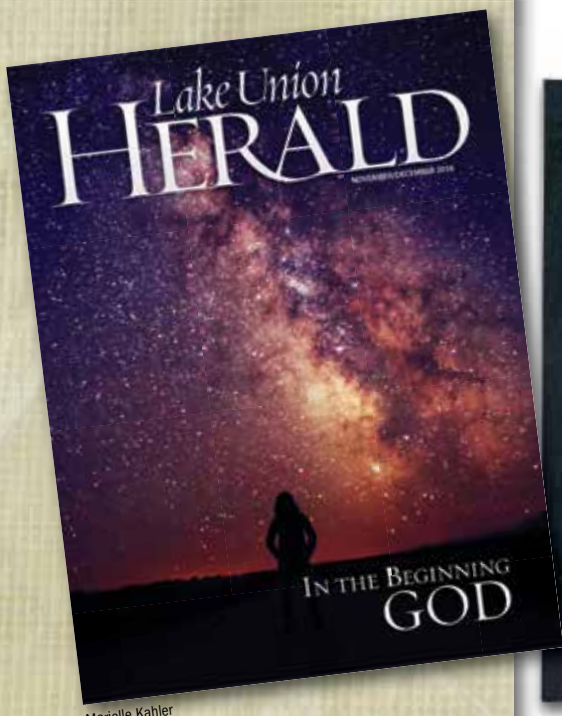


A person's silhouette is centered at the bottom of the frame, looking up at a vast night sky filled with stars. The Milky Way galaxy is prominently featured, stretching diagonally across the sky from the bottom left towards the top right. The colors of the galaxy range from deep reds and oranges to bright yellows and whites. The background is a dark, starry expanse.

Lake Union
HERALD

NOVEMBER/DECEMBER 2016

IN THE BEGINNING
GOD



Marielle Kahler



In every issue...

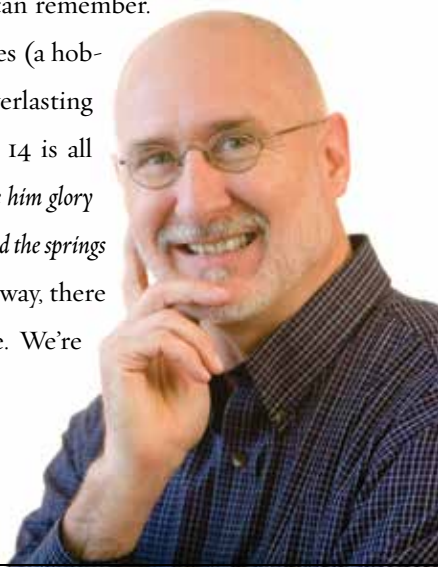
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In this issue...

Creation always has been a favorite and fascinating theme for me. I love to be out in nature, have a deep connection with animals, appreciate solitude and beauty, and have been a star-gazer as long as I can remember.

For those of you who love diagramming sentences (a hobby of mine), the subject and predicate of the everlasting gospel message of the first angel of Revelation 14 is all about worshipping our Creator. *Fear God, and give him glory . . . Worship him who made the heavens, the earth, the sea and the springs of water* (Revelation 14:7 NKJV). Oh, and by the way, there is an urgency in this everlasting gospel message. We're living in the judgment hour!

 Gary Burns, Editor



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Opposing Forces

Things are quite different today than even five years ago. Worldwide strife continues to escalate, moral norms deteriorate, the polarization of our country continues to accelerate, even within our church. The hostility between ideologies is intense and things just seem different — but not for the better.

Last year, a friend who has a deep passion to keep our church centered on Christ and our message gave me a paper written by a former Adventist. While the observations were very instructive about mindsets in our culture, I feel the conclusion of the paper was very wrong. The author recognized the strong focus in the Seventh-day Adventist Church — and much of Christianity — to stay true to Scripture. That conviction leads us to give time and energy to define our hermeneutics, the rules for interpretation in the study of Scripture.

The article cited the cultural/societal change and compared it to two great forces which are relentlessly pushing into and against each other, creating great pressures in our society. The first force is consistent with the view shared by Seventh-day Adventists and much of the Evangelical community that the Word of God is authoritative truth, that the revelation of God to man through inspired Scripture is the guiding authority for our lives and reveals the only path to salvation.

But the other cultural force is the popular view that truth is primarily derived through experience and discovery; Scripture is just one component and subject to scientific investigation. Science, then, is a greater source of truth, yet added to science is the rather subjective idea that each person's perspective, seen through his or her life experience is truth for them. It's really nothing new. During the formative years of my generation, we called it existentialism — my existence determines reality. My experience determines what is good and bad, right and wrong.

A popular term today is emerging church, a postmodern, religious-based approach that emphasizes experience and minimizes tradition. Someone once said, "Drivers who are slower than you are idiots while those driving faster than you are maniacs," illustrating the belief that my point of view, my experience, is the standard by which to judge others and define truth. This cultural force, this philosophical mindset, takes the free choice that God gives each of us and then stretches that reality to say that what I conclude for myself is valid truth, mirroring the thought process of Lucifer popularized by Frank Sinatra's 1970 Grammy Award-winning release of, "I Did It My Way," a prime example and description of the self-centered core of the sin problem.

My take on the author's conclusion is that since society has moved into the concept and practice of truth by experience and discovery, we as a church should simply roll over and accept this as reality instead of error. In short, give up on biblical truth! In essence, he is saying, "Don't trust God; trust self. Put your experience — what you see, what you know — above what God has spoken. Whatever seems right in your eyes is the thing to do."

Did a familiar text just come to mind? *There is a way that seems right to a man, but its end is the way of death* (Proverbs 14:12 NKJV).

I encourage us to spend more personal time in God's Word, to come to the Word with the heart of David: *Show me your ways, Lord, teach me your paths. Guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long* (Psalm 25:4, 5 NIV).



The Case for Creation

BY RICHARD AGUILERA

I've been asked several times, "Why do you spend so much time and effort teaching Creationism?" It's a valid question. After all, I do go around the world doing seminars and events on this topic which target kids (and adults) using fun, creative methods. Last year we released a video series called "The Creation Case" that also deals with the topic and targets kids. A large portion of our One Mustard Seed ministry is dedicated to teaching on this topic.

It's actually a simple reason: Creation is foundational to the Christian belief. If you think about it, the entire gospel message starts at Creation. As you know, sometime after Creation, Adam and Eve fell to sin. The reason Jesus came and died on the cross was to offer us salvation from that original sin. The reason we await his Second Coming is so that we can be recreated and reunited with our Creator. The entire gospel message would be pointless without Creation.



Richard Aguilera

Have you ever watched one of these videos on YouTube where they demolish a building in a couple of seconds? Where do you think they detonate the explosives, on the roof or at the foundation? It makes total sense if the enemy wanted to destroy God's people and lead them away from him, that his attack would be focused on the foundation of the entire belief system.

Some schools of thought within Christianity are willing to compromise on Creation by accepting concepts of "theistic evolution" which propose God "guided" evolution over millions of years. This idea may appear

to help alleviate the tension between Creation and evolution, but this concept would imply that there were millions of years of death, disease and destruction before Adam and Eve came on the scene. The Bible clearly lays out the historic timeline by saying that sin in the Garden came first, and then death came second as the result. Simply put, theistic evolution is not compatible with the Bible at all.

Going back to the illustration of the building getting demolished, the easiest way to bring the building down would be to take out the least protected, most vulnerable support columns. The enemy would be very strategic doing the same thing by attacking our young people on the foundational issue of Creation. If he could find a way to create doubt about the Creation account in their minds, it would make sense to believe that, after time, that believer would collapse.

Could this be why we see the widespread teaching of evolution in public schools? Have you noticed how many movies, TV shows, books, toys and video games teach concepts of "millions of years" and evolution and



Aguilera presented at the Lake Union camporee in September.

ape-men? Have you ever read some of these hostile attacks on various forums about how only an idiot would believe in God? I see these things every week. If you chip away long enough, our kids will eventually spiritually collapse, which may be the catalyst for why so many are leaving the church once they leave the home. I believe the evidence clearly shows that, little by little, the enemy is quietly attacking our young people on the foundational issue of Creation.

I've spent some time analyzing the enemy's attack patterns and noticed that, while the enemy is attacking our young people from all directions with subtle teachings, the quality of the attack is not great. I say this because the evidence in favor of evolution has major problems.

Right from the start, to believe that an entire universe simply created itself out of nothing, all by itself, is hard to believe and completely unscientific. The logical explanation is that something or someone must have guided the process since, scientifically speaking, never has science observed or proved that things can come into existence by itself. I'm talking about the creation of fundamental things such as space, matter, energy and time.

The formation of life is another huge challenge. It is taught that the incredibly complex and the highly organized existence of life started by itself "naturally." Scientists have spent decades and millions of dollars trying to recreate how non-living chemicals could be combined to create life in a lab. Every effort has been a failure which only confirms the law of biogenesis; life always comes from other life. Let's pretend for a moment that someday someone manages to create a basic building block of life in a lab — the only thing that would prove is that it took a massive amount of knowledge and intelligence to do it, which brings us back to the point that it could never happen naturally and that an intelligent being was involved.

The problems evolutionists have to answer to are actually mind boggling. Besides no evidence to show a mechanism that would create the primordial soup of life, how could an unguided chemical process ever result in a profoundly complex genetic code? If we stand around long enough, do we really think a 747 jumbo jet can create itself?

Also, if over time a basic living soup could turn into a complex creature, the addition of complex genetic information should be easily observed throughout nature, yet the addition of genetic information in any living thing has never been observed, only the shuffling of existing genetics can be seen.

Then we have the abrupt appearance of species in the fossil record which completely goes against the idea of Darwinian evolution. Even Darwin himself was perplexed on why the geologic column lacked evidence. He stated in *Origins of Species* that "geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory."¹

The enemy is using a simple strategy of smoke and mirrors to confuse and disorient our young people, as well as adults. We should not be surprised that he would focus his attack on the young on the foundational issue of Creation. This only strengthens my resolve to continue helping young and old to be prepared for the enemy's attacks on all faith-buster issues. In this battle, we must recognize that our kids are actually on the frontline of the battlefield which means we need to work together to build their faith in God the Creator.

Richard Aguilera lives in Buchanan, Michigan, with his wife and two boys.

¹ Charles Darwin, *The Origin of Species* (1859), p. 292 (reprint, London: Penguin Group, 1985).



Look for the Helpers

BY SUSAN E. MURRAY

Beginning with his first PBS broadcast in 1968, Fred Rogers taught grownups and children alike many important life lessons. I had the privilege of meeting Fred (affectionately known as “Mr. Rogers” by his viewers) in person at a conference some years ago. There he recalled that when he was a child and saw scary things on the news, his mother would say, “Look for the helpers. You will always find people who are helping.” To be observant, to be hopeful and optimistic, to find the calm in the storm — these are life skills his mother taught him. He also learned he could be a helper!

Research verifies what we know from life experience. Hopeful kids aren’t passive bystanders! Some children are born with more easy temperaments — and these children have a higher probability of growing up hopeful, but parents really impact the ways they think about themselves and the world. If parents can give any gift to their kids, it should be hope.



Providing children opportunities and allowing them to make a difference is also a strong component of helping children to be hopeful, and offers countless opportunities for building awareness of their surroundings. Even enlisting a child at home for help rather than just chores can convey that you see your child

as a valuable family member, rather than just a kid doing work for an allowance or because he was told to.

Parents often struggle with how much to say and how to say it when explaining difficult and scary news. “Put tragedies in context. Tell your child that despite horrible events, some things remain sacred and can’t be destroyed, such as your love and caring for each other and your faith in God,” suggests Kenneth Pargament, whose research focuses on the role of religion in times of trauma.

When children believe the world will be a better place because they are in it, they are hopeful, confident and productive. They are then free to serve a living God. Being part of a helping community also gives us opportunity to show them that, in the world, there are more good people and kind acts than bad people and evil deeds.

Specific, developmentally-appropriate conversations need to take place throughout the years as children grow up. Seek out everyday situations to build your children’s hope and awareness levels. Listening to the wind, the leaves rustling in the breeze, the songs of birds, even the flow of traffic attune young children to their environment. Alerting children to the effects of temperature and the sun and helping them understand how their body works to insulate itself are also confidence boosters. Certainly, these are also powerful ways to recognize a creative, creator God.

We do live in a world of sin and Satan terrorizes people, but God does not want that for us. He does not desire for us to live in a spirit of fear. His desire for us and our children is to live in His light and to light the way for others with a spirit of optimism and hope. And He gives us helpers along the way!

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

**Food, family, friends
and faith combine for
a healthy celebration**



A Time of Celebration

**Mango makes
for a healthy
holiday dish**

BY WINSTON J. CRAIG

It has been said that how we eat is just as important as what we eat. Year-end holiday celebrations usually create a collage of joyful experiences that feed and nurture us. Eating with your family and special friends, enjoying your favorite foods, and expressing thankfulness to God for his goodness, combine to provide an environment that enriches our lives and empowers us for the year ahead.

We were not meant to eat alone. Eating was meant to be a time of joy and pleasure. Mealtimes are a time for family bonding, a time of sharing stories and cultural values. In the holiday season, we can be more relaxed and have more time for family conversations and reflections on times past. It is noted that children who regularly eat meals with their families have healthier eating patterns, are less likely to be overweight, and less likely to do poorly academically.

At the year-end holiday season, there are important family rituals when special foods and treats are eaten. These special foods are often high in calories and sugar. Since we consume about 1,100 meals per year, to enjoy these celebratory foods at the year-end once or twice is not going to harm us. However, when the occasional indulgence becomes the norm, then there are issues of weight gain and the urgent need for increased fitness programming.

One can add color to the festive occasion by adding some colorful tropical fruits (such as papaya, pineapple and mango), pomegranates and dried fruits to the menu. These provide a healthful dessert which has a natural sweetness as well as a number of vitamins. Mangos are rich in vitamin C and contain a modest level of fiber, folic acid and various carotenoids, which accounts for the yellow-orange-colored flesh of the fruit.

Mango contains a number of bioactive polyphenolics, including mangiferin. This unique antioxidant has

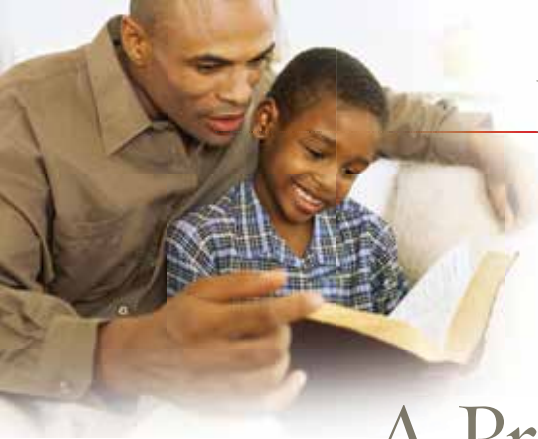


anti-inflammatory properties and inhibits cancer cell growth by inducing apoptosis, the programmed death of cancer cells. Mangiferin regulates transcription factors and inhibits certain key inflammatory pathways that contributes to its anticancer potential. Preliminary studies show that the polyphenols in mango can suppress the growth of breast and prostate cancer cells. The reported anti-diabetic activity of mangiferin results from its ability to increase insulin sensitivity and improve the utilization of glucose.

The USA is a major importer of mango, mostly from Mexico. If picked too early, they lack the color and flavor characteristic of a homegrown mango. When choosing a mango, choose one that emits a sweet aroma to ensure that the rich, creamy, bright-orange flesh has a sweet taste. Terpenoids and lactones provide the subtle flavors to the various mango varieties. Mangos are commercially available either fresh, dried, frozen or canned. Mango can be used to make smoothies, sorbets and jams.

Mango salsa can make an excellent side dish to your holiday entrée. It can be prepared by mixing diced mango with chopped green and red bell peppers, crushed garlic and onions, a little olive oil and some freshly squeezed lime juice. Adding chopped cilantro provides some zest to the salsa. Celebrate with a mango dish!

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

A Principle to Maintain

BY ELLEN WHITE

We live in troubled times, yet not without warning nor hope. Today is the day to fortify our faith and make every effort to grant Christ our full consent to be transformed into his likeness by the power of his Spirit. Our faith will be challenged and our liberties of conscience will be threatened, yet through the power and transforming grace of Christ we can stand, unflinching, in the security and power of God's Word. —The Editors

“**T**he principle for which the disciples stood so fearlessly when, in answer to the command not to speak any more in the name of Jesus, they declared, ‘Whether it be right in the sight of God to hearken unto you more than unto God, judge ye,’ is the same that the adherents of the gospel struggled to maintain in the days of the Reformation. When in 1529 the German princes assembled at the Diet of Spires, there was presented the emperor’s decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. It seemed that the hope of the world was about to be crushed out. Would the princes accept the decree? Should the light of the gospel be shut out from the multitudes still in darkness? Mighty issues for the world were at stake. Those who had accepted the reformed faith met together, and their unanimous decision was, ‘Let us reject this decree. In matters of conscience the majority has no power.’ —Merle d’Aubigne, *History of the Reformation*, b. 13, ch. 5.

This principle we in our day are firmly to maintain. The banner of truth and religious liberty held aloft by the founders of the gospel church and by God’s witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive this word as supreme authority. We are to recognize human government as an ordinance of divine

appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God’s word must be recognized as above all human legislation. *Thus saith the Lord* is not to be set aside for a ‘Thus saith the church’ or a ‘Thus saith the state.’ The crown of Christ is to be lifted above the diadems of earthly potentates.” (*Acts of the Apostles*, “At the Temple Gate,” p. 68).

Ellen White was co-founder of the Seventh-day Adventist Church.

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

- *What transformed the cowardly disciples who abandoned Christ at the cross, to bold unflinching martyrs?*
- *What does our current situation look like from God’s perspective? How does Scripture inform us?*
- *What do you do with the statement: “In matters of conscience, the majority has now power?”*
- *Do we see obedience to human government as a sacred duty within its legitimate sphere?*
- *How do you, or how should you, respond to “Thus saith the church?”*

—The Editors.

Joy of Thanksgiving

BY ALVIN J. VANDERGRIEND

We pray . . . that you may live a life worthy of the Lord and may please him in every way: . . . joyfully giving thanks to the Father (Colossians 1:10–12).

It is a joy to give thanks to God. In Paul's way of thinking, joy and thanksgiving come together. His prayer for the Colossian Christians is that they be able to *joyfully give thanks to the Father*. In another letter, he urges all believers to *be joyful always; pray continually; give thanks in all circumstances* (1 Thessalonians 5:16–18 NIV).

Thanksgiving is a heartfelt response to what God gives. When we praise him, we respond to who God is; we see his face. When we give thanks, we see God's open hand and respond with joyful hearts to his generosity.

Thanksgiving naturally gives rise to joy. It causes us to be conscious of God and what he has done. God is so good and has done so much for us that the thought of his good gifts produces joy.

Joy, on the other hand, can give rise to thanksgiving. David celebrates the joy of a divine healing with a commitment to continuous thanksgiving: *You turned my wailing into dancing; you removed my sackcloth and clothed me with joy, that my heart may sing to you and not be silent. O Lord my God, I will give you thanks forever* (Psalm 30:11–12 NIV).

The Scriptures suggest a number of practical ways to increase thanksgiving. First, they teach us to give thanks for the people through whom God has blessed our lives. Paul's example is very compelling. Eight times in his letters he gives thanks for those to whom he is writing. He says to the Thessalonians, *We always thank God for all of you, mentioning you in our prayers* (1 Thessalonians 1:2). Think of the people whom God has used to touch your life for good — parents, grandparents, children, relatives, friends, teachers, neighbors or coworkers, and give thanks for them.

Second, be aware of and give thanks for spiritual blessings. We tend to be so consumed by things that we almost forget the spiritual blessings that literally

fill our lives — new birth, faith, grace, mercy, love, joy, peace, hope, wisdom, strength, guidance, knowledge, prayer, worship and the like. All of these things come from God who has given us *everything we need for life and godliness* (2 Peter 1:3 NIV). If we regularly thank God for spiritual blessings, we will never lack a reason for giving thanks.

Third, give thanks for blessings of the past. One reason God has given us memory is so that we can recall past blessings. Psalm 105, for example, includes more than 40 verses recalling how God blessed his people from the time they left Egypt until they entered the Promised Land. Verses 1 and 3 set the stage with these words: *Give thanks to the Lord . . . let the hearts of those who seek the Lord rejoice*. I have found that giving thanks for past blessings always brings great joy to my heart.

Fourth, make thankful prayer a lifestyle, like Paul's. *Always [give] thanks to God the Father for everything* (Ephesians 5:20 NIV). God's good gifts come as a constant flow — life, breath, health, friends, family, food, protection, Christ, the Holy Spirit, salvation and a thousand things more. If we recognize these as gifts of God's love, it will be natural for us to give thanks for everything and experience the joy of thanksgiving.

Alvin J. VanderGriend is co-founder of the Denominational Prayer Leader's 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.

Holy Boldness

BY MARGE VANDE HEI WITH LAKE UNION HERALD STAFF

When Marge Vande Hei was employed as a nurse, she always thought she was too busy and could never give Bible studies. When she retired, she had nothing but time. With the encouragement of her pastor, Bill Ochs, she enrolled in the Lay Minister program offered by her conference. “I was terrified!” she remembered. “I never would be able to do what these godly people were doing!” When she learned one of the requirements of the course was to hold a ShareHim evangelistic program, she hit a brick wall. “ShareHim is a wonderful tool but not for me. I thought it was all over and I would have to drop out,” she surmised.

At her pastor’s suggestion, she looked through the Chuck Kohley Bible study DVDs and immediately knew she could work with them. But how? How could she use this program and still meet her program requirements? So she prayed.

Then, like a tap on the shoulder, the idea came to Marge. *Put a sign in the yard.* She called a realtor friend and asked for a “For Sale” sign frame with a flyer compartment and he found one. She proceeded to make the sign and flyer, announcing that free Bible studies would begin in March and that attendees would receive a free *King James Bible*.

The day arrived and, to her surprise, two ladies came. They looked at the 30-minute video and then discussed it by way of a worksheet. Marge also made up more handouts of Bible verses, historical figures, and anything else she thought would enhance their experience.

Marge couldn’t believe the response. “It was a hit!” she said. One of the women was so happy to have found a way to “open the Bible” and began reading it daily. She later told Marge, “Since coming to these studies, my husband and I have discussed the Bible more than all the other 40 years of our marriage.”

Both Bible study attendees embraced the Sabbath and



Marge, center, put out a sign inviting neighbors to her bible class and two neighbors attended.

state of the dead, and were excited about the Second Coming. “There wasn’t anything these ladies didn’t agree with,” said Marge. However, they did not want to be baptized into the Adventist church and that was fine with Marge. “My job was done. I planted the seeds and the Holy Spirit will do the rest.”

This past summer, while pruning her bushes, a woman stopped while walking her dog and asked Marge, “Aren’t you the woman who had a Bible study going on last year?” Marge’s heart skipped a beat, and found herself replying, “Yes, I was the one, and I plan on doing it again.” The woman smiled and said she does Bible studies as well. She went on to tell Marge she thought it was so cool that Marge had put a sign in her front yard.

The verse, *I can do all things through Christ who strengthens me* (Philippians 4:13 NKJV), means more to Marge than ever before. “I’ve always thought of myself as a good follower but never a leader. However, these past two years has proven that God can make me a leader. I feel so much more bold and willing to do His work.”

Marge Vande Hei is a retired nurse and 2015 graduate of the Lay Minister Certification program. She and her husband, Chris, have three grown children. To learn more about the Lay Minister program, contact the Personal Ministries Department of the Wisconsin Conference office.



¿Se debe votar?

POR CARMELO MERCADO

Cada persona ejerce una influencia en la sociedad. En nuestro favorecido país, cada votante tiene voz para determinar qué leyes regirán la nación. ¿No deben esa influencia y ese voto ser echados del lado de la temperancia y de la virtud? (Obreros evangélicos, p. 401)

Al comparar la realidad política de otras naciones con la de este país, el hecho de poder votar es un verdadero privilegio. La primera vez que yo participé en una elección presidencial fue en el año 1972. Era un momento en que había mucha discusión y protestas acerca de la guerra en Vietnam. A pesar de que no fue elegido el candidato por quien voté me sentí muy privilegiado de poder participar por primera vez en el proceso democrático.

Las elecciones de este año se presenta como las más controversiales en mucho tiempo. Por lo que se ve en los medios sociales y en las encuestas, muchas personas se sienten incómodas con ambos candidatos, a tal punto que algunos dicen que no van a votar en esta elección. Al entrar a este mes en que se llevarán a cabo las elecciones, pienso que sería apropiado dar un breve resumen de la posición que toma la Iglesia Adventista en este terreno.

Antes de que se organizara la Iglesia Adventista, los pioneros no veían apropiado votar porque pensaban que vivían en el tiempo del fin. Creían que uno debía dedicar todo su esfuerzo en la preparación para la pronta venida de Jesús. En las elecciones del año 1860 hubo mucha discusión y confusión ya que había cuatro candidatos que se postulaban para la presidencia. Para dar orientación a los miembros de iglesia, Jaime White aconsejó no participar en el espíritu partidista, pero que el votar o no era un asunto de consciencia.

Luego, en el congreso de la Asociación General del año 1865 la Iglesia Adventista tomó la siguiente posición oficial sobre este asunto:

“VOTADO que, a juicio nuestro, el hecho de votar cuando se ejerce el voto a favor de la justicia, la humanidad y lo bueno es en sí apropiado, sin culpa, y a veces puede ser sumamente apropiado; pero si un voto fortalece crímenes

como la intemperancia, la insurrección y la esclavitud, a la vista del cielo se lo considera como altamente criminal. Pero nos opondríamos a toda participación con espíritu de conflicto partidista” (*Review & Herald*, 23 de mayo de 1865).

Noten que se acordó que sí era apropiado votar en las elecciones, pero se aconsejó que los miembros de iglesia no participaran de un espíritu partidista. Recomendaron, además, que al votar se tuviera en cuenta los problemas sociales que en ese tiempo eran preocupantes para la iglesia.

¿Se debe votar? La Iglesia Adventista no toma una posición contraria a votar. ¿Cómo se debe votar? El voto es una decisión individual y personal. Nadie tiene derecho de juzgar al que vota. Lo que sí se nos pide es que no entremos en un espíritu partidista sino que consideremos las posiciones expuestas por los candidatos y que mantengamos entre nosotros un espíritu de amor y unidad. Mi consejo es que pongamos nuestra fe en un Dios que “controla el curso de los sucesos del mundo; quita reyes y pone otros reyes. Da sabiduría a los sabios y conocimiento a los estudiosos” (Daniel 2:21, *Nueva Traducción Viviente*).

Carmelo Mercado es el vicepresidente de la Unión del Lago.



Coming Home

BY DEBBIE MICHEL

When Barb and Max Davis retired from their Florida jobs some years ago, the last thing on their mind was moving back to the cold, harsh Midwest winters. Their plan was to enjoy the radiant sunshine, and in the summers visit their five adult children in central Indiana. But, on these visits, their children kept suggesting that they stay. Eventually, Barb warmed to the idea and, then, Max, too. Settling in Anderson where he had grown up and attended nearby Indiana Academy might actually not be so bad, thought Max.

As they began looking for a home, they came across one they liked. It turns out it had been on the market for two years. Within a few weeks, they closed on the home, returned to Florida to pack their belongings and put their Florida home up for sale. A week later, the Florida home sold for just about what they paid for their new house. They took this as a sign that they were meant to move.

At this point, religion wasn't foremost on their minds; they hadn't attended a church service in 30 years. The closest that Max, 74, had come to anything spiritual was the historical club where he would regularly gather with a group that dressed in traditional clothes, staying in tents without water and electricity.

When his father died, it was the same group of friends who rallied around him, sitting outdoors in a "sacred circle" and praying. "I felt close to God, spending time in nature," he said.

Not long after they moved into their new Indiana home, they befriended an elderly couple next door. When



Max and Barb Davis at the Anderson Church, Indiana

the 80-year-old wife fell and broke her arm, it was Barb who offered to accompany her to church.

As Barb sat in the pews, she was reminded of her early years, growing up and attending church, and missed being part of a spiritual community. After all, God had been good to her. Among many things, the 67-year-old recounted, "We've been blessed with our home that was provided for us, blessed with a lot of good friends and wonderful children."

She eventually joined the choir and began telling her husband he

needed to attend, too. Max responded, "If we go to church, we're going to the right church." And he didn't stop there, adding, "We're going to pay tithe."

Last fall, three weeks after Barb had begun attending a church with her neighbor, the couple walked into the Anderson Church. For Max, it was an emotional homecoming. "I met lots of people I had known from school and they greeted me warmly, hugging and welcoming me." Barb cried tears of joy, knowing that her husband was once again attending church, right by her side.



Max, who had left the Adventist faith 30 years ago, returned and was baptized with his wife, Barb.

Photos by Lee Whitman

The couple learned about the upcoming evangelism series, “Unlock Revelation” held last spring, and attended faithfully.

“Lots [of information] came out during that series that I didn’t know,” remarked Barb, a retired nurse. One of the things was, “I didn’t know that when people die they don’t go to hell.”

At the meetings, conducted by Lee Whitman, pastor of Anderson, along with several elders, she felt the Holy Spirit speaking directly to her. Before the series ended, Barb told her husband, “I want to get baptized and I want to go to heaven.”

Max, a retired civil servant, also had his own conversion experience and decided to re-dedicate his life to Christ.

On June 4, the couple was baptized together by Lee Whitman while their children watched from the sidelines. “It was wonderful,” said Barb. “I felt all my sins were gone and I could start my life all over again.”

As they enjoy their golden years, they’re making up for lost time. When we caught up with them recently, they were touring the historic Adventist sites in New England. As their pastor remarked, “They’re at peace. They’ve finally come home.”

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

As Barb sat in the pews, she was reminded of her early years growing up and attending church, and missed being part of a spiritual community.

CREATION AND THE CERTAINTY OF THE SECOND COMING

BY E. EDWARD ZINKE

Who are we? Are we the result of a rich prebiotic soup that formed from the concentration of chemicals in lakes and tidal pools? Did we evolve from there to self-replicating nucleic acids, and then to a primitive cell? Was our proud ancestry carried on by natural selection from the primitive cell, through primitive life forms to the more advanced forms of life, leading to the primates and finally the hominids? Are we here because the basic principle of the survival of the fittest guided our ancestry down to our generation? Are we explained and defined by the theory of evolution?

If so, what does that mean for who we are? Are we here by chance, because a lightning strike and a concentration of chemicals coincided billions of years ago? If that is the case, how should we then live? How should we relate to others? Does the principle of the survival of the fittest provide the foundation of our moral life? And if not, why not, and what would be morality's origin? If we are the culmination of long evolutionary development, does it mean that we depend solely on ourselves for our achievements, and that our mind provides the foundation of our knowledge? Are we therefore autonomous, independent of any force outside of ourselves, and thus the



masters of our own personal universe? What does the future hold for the human race? Can we define salvation and heaven as the continuing progress of the evolutionary process?

And if we are here because of evolutionary process, what does that say for God? Does He exist at all? If He does, who is He? Is He simply a principle we call chance? What kind of influence, if any, does He have on the universe? What role, if any, would He play in history, in our lives? Does He know that we exist? Does He even care? Is He some inanimate great force in the universe, or maybe a mastermind? Is He also a person? If He is a person, how does He relate to us?

Should He exist, did He initiate the first spark of life and then somehow guide the process of evolution (a hypothesis called theistic evolution)? If so, why did it take Him billions of years to bring evolution to the stage of human development? Is His problem one of limited power? Or is it that He really does not care? Why did He use the cruel process of the survival of the fittest to create humanity? Does that mean He is a tyrant? Or is He really a God of love doing the best that He can with His finite power? Perhaps He is a God of power and of love, but just not very smart—a little slow, but making it? And if He is a personal God, a God of love, why did it take Him so many millions and billions of years to get around to telling us about His love? Why did it require so long for Him to express it?

Could it be that God Himself is in a process of evolution? He was first of all a great power and got things going. Then He began to develop a mind, so that He could guide the process of evolution more skillfully. Next He evolved into a personal being, so that now, in the past several thousand years, He has desired to share Himself with His creation. If He is personal, how would we get to know Him so that we could enter a relationship with Him? What implication does theistic evolution have for the way God acts in the world? If God either cannot or does not behave in the way that the Genesis creation account describes, then what does that say for other reports of His activities in the rest of the Bible? Did God bring about a worldwide flood and guide Noah's ark to safety? Did He really bring the children of Israel out of Egypt and through the Red Sea? Did He really come in Jesus Christ to become one among us, to die for our sins, to be resurrected on our behalf, and to ascend into heaven? Will He literally and visibly return to take us home with Himself? Will He create a new heaven and a new earth?

If we have a problem with the miracle of creation, why would we not also question the miracle of the resurrection,

the Second Coming, and the creation of the new earth? And if we struggle with miracles, how do we account for the supposed evolution of the human race from the animal kingdom to our ability to think and make moral decisions? The infusion of mind and morality at some point in the history of evolution would be itself a miracle. Why not therefore accept the miracle of Creation recorded in Genesis?

Evolution, Sin, and Salvation

Suppose God did bring about life on our planet by the process of theistic evolution, developing it through the survival of the fittest from simple life forms to the complexity of a moral and intelligent creature called *Homo sapiens*. What would then be the meaning of sin and salvation? If humanity is in the process of evolutionary development, is sin simply a lack of progress? At what point did we become children of God? What role does Christ play? If we are only in some process of development, we would have no need of a substitute to die for us, since we did not fall from the image of God in the first place. One could hardly call our slow progress sin. Therefore, we do not need a Savior. Is Christ then the peak of evolutionary development? Did He somehow become an example for us in order to speed up our development?

Evolution and the Bible

What would the theory of theistic evolution say for the nature of the Bible? In what sense, if any, would the Bible then be the Word of God? If the Bible is God's Word, and if His Word is the foundation of our life, including our understanding of the world, then on what basis would we reject the Creation account? Maybe the Bible is only the history of the evolution of human spirituality. Individuals and communities shared their religious concepts and passed them on from generation to generation. Spirituality matured through the process of evolution. Finally Jesus Christ Himself became the height of evolutionary spirituality. He is thereby the catalyst for the development of our own spirituality.

As we can see, if we do not accept the biblical account of Creation, we are left with many questions, a few guesses, and no answers. We have only an uncertain identity. It puts the nature and even the existence of God into question. Our future is in limbo.

“Those who question the reliability of the Scripture records have let go their anchor and are left to beat about upon the rocks of infidelity. When they find themselves incapable of measuring the Creator and His works by their

ADVENTISM WILL NOT BE ADVENTISM IF IT ACCEPTS THEISTIC EVOLUTION.

own imperfect knowledge of science, they question the existence of God and attribute infinite power to nature” (*Testimonies for the Church*, vol. 8, p. 258).

The biblical concept of the origin of life and of the history of humanity is completely opposite from the evolutionary concept. The Bible declares that God created life and its habitable environment in six literal consecutive 24-hour days (Gen. 1). Exodus 20:11 and 31:17 confirm creation in six days. God gives the six-day creation as the reason for the fourth commandment. Instead of creating us during a period of billions of years, He *formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being* (Gen. 2:7 NKJV; cf. Mark 10:6).

While the theory of evolution envisions the formation of life during millions and billions of years, the Bible declares that Creation took place by the Word of God. *By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth. . . . For He spoke, and it was done; he commanded, and it stood fast* (Ps. 33:6-9 NKJV; cf. Ps. 148:5, 6; Isa. 45:12). Some try to discount the historicity of Genesis 1-11 by saying that the chapters are not trying to relate what actually happened — they are poetry, not history. Their purpose consists of nothing more than conveying the message that in the beginning, God created. Thus the Bible does not give us the how of Creation, but merely the fact of Creation. However we view the question as to whether or not Genesis 1-11 is historical narrative or poetry really does not alter the outcome, for the Bible often uses poetry to present history. Thus the poetic argument does not really undermine the intended historicity of these chapters.

Scripture Confirms the Historicity of Genesis

In addition, we must allow Scripture to interpret itself. When we look at the whole of Scripture, we find that the Bible — including Christ Himself — took these chapters seriously as history. Paul confirms that *Adam* [not some bit of slime in the water] *was formed first, then Eve* (1 Tim. 2:13 NKJV); cf. Luke 3:38; Rom. 5:14; 1 Cor. 15:22, 45). Christ referred to the creation of the first couple: *Have you not read that He who made them at the beginning made them male and female*

(Matt. 19:4 NKJV). The Savior uses this fact as a ground for morality based upon the design of God: *For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh* (verse 5). Morality rests upon God’s original plan for humanity when He created them in Eden, not upon a theory of survival of the fittest. Also, Christ took seriously the Genesis story of Noah and the Flood: *For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away* (Matt. 24:38, 39; cf. 2 Peter 2:5).

The agent in Creation, according to the Bible, was not evolution driven by the survival of the fittest, but rather God’s Son, Jesus Christ Himself. “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made” (John 1:1-3 NKJV; cf. verse 10). *By him were all things created that are in heaven and that are on earth, visible and invisible. . . . And in Him all things consist* (Col. 1:16, 17 NKJV; cf. 1 Cor. 8:6; Eph. 3:9; Heb. 1:1, 2).

Our concept of Creation also affects our understanding of God and of how we relate to Him. The fact that God is Creator provides the foundation of our respect (Isa. 17:7, 8) and our worship of Him: *For thus says the Lord, who created the heavens, who is God, who formed the earth and made it, who has established it, who did not create it in vain, who formed it to be inhabited: “I am the Lord, and there is no other”* (Isa. 45:18 NKJV). *You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created* (Rev. 4:11 NKJV; cf. Neh. 9:6; Acts 14:15; 1 Cor. 8:6). Creation distinguishes God from other deities (1 Chron. 16:26). In addition, it forms the basis of our relationship with Him, for in the beginning He made us for fellowship (Eph. 3:9). He who first commanded light to beam out of darkness also shines into our hearts the light of the knowledge of God’s glory revealed through Jesus Christ (2 Cor. 4:6). By virtue of His creative power, He is the basis of our own strength (Ps. 121:2; 124:8). Our acceptance of the account of Creation rests upon faith: *By faith we understand that the worlds were framed*

by the word of God, so that the things which are seen were not made of things which are visible (Heb. 11:3 NKJV).

The biblical account of humanity differs greatly from that offered by evolution. We are not sons and daughters of primates, but sons and daughters of God! Adam's genealogy does not trace back to a primitive cell. He was *the son of God* (Luke 3:38 NKJV). *We are not created in the image of some beast, but the image and likeness of God Himself* (Gen. 1:26-28; 5:1, 2 NKJV).

"The conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. These philosophers would make us believe that man, the crowning work of creation, came by slow degrees from the savage state, and that farther back, he was evolved from the race of brutes. They are so intent upon excluding God from the sovereignty of the universe, that they demean man, and defraud him of the dignity of his origin. Nature is exalted above the God of nature; she is idolized, while her Creator is buried up and concealed from sight by science falsely so-called" (Ellen White, *Signs of the Times*, Mar. 20, 1884).

Creation and the Second Coming

The Bible links the historical accounts of Creation and the Flood and the Second Coming. *Scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men* (2 Peter 3:3-7 NKJV). Christ made that same connection: *But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood*

came and took them all away, so also will the coming of the Son of Man be (Matt. 24:37-39 NKJV). Thus Scripture uses the historical conditions of humanity at the time of Noah as an analogy to the times just before the coming of Christ. Furthermore, the same word that brought about Creation and the Flood will bring about the destruction at the Second Coming.

Theistic evolution finds it necessary to reinterpret the biblical concept of the Second Coming and the new earth. If God did not break into history in Creation, then surely He will not do so in a literal, visible Second Coming. Nor,



if He does not create by the word of His mouth, will He re-create in the resurrection. And if He did not originally create the Garden of Eden, will He re-create the new earth? For the theistic evolutionist, eschatology is not a decisive entrance of God into history at the Second Coming. It is the continuing evolution of a better life, a process that humanity accelerates by bringing about a moral and just society through such activities

as revolt, rebellion, redistribution of wealth, education, etc. Thank God, though, we can have hope in the future Second Coming because God is our Creator and Redeemer!

Adventism will not be Adventism if it accepts theistic evolution. The active God who created by the word of His mouth, who communicated through the prophets, who lived among us, died in our place, was resurrected, and ascended to minister for us, who will return the second time to take us home with Himself, who will bring about the resurrection of the dead and the re-creation of the new earth, and who will finally destroy sin — we cannot worship such a God if He does not exist. Adventists do not worship a god who dragged his creatures through the slime of evolution, but the God of Creation, a personal God who desires to fellowship with us and to dwell among us. We worship Him because He created us. It is that act that distinguishes Him from would-be gods.

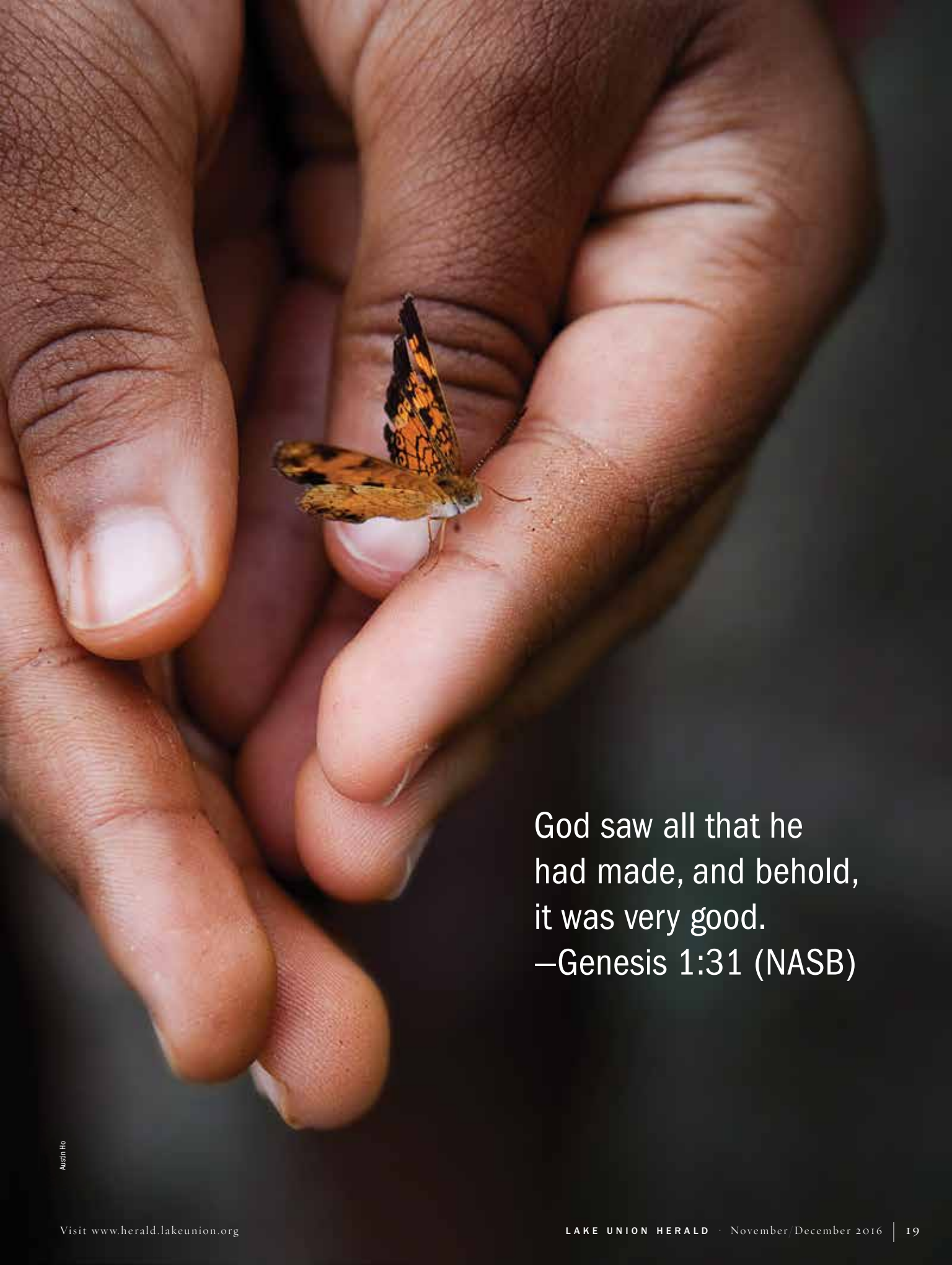
From the book, *The Certainty of the Second Coming*, by E. Edward Zinke and Roland R. Hegstad, adapted, used by permission.

OUR CONCEPT OF CREATION ALSO AFFECTS OUR UNDERSTANDING OF GOD AND OF HOW WE RELATE TO HIM.

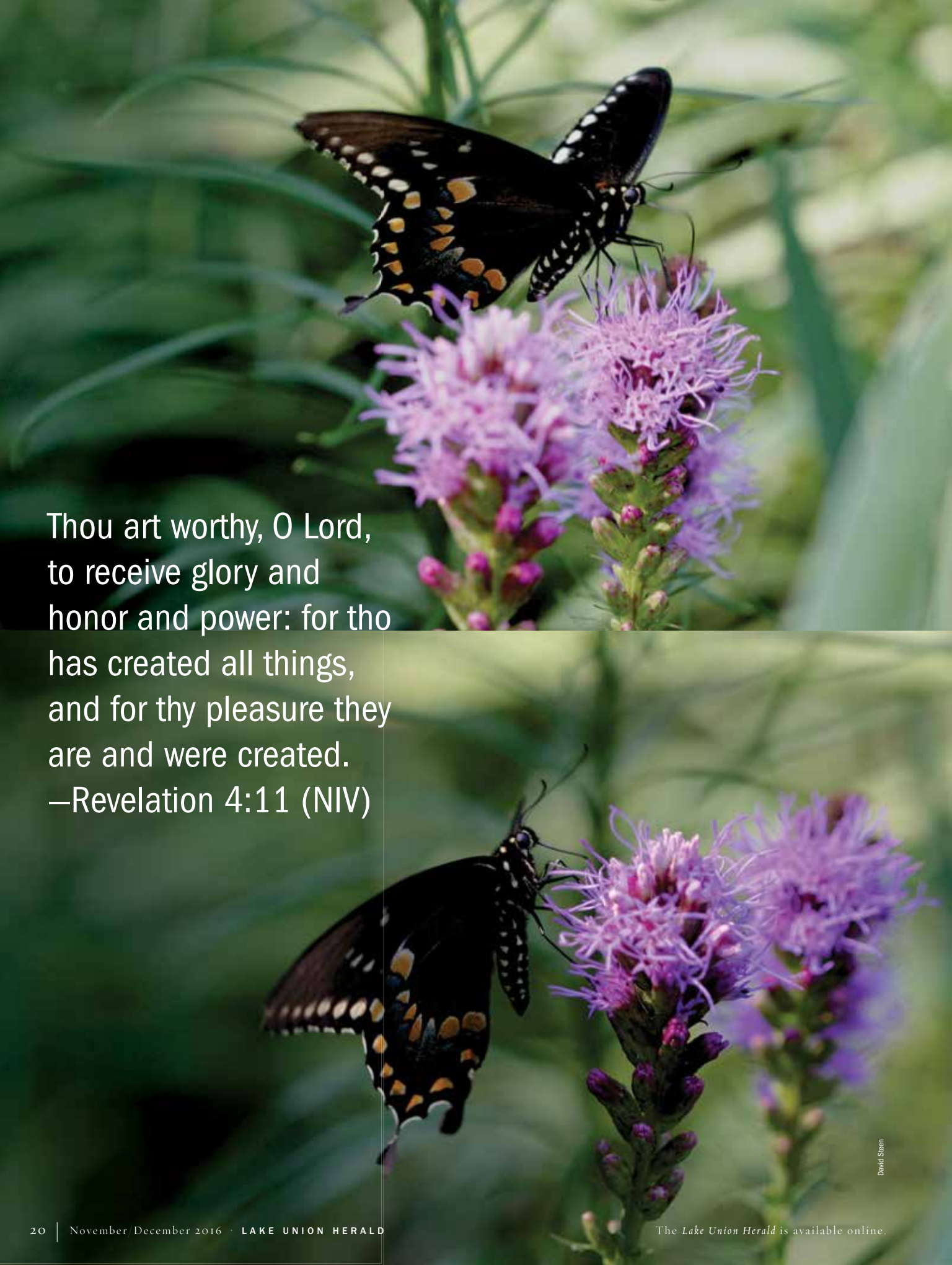


Display of His
Majesty
in the Lake Union

Dawn Steen

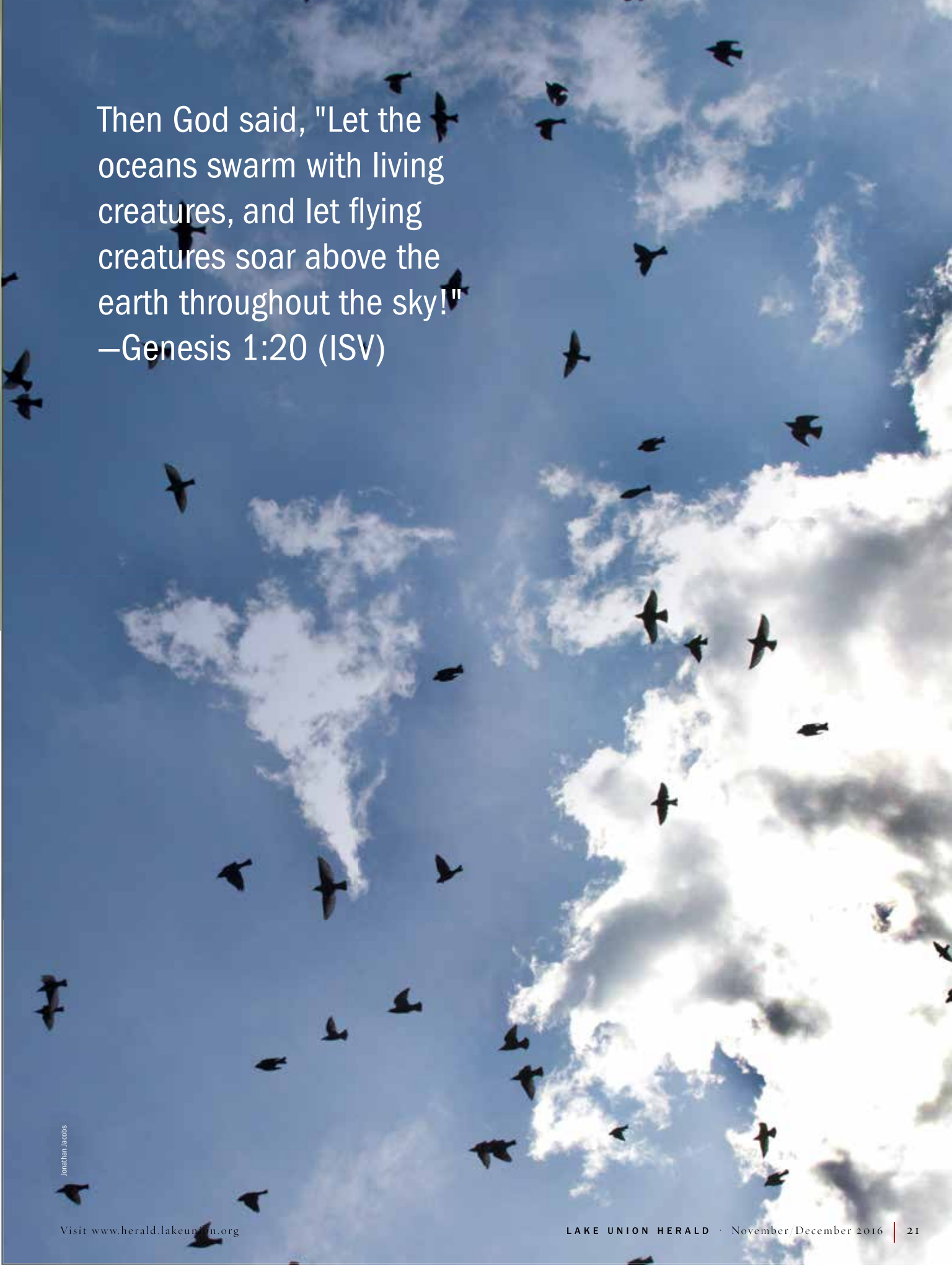


God saw all that he
had made, and behold,
it was very good.
—Genesis 1:31 (NASB)



Thou art worthy, O Lord,
to receive glory and
honor and power: for tho
has created all things,
and for thy pleasure they
are and were created.
—Revelation 4:11 (NIV)

David Spain



Then God said, "Let the oceans swarm with living creatures, and let flying creatures soar above the earth throughout the sky!"
—Genesis 1:20 (ISV)



Brookfield Zoo animals are now receiving better healthcare, thanks to the donation of this CT scanner from Adventist Medical Center La Grange.

Adventist Medical Center La Grange donates needed equipment to Brookfield Zoo

The animals at Brookfield Zoo may receive even better healthcare now that their caretakers have access to a high quality, wide bore CT scanner, thanks to a recent donation from Adventist Medical Center La Grange.

While Brookfield Zoo is one of only two zoos in the country to own a CT scanner, their existing one-slice machine was very old, seriously outdated and could not accommodate the facility's larger animals. When Dr. Bonny Chen, vice president/chief medical officer, Adventist Medical Centers Hinsdale and La Grange, learned that the zoo was hoping for the donation of a replacement machine, she reached out to Michael Adkesson, vice president, clinical medicine, Chicago Zoological Society, to learn more about Brookfield's needs.

Adkesson mentioned that the zoo's old scanner had actually stopped working and spoke to Chen about the new scanner model they were hoping to acquire. While Chen could not provide the exact model that the zoo had in mind, she found that Adventist Medical Center Hinsdale had replaced one of their large-bore CT scanners with an updated model for its new AMITA Health Cancer Institute & Outpatient Center.

Originally planning to sell the previous scanner for parts, Chen and Michael Goebel, chief executive officer, Adventist Medical Center Hinsdale and La Grange, were able to work together to donate the CT scanner to Brookfield Zoo instead.

"We're absolutely thrilled with the scanner," said Adkesson. "The large-bore diameter is really a huge asset. The 90-centimeter gantry makes a significant difference for some of our bigger patients, and the 600-pound table limit is a big help to us, as well."

Adventist Medical Center Hinsdale also had a C-arm available that they could provide to the facility. When Chen mentioned this to Adkesson, she was surprised to discover that the C-arm they were offering to the zoo was the exact make and model that had been on the facility's wish list for years.

"The pieces just seemed to fall in place," said Chen. "One conversation led to another and the result has been pretty amazing. These donations not only help the animals, the zoo is so much more — it creates a positive community environment from which everyone benefits."

"It's been absolutely wonderful to partner with Adventist Medical Center and be able to make this happen," said Adkesson. "The CT scanner and C-arm represent a tremendous step forward for the animal care that we are able to provide here and the diagnosis and prevention of illness."

"We definitely intend to continue our collaboration with Brookfield Zoo going forward," said Chen. "We see this as a relationship that is not only beneficial to our respective organizations, but to the thousands of community members who enjoy the zoo's facilities every day."

Julie Busch, assistant vice president for communications, AMITA Health



The donated CT scanner provides high-quality images which assist in the overall diagnosis and care of the Brookfield Zoo animals.



New app launched aimed at getting closer to God

This year, the chaplains at Andrews University decided to take their theme of Proximity a step further.

“The Campus Ministries team had a burden to help students build deep relationships with God,” says June Price, university lead chaplain, “relationships which extend beyond consumerism of services and programs. We asked God for guidance and, one night as I was lying in bed, praying, the idea for an app flooded my mind.”

So the Proximity app was born. Crafted specifically for use at Andrews University but usable anywhere, the app aims to aid people in creating the daily habit of connecting with God and growing in him.

App features include:

- **THE WEEKDAY WORD:** A two to four-minute video devotional from various Adventist pastors, chaplains and professors around the world
- **BIBLE STUDY METHOD:** Monthly Bible study techniques with suggested weekly texts

- **FIND A BIBLE STUDY:** Invitation to contact local churches to find a Bible study, offering options for those on the Andrews campus
- **CONNECTION TOOLS:** Weekly description of a tool to build a relationship with God
- **THE PROXIMITY CIRCLE:** Invite friends to join you in the Proximity journey with encouragement, prayer and accountability
- **FIND A SMALL GROUP:** Invitation to contact local churches to find a small group, offering options for those on the Andrews campus
- **SURRENDER TOOLS:** Weekly description of a tool to aid in surrendering, submitting and depending on God
- **GOD’S PROMISES:** A list of Bible texts which reveal God’s commitment and power to transform our lives
- **NOTES:** Write out thoughts in the app, in the moment

“The most impactful benefit this app can have for Andrews University and the community, or anyone who uses it, is the fruit of the time we spend with God,” says Price. “When we spend time with God, he produces a harvest that is beyond the ability of any and all human effort.”

It was out of a time of surrender, the word “proximity” was birthed as a vision of operation for Campus Ministries. This vision is based on Jesus’ prayer in John 17. Proximity: Get Clear, Get Close, Get Clean.

Get Clear: Know God for who He really is.

Get Close: Closer to Christ, and closer to each other.

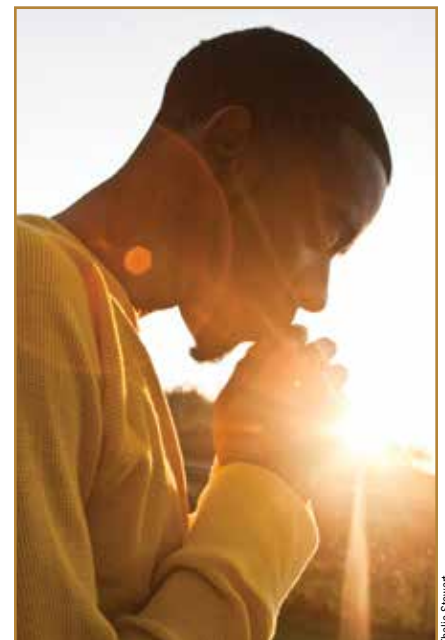
Get Clean: Be sanctified through truth.

So, together, the team asked the Lord to fill them with a vision of how Andrews can be useful for what his purpose is right now. “I firmly believe that God placed our chaplains’ team together, in this particular mix of three people with a particular mission in mind, and we need to know what it is,” says Price.

After a few weeks of private prayer, the team spent a day in collective prayer, asking God to reveal his plan. At the end of the day, they all felt a singular thread confirmed in their hearts: “I need to be close to my people again.”

Download the app for free by searching “proximity circle” on Google Play or The App Store. Get Clear, Get Close, Get Clean.

Becky St. Clair, media communications manager, Andrews University



Thalia Stewart

[CONFERENCE NEWS]

Michigan conference reports successful evangelistic series

Michigan—More than 200 simultaneous evangelistic meetings, focused on unlocking the book of Revelation, were held across the Lake Union last spring. As a result, the Michigan Conference has reported many blessings experienced within their churches.

“The success of ‘Unlock Revelation’ was a direct answer to prayer,” said Jim Howard, personal ministries director and evangelism coordinator for the Michigan Conference, who noted that pastors and administrators gathered three times for fasting and prayer leading up to the event.

According to Howard, over 3,300 community guests came out to the opening night at Michigan Conference sites; over 5,400 plus attended at some point in the series. Places such as Port Huron and Kalamazoo each saw 100 community guests on opening night, with many continuing to the end. At the final session of the series, more than 1,400 community guests were in attendance, a rate of 43 percent of opening night.

Today, hundreds of people who attended “Unlock Revelation” throughout the Lake Union have either been baptized or continue to attend church services or ongoing Bible studies.

“Unlock Revelation” wasn’t just a service for the community; it has invigorated church members, too, observed Howard. “Across the conference, reports have come in of new life springing up in churches that participated in the series. As one pastor put it, ‘Hope has been rekindled!’” said Howard. The Village Church



Wes Peppers preached at the Lansing Church, April 2016



Kameron DeVasher at the Kalamazoo Church

in Berrien Springs, for instance, had around 250 members attend on opening night with the majority continuing to attend throughout the series.

Howard described members who sacrificed much to assist at a meeting site, such as one lay leader who drove 80 miles from his job in Detroit to run the sound system each night. His wife organized the children’s program while

balancing her responsibilities as church school principal and teacher. Another member in Southwest Michigan reduced her tutoring schedule, even though it meant losing income. Still others dedicated money from equipment sales or income tax refunds.

In the months leading up to the meetings, advertising was widespread. Billboards were plastered along roadways, signs posted on lawns, flyers

appeared in mailboxes and cars sported magnetic signage. The advertisements gave no specific location details but, instead, pointed to a single access point — <http://www.UnlockRevelation.com>. This website was used to provide the necessary information about each site: location, speakers, dates, times, etc. “By sharing a common website and phone number, every advertisement benefited every church!” said Howard.

As the Michigan Conference team reflects and looks forward to the next phase of their evangelistic plans, they are grateful to God for the blessings he has bestowed. They are now building on the effort with another conference-wide series planned for the fall of 2017. This time,

they also are launching an innovative new website to increase pre-work and Bible studies at <http://www.BibleStudyOffer.com>.

Howard said he believes the success of “Unlock Revelation” demonstrates that the public proclamation of the Three Angels’ messages, which always has held a significant role in fulfilling the mission of the Seventh-day Adventist Church, is still important today. “When preceded and followed by personal work, public evangelism is still highly effective.”

Jim Howard is personal ministries director and evangelism coordinator of the Michigan Conference with Lake Union Herald Staff.



Volunteers helped out at the Lansing Church.

New youth director in Wisconsin

Wisconsin—Eric Chavez is the new youth director for the Wisconsin Conference, replacing Greg Taylor. Chavez is from the Upper Columbia Conference where he had been pastoring the Grand Coulee District for the past 2-1/2 years.

“My wife, Shanna, and I have been married for 10 years,” said Eric. “We have followed the Lord ever since we met at age 17. We were not raised Seventh-day Adventist, but when we found the truths of the Lord, we fell immediately in love with every word that proceeded from the mouth of our amazing God.”

Eric attended the Amazing Facts School of Evangelism, and later graduated from Southern Adventist University with a BA in Theology and a minor in Biblical Languages. Eric’s passion for youth ministry is deeply rooted. “I have an older sister and two younger brothers whom I love with all my heart,” said Eric. “We



Eric Chavez, new Wisconsin youth director, and his wife Shanna

were raised very poor and, with both of my parents working full time, I became the Big Brother at age 9, staying at home alone with them. As I look back, I am heartbroken at the realization I did not use my influence as a young person in a better way. My desire and passion is to show all young people that

they are made for more than what the world tells them.

“Shanna and I promise to always work our hardest to empower all young people to make a difference, not just in this conference, but in an ever-changing world.”

Juanita Edge is communication director for the Wisconsin Conference.

[EDUCATION NEWS]

“Blessed Hope” unveiled at Andrews Academy

Michigan—Andrews Academy, like each Seventh-day Adventist academy in North America, recently unveiled its “Blessed Hope” painting by the artist Nathan Greene. Like other academies who have unveiled this painting for permanent display, we had a special service of dedication. What made Andrews Academy’s unveiling rather unique is that Nathan Greene, a local resident of our community, was there to unveil it.

The original “Blessed Hope” painting of Jesus’ Second Coming was commissioned for the world headquarters of the Seventh-day Adventist Church in Silver Spring, Md. The painting is the centerpiece of the “Eden to Eden” exhibit. The exhibit contains 78 paintings portraying Jesus’ guiding hand in the activities of his people down through the ages. The original painting’s unveiling was at the 2010 General Conference Session in Atlanta.

Nathan Greene hopes that his painting of the Second Coming will point people to Jesus. During the unveiling he shared, “The Second Coming of Christ is central to the biblical message and the Adventist faith. The painting helps depict who we are as Seventh-day Adventists.”

The painting will give a visual reminder to each student and guest of Andrews Academy of the hope we have in the Second Coming of Jesus and the reality of the resurrection. This visual reminder by the “Blessed Hope” is why an anonymous, generous donor provided the funds to have it hung in every World Division Office and North American Academy. Andrews Academy is so thankful to have this



Nathan Greene, with some of the models used for his “Blessed Hope” painting, at Andrews Academy.

painting hanging in a prominent place of the Academy.

We understand that our unveiling was the only academy to have the artist, Nathan Greene, at a “Blessed Hope” unveiling. Greene shared various stories of individuals who were models in the painting. A number of the models are Andrews Academy’s students and faculty. Some models were in attendance at the unveiling and were recognized by Greene.

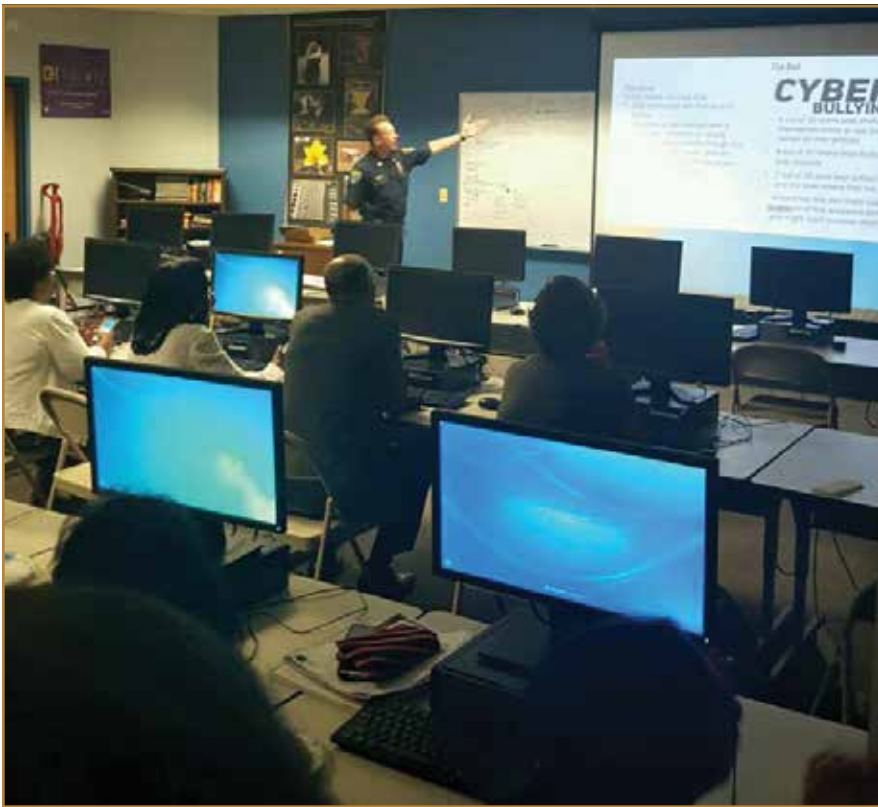
One interesting story Greene shared was of an entire family who were models; however, the youngest child wasn’t part of the final version of the painting. In explaining this to their very young son, he understood but wanted to make sure his mom was still in the painting. Upon further questioning by Greene as to why this was so important to him, Greene learned that the child thought that if his mom wasn’t in the painting she wouldn’t be going to Heaven. He is now a student at Andrews Academy.

The purpose of this painting — to remind us of the hope we have in the Second Coming of Jesus and the reality of the resurrection — is already being fulfilled. One academy student in the painting is with his mom and brother, each having their hands lifted in anticipation of meeting Jesus in the air. This student’s mom, and good friend of mine, passed away two years ago.

Nathan was able to bring a copy of the painting to her memorial service, and it did, indeed, provide a visual reminder of the “Blessed Hope” and helped comfort many families and friends and friends during that difficult time.

The timely unveiling of the “Blessed Hope” at Andrews Academy provided hope for me personally. I had returned from visiting my ailing father in Canada on Wednesday. The painting was unveiled Thursday of graduation weekend. Graduation weekend is a very busy time in which I needed to go to my office numerous times throughout the weekend. Somehow I misplaced my ID card that normally provided access to the usual route to my office. I realize now that God helped me misplace my ID card, because it forced me to take an alternate route to my office, causing me to pass by the lighted painting dozens of times that weekend. Each time I passed, I was visually reassured that everything would be okay — that my dad, like others in the painting, would soon see Jesus in the clouds. During graduation commencement service Sunday morning of the same weekend, I received word of my dad’s passing. God reassured me and comforted me numerous times of the “blessed hope” by use of this recently unveiled painting in Andrews Academy. God is good!

Stephen Atkins, Biology & Earth Science teacher, Andrews Academy



The Hinsdale Adventist Academy Home & School Association along with its National Honor Society chapter hosted a “Teens and Social Media” talk with Michael Coughlin, officer from the Hinsdale Police Department.

HAA held seminar focused on teens and social media

Illinois—On Thursday, Sept. 1, Hinsdale Adventist Academy offered a “Teens & Social Media” presentation to families in the community. The speaker was Officer Michael Coughlin from the Hinsdale Police Department; he often works with other Hinsdale schools to educate parents on the tough topic of teens and social media. He also partners with DuPage County and the State of Illinois to champion awareness of the perils of social media.

Officer Coughlin provided an hour-and-a-half-long session on social media networks parents should be aware of, such as:

Instagram, which has a built in geo-location feature which Coughlin

recommended should be turned off to mitigate online predator risk.

Snapchat, a “sexting app” that allows kids to send photos and videos. “Many students have gotten in trouble for sexting using this app,” he warned.

Kik Messenger, a quick instant messaging app that allows for video submissions, too. Coughlin said that Kik Messenger is rated 17+ and not recommended for teenagers. “Many kids are exposed to highly sexual, inappropriate content through this app,” he said.

Yik Yak, a message board app that allows users to “anonymously” talk to people within a 1.5 mile radius. But, Coughlin said, “many cases of cyberbullying were found through this particular app due to its anonymity features.”

WhatsApp, a messaging app that provides unlimited video and audio

messaging capabilities; recommended for 16+ year olds.

Tango is an app that offers free video and phone calling services and group chat functions. Coughlin cautions that this app is, “dangerous because it allows users to find and chat with any stranger who is currently using the app when you are.”

Omegle, an app which allows you to talk to strangers online anytime, but has been a haven for sexual predators and very dangerous app for kids to use, if not careful, he said.

Ovo, another app that has the ability to video chat with total strangers online, send video messages and record videos to YouTube.

Periscope, a streaming app for smartphones. However, Coughlin cautioned, “teenagers can really damage their reputation and subject themselves to cyberbullying if not careful by sharing inappropriate images, videos of themselves.”

Officer Coughlin spoke of his own struggles raising a teen and gave parents common sense strategies on how to help their youth manage the various social media sites. Tips included: knowing their kids’ passwords at all times; following kids online; having “real talk” with teens to better understand their situations; self-educating on apps and technologies the children are using or even asking them to show how to use it; blocking or limiting texting and Internet times on smartphones through cell provider; creating “dead hours” using cell plans to prevent student from having smartphone access during school and night-time study hours; and establishing “house rules” for technology usage and enforce.

Jerry Newsom is sponsor of the “Difference Makers” chapter of Hinsdale Adventist Academy National Honor Society Club.



Journey performing at the Village Church in Berrien Springs in October.

AU music ministry hits a high note

Michigan—A music ministry comprised of current and former Andrews University students is reaching out to touch people with more than just music.

For 13 years, the choir Journey has performed on campus, as well as places including a homeless shelter in Benton Harbor, a maximum security prison in the Bahamas, a naval base in Illinois and at last year's General Conference session in San Antonio.

Last year, after interviewing dorm deans, Campus Ministries and others on campus, it was evident that many students were feeling disconnected. "They felt alone and that no one cares for them or what happens to them," said Journey manager Wanda Cantrell. After discussion with founding and current director Marguerite Samuel, Operation Student Care was created. This is a program where Journey leaders receive information on a student with a special need. "Some of the issues that have been addressed are

death of loved ones, depression, illness and lack of winter outerwear," said Cantrell who has been with the group since its 2003 inception. "No names are given, only the circumstances."

After taking a survey of what students would like to see in a package and with the direction of the Holy Spirit, members of the group prepare packages specially created for each student with items that address the stated need. For example, winter coats were purchased for two students who couldn't afford to buy them. Medicine was purchased for another student who had been sick for three weeks. Other items in the packages may include a down throw, chocolate, soup, tea, devotional book, mug or journal.

To date, more than 150 care packages have been delivered, and the experience has blessed everyone involved. "Overall, it was more rewarding than I would have first imagined, getting to meet someone new through ministry," said Kellie Shelton. Whereas one of the package recipients gratefully responded, "How did you know? Everything in the package was

my favorite thing!" Even the colors were right!

As Journey explores ways to further reach even more students, they're grateful for God's provisions along the way. Most of the funding for purchasing care package items has been provided by one of the campus churches, One Place; however, they're currently looking for additional donations. "We're soliciting the help of the community," says Cantrell. One of their dream projects is to deliver a bag of cookies each month to one wing of a dorm, eventually giving to every student on campus.

For more information on the group, visit <http://www.Journeymi.com>.

Wanda Cantrell is manager and sponsor for the group Journey.

[UNION NEWS]

Oshkosh-feel to Lake Union Pathfinder Camporee

Nearly 2,000 Pathfinders traveled from across the region and beyond to attend the Lake Union Camporee held at the Berrien County Youth Fairgrounds in Berrien Springs, Mich.

Speakers for the weekend included Jonatán Tejel Subirada, General Conference Pathfinder director; Tracy Wood, North American Division youth director; Rich Aguilera, *Guide* magazine's Mud Guy; and Don Livesay, president of the Lake Union Conference.

During the Sabbath morning service, three Pathfinders were baptized and five individuals, two of whom are pastors, were invested as master guides. The offering collected, over \$1,400, is earmarked for assisting Pathfinders in Cuba.

The theme for the camporee was "All In" and organizers went all out in creating a mini-Oshkosh feel for the three-day event that ran from Thursday, Sept. 15, to Sunday, Sept. 18. Some notable differences between this year's event and past years were that there were more activities and more honors taught. Organizers hoped to take advantage of the expertise available at nearby Andrews University and offered some 20 honors in areas such as chemistry, engineering and drawing. Andrews University also was represented on the main stage each evening with Ryan Hayes, associate professor of chemistry, conducting science demonstrations tied to spiritual applications.

The Friday weather was perfect for outdoor activities in motor boating,



Andrews University chemistry professor Ryan Hayes conducted science experiments from the main stage each evening.



General Conference Pathfinder Director Jonatán Tejel Subirada offered riveting messages and calls for everyone to be "All In."

canoeing, Frisbee golf, 3-on-3 basketball and mountain biking. Craig Harris, Lake Union Pathfinder director, said, the many activities in the community "offered a variety unlike we have ever had before," making this camporee "one of the best that I can remember."

Pioneer Village was overseen by a Carolina Conference club and showcased jobs done in olden days. Fires burned and hammers pounded at the popular blacksmithing spot where pieces of iron were fashioned into objects such as a cross or elaborate door handle. Alandre Rogers from the South Bend Seekers Club was "having fun" in the blacksmithing shop as he skillfully smoothed the iron to make a butter spreader. He said he was happy he could earn a patch no one else in his club had.



Pathfinders earned chemistry, engineering and drawing honors at Andrews University.

Ron Whitehead, youth director for the Lake Union Conference for the past 20 years, said he was thrilled to see the outpouring of support from union and local conference youth leaders, representing a combined 135 years in youth ministry expertise. "This wealth of experience offers the Lake Union Camporee the highest quality spiritual programming and dollar value possible," he said. "This year's union camporee was the best ever!"

The Lake Union will once again host the 2019 Chosen International Camporee August 2019 in Oshkosh, Wis. For more information, visit: <http://www.cye.org> or call 269-471-8380.

Debbie Michel is the managing editor of the *Lake Union Herald*.



Heidi Ramirez

William Lee, pastor of Capitol City Church in Indianapolis and Carmelo Mercado, vice president of the Lake Union

With an eye toward mission, Lake Union focuses on race relations

As part of the ongoing conversation on mission and culture, the Lake Union Conference hosted “Journey to Healing and Understanding,” a formal discussion about race relations within the Adventist church. The event, a follow-up to Lake Union Conference president Don Livesay’s apology for the failings of the church delivered at last year’s Lake Region Conference’s campmeeting, was held at the Village Church on Saturday, Oct. 1.

The opening panel, moderated by Livesay, included: executive secretary of the Lake Union Conference, Maurice Valentine III; Lake Region Conference president, R. Clifford Jones; and Andrews University president, Andrea Luxton. An additional Q&A program also introduced Taurus Montgomery, pastor of the Harbor of Hope church; Hyveth Williams and Nicholas Miller, Andrews University professors; William Lee, pastor of the Capitol City Church in Indianapolis; and Carmelo Mercado, general vice president of the Lake Union Conference.

During the first half of the program, Luxton apologized for the racism displayed at Andrews University in past years. “As the organization of Andrews University, we have been guilty of racial bias, of making African-Americans and minorities feel less than. We have not always listened well, have not always been sensitive, and have not always taken action when action should have been taken. And for that, I’m very sorry.” She continued, “It’s not good enough to see ourselves mirroring the challenges and conflicts of society at our point in history. As Christians — as Seventh-day Adventists, we must always have greater expectations of ourselves. We never have an excuse to devalue or make assumptions of someone because of their race. We have no excuse not to be open to understanding of our own sinfulness and bias.”

In the second half of the program, Nicholas Miller detailed Andrews’ history in segregation and times where the residual effects of Jim Crow laws affected the campus, such as when black students were forced to wait outside the cafeteria until enough people had arrived to fill a segregated table.

One moment that elicited applause from the mainly black

congregation was when Montgomery said, “Black people did not create the race problem. I, speaking for black people in general, have some things that I need to repent of, but the conversation has to start with white male leadership . . . If the Seventh-day Adventist Church is wanting to get to the place where they are experiencing true reconciliation, it starts with the people at the top.”

In regards to continuing the discussion, Carmelo Mercado stated that four similar convocations were in development for Milwaukee, Chicago, Detroit and Indianapolis. “The majority of our baptisms are multi-ethnic,” he said. “How do we learn about each other? We go and talk to, listen to and embrace each other.”

Overall, the response from the filled-to-the-gills sanctuary was generally positive, punctuated with rounds of applause and standing ovations. The biggest audience concern seemed to be what was going to happen next. “Can we implement what we just talked about?” asked Clifford Allen, an attendee from the Niles Philadelphia Church, “And, what is the plan to move forward?”

Konner Dent is an undergraduate student at Andrews University.



Heidi Ramirez

Andrea Luxton, president of Andrews University and R. Clifford Jones, president of the Lake Region Conference were two of the panelists.

[NAD NEWS]

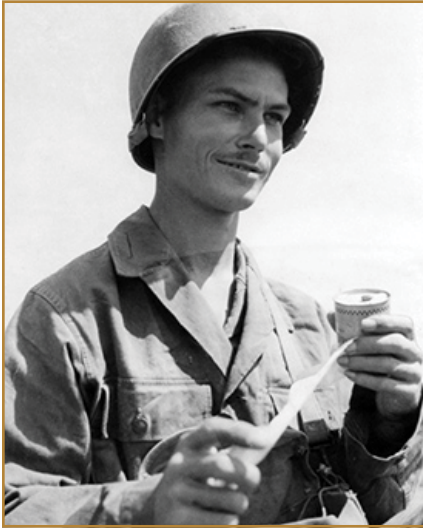


Photo courtesy of the Desmond Doss Council

Desmond T. Doss in Okinawa, Japan

“Hacksaw Ridge,” new film on Desmond Doss, offers Adventists unique, unprecedented opportunity

Generations of Seventh-day Adventists in North America have grown up with stories of the exploits of Private First Class Desmond Doss. His heroic actions on the island of Okinawa in the bloodiest battle of World War II were shared with Adventist youth at summer camps and in Pathfinder meetings for decades. Doss himself would teach groups of boys and girls the bowline knot that he used to lower 75 injured soldiers to safety, an act that earned him the Congressional Medal of Honor, the highest military award in the United States.

In November, this incredible story, told in “Hacksaw Ridge,” will appear on more than 3,000 movie screens around North America, and eventually in every major media market of the world. What was once an “Adventist” story will be known to people of many cultures and faith traditions. Below is a special commentary.

More than 70 years ago, an unlikely hero saved the lives of dozens

of American soldiers during one of the bloodiest battles of World War II. Now his story is about to explode onto movie screens all over the world (U.S. release scheduled for Nov. 4); and the international press are already hailing “Hacksaw Ridge” as a potential Oscar winner.

The film tells the story of Corporal Desmond Doss, a Seventh-day Adventist combat medic who single-handedly rescued 75 soldiers during the battle of Okinawa, in the midst of a hail of enemy gunfire. As a result of his bravery, Desmond Doss was awarded the Congressional Medal of Honor, the United States’ highest military honor.

While Doss’ story has been told many times, “Hacksaw Ridge” is the first feature film to recount his remarkable heroism. The movie is directed by Hollywood heavyweight Mel Gibson who, having fallen afoul of Hollywood and the media on numerous occasions, may finally have found redemption, according to critics. David Rooney of the *Hollywood Reporter* has called the film a “forceful comeback.” “Hacksaw Ridge” received a 10-minute standing ovation following its premiere at the Venice Film Festival.

It looks like “Hacksaw Ridge” is going to be huge. And that matters for Christians.

It’s likely that millions of people are going to watch the powerfully-told story of a Seventh-day Adventist war hero. And they’ll learn about — and talk about — not only his deeply-held beliefs and faith, but also about the remarkable God who enabled Doss to carry himself with such outstanding grace, commitment and bravery.

“Hacksaw Ridge” neither downplays Desmond Doss’ Christian faith nor minimizes his beliefs. Instead, the movie respectfully and accurately portrays Doss’ steadfast faith in God.

Corporal Doss, a Private First Class at the time of the Battle of Okinawa, is presented as a balanced, Sabbath-keeping, vegetarian, Bible-believing Christian who was moved by faith in God to adhere to his beliefs in the face of overwhelming opposition. Gibson’s “Hacksaw Ridge” is an inspirational story of a Christian’s unwavering faith in God.

In one of the later scenes of the movie, Doss — played by Hollywood leading actor Andrew Garfield — is doing all he can to save American servicemen. After lowering a soldier to safety, Doss prays, “Lord, give me one more!” Each time he lowers another soldier to safety, the prayer is repeated: “Lord, give me one more!”

Doss’ prayer is the prayer that should be prayed by Christians everywhere. “Lord, give me one more. Help me get one more!” While time is running out for Planet Earth, precious opportunities are being presented to reach this world for Christ. Disciples of Christ recognize that witnessing opportunities present themselves in countless ways. Even through Hollywood blockbusters.

“Hacksaw Ridge” was not made by Seventh-day Adventists. Nor was it made for Adventists. But it presents Adventists with an unprecedented opportunity to speak up for Christ. Doss’ story thrusts the church into a global conversation. Hollywood is presenting Christians everywhere with a multimillion dollar opportunity to come along behind this headline-grabbing movie and speak in favor of the God — and the faith — of Desmond Doss.

John Bradshaw is speaker/director for It Is Written, a broadcast ministry of the Seventh-day Adventist Church in North America.

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 Academy (AA)

AA will be presenting the 44th annual Feast of Lights program on Friday, **Dec. 9**, at 7:00 p.m. The community is invited to attend this spectacular night of music, Scripture and drama honoring the King of Kings. It is an evening of lights, bells, instruments, choral singing, congregational singing, shepherds, a Nativity scene and the retelling of a glorious Christmas story. Portions of Handel's "Messiah," including the "Hallelujah" chorus, also will be performed. The church sidewalks will be arrayed in Christmas lighting. The program will speak to your hearts of his wondrous love. All are invited to attend this free program held at Pioneer Memorial Church on the campus of Andrews University. For more information, please contact AA at 269-471-3138.

AA also invites you to an evening of popular Christmas music on Saturday, **Dec. 10**, 7:00 p.m., at the Howard Performing Arts Center on the campus of Andrews University. Join us as we bring in the holidays with a variety of well-known Christmas songs, including a grand finale played by the combined musical groups. For more information, please contact AA at 269-471-3138.

Andrews University

Howard Performing Arts Center Events: For more information on the following events and to purchase tickets, contact HPAC Box Office by phone at 888-467-6442 tollfree or 269-471-3560, email at hpac@andrews.edu, or on its website at <https://howard.andrews.edu/events/>. Please verify dates and times of programs as these events are subject to change.

Nov. 12, 8:00 p.m.: Veterans' Day Choral Concert

Nov. 13, 4:00 p.m.: Sunday Music Series — Wendy Markosky, Organ.

Wendy Markosky is professor of music and music department co-chair at Burman University in Lacombe, Alberta, Canada, and also serves as organist of the university church. She holds undergraduate degrees in biology and music, and earned doctoral and master's degrees in organ from the Jacobs School of Music at Indiana University-Bloomington. While resident there, she also studied harpsichord and carillon, was an associate instructor of music theory for five years, and served as university chapel organist.

Nov. 18, 7:00 p.m.: Charles Reid Studio Concert

Nov. 19, 8:00 p.m.: Wind Symphony Holiday Concert (Tickets required.)

Nov. 20, 7:00 p.m.: Howard Center Presents — Camerata Milwaukee. First conceived in 2010, Camerata Milwaukee was created to enrich the Baroque scene in the Milwaukee area. The ensemble, comprised of young professional musicians, specializes in repertoire from the Baroque era. (Tickets required.)

Lake Union

Offerings

Nov. 5 Local Church Budget

Nov. 12 Annual Sacrifice (Global Mission)

Nov. 19 Local Church Budget

Nov. 26 Local Conference Advance

Dec. 3 Local Church Budget

Dec. 10 World Budget

Dec. 17 Local Church Budget

Dec. 24 Local Conference Advance

Dec. 31 Illinois: Go and Tell;

Indiana: Indiana Academy;

Lake Region: Conference

Designated;

Michigan: Local Church Budget;

Wisconsin: Public Campus

Ministries

Special Days

Nov. 5 Stewardship Sabbath

Nov. 5-26 Native Heritage Month

Nov. 6-12 Week of Prayer

Nov. 12 Human Relations Sabbath

Nov. 15 National Philanthropy Day

Nov. 19 Welcome Home Sabbath

Dec. 3 Bible Sabbath

Thirteenth Sabbath

Dec. 31 Inter-European Division

Michigan

Habitat for Humanity Reset 5K Fundraising Run. Come join us on Sun., **Nov. 6**, at Grand Rapids Adventist Academy for a 5K fundraising run. Registration begins at 12:00 p.m. The race begins with a 1-mile fun run at 2:00 p.m. The fee for the 5K comes with post-race refreshments and a tee shirt. For more information, call the school at 616-791-9797, or Burney Culpepper, principal, at 601-688-0043. We look forward to seeing you at GRAA!

North American Division

Tidings from the East — A Supporting Ministries Convention, hosted by Outpost Centers International with Mark and Teenie Finley **Nov. 18-20**: Join the Finleys and experienced lay members of supporting ministries at Living Hope Seventh-day Adventist Community Church in Haymarket, Va., for a memorable weekend of inspiring messages and workshops that will refresh your soul and renew God's vision and calling for you in personal ministry, as well as getting back to basics with herbal remedies, country living, personal fitness and more! To register or for more information, visit <http://www.outpostcenters.org/eastna2016>.

Middag Legacy: All are invited to join us at Camp Kulaqua **Jan. 13-15, 2017**, for a weekend of honoring Norm and Barbara Middag! Plans are being made to expand the nature center in their honor. Rekindle old friendships or show your appreciation of the Mid-

dags. There is a cost for the weekend. For more information and to register, call 386-454-1351 or email rescencetral@floridacamps.org.

The Grants Pass SDA School, 2250 NW Heidi Ln., Grants Pass, Ore., will celebrate 100 years of service **April 28-30, 2017**. Plan now to attend this exciting centennial celebration. Featured speaker George Knight will lead vespers Friday and share a message Sabbath morning. Planned weekend activities include lunch at the school, tours and a musical program featuring school alumni. Also anticipated is a 5K run and golf tournament. Want to be on the mailing list? Contact the school office. For more information about the event, call the school office at 541-479-2293 or email office@gpsdaschool.org.

Wisconsin

Mark Your Calendars for Journey to Bethlehem Christmas Pageant! Join us **Dec. 9 or 10** for a live, dramatic retelling of the birth of Jesus. On a short walk, you'll experience the bustling Jerusalem marketplace, the song of angels on the Bethlehem hillsides, the crowded inn, the observatory of the Magi, and the simplicity of the stable where the newborn Savior sleeps. Journey to Bethlehem takes place on the campus of Wisconsin Academy, N2355 DuBorg Rd., Columbus. For more information, contact us at 920-623-3300.

Alumni Homecoming 2017 at Wisconsin Academy: Whether it's been many years since you marched down the aisle to "Pomp and Circumstance" or only a few, we welcome you to spend the weekend of **April 21-23** at Wisconsin Academy celebrating what God has done and is continuing to do in our lives. We will be honoring the classes of 1947, '57, '67, '77, '87, '92, '97 and 2007. Watch for updates on Facebook at <http://www.wisacad.org/alumni/alumni-weekend> or call us at 920-623-3300. See you there!

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



Robert and Madeline Johnston celebrated their 60th wedding anniversary July 31-Aug. 7, 2016, at a rented lake house with their children and grandchildren at Val-Morin, Quebec Province, Canada. They have been members of the Pioneer Memorial Church, Berrien Springs, Mich., for 43 years.

Robert M. Johnston and Madeline Steele were married July 29, 1956, in Los Angeles, Calif., by Lewis H. Hartin. Robert has been a teacher at Fresno Union Academy, Korean Union College, Philippine Union College and SDA Theological Seminary at Andrews University, retiring in 2002, but still teaching part-time. Madeline has been an Assistant Dean of Girls at Lodi Academy; teacher of ESL and Marriage & Family at Korean Union College and Philippine Union College; homemaker; and secretary, Department of World Mission, SDA Theological Seminary at Andrews University for 20 years, retiring in 1993.

The Johnston family includes Paul and Sharon Johnston of Pittsburgh, Penn.; Robert T. and Katherine Johnston of Lake Jackson, Texas; Elizabeth and Lyndon Johnston Taylor of Pasadena, Calif.; Margaret and Kevin Brown of Davis, Okla.; and seven grandchildren.

Obituaries

BENSON, Calvin L.D., age 88; born Oct. 27, 1927, in Delta, Wis.; died Aug. 14, 2016, in Ashland, Wis. He was a member of the Ashland Church.

Survivors include his wife, Dorothy J. (Hale); son, Don R.; daughters, Karen D. Ruppert, Gail L. Benson and Julie A. Brilla; sisters, Sylvia Caron, Myrtle Heim and Goldie Mead; 11 grandchildren; and 24 great-grandchildren.

Memorial services were conducted by Myoung Kwon, with private inurnment.

COLBURN, Clifford J., age 90; born Sept. 17, 1925, in Muskegon, Mich.; died April 9, 2016, in North Muskegon, Mich. He was a member of the Muskegon Church.

Survivors include his wife, Carolyn (Hamstra); sons, Gordon, Dennis and Rande; daughter, Sandy Keirman; 13 grandchildren; 27 great-grandchildren; and six great-great-grandchildren.

Funeral services were conducted by Loren Nelson, and interment was in Pine Hill Cemetery, Fruitport, Mich.

DECAMP, Donald L., age 96; born Sept. 29, 1919, in Battle Creek, Mich.; died June 2, 2016, in Bunker Hill Township, Mich. He was a member of the Bunker Hill (Mich.) Church.

Survivors include his son, Donald II; daughter, Evelyn Fundaro; four grandchildren; three great-grandchildren; and one great-great-grandchild.

Memorial services were conducted by Moise Ratsara and Jay Gallimore, with private inurnment.

HUFFMAN JR., Robert L., age 80; born Jan. 28, 1936, in Tennyson, Ind.; died Sept. 14, 2016, in Chrisney, Ind. He was a member of the Tell City (Ind.) Church.

Survivors include his wife, Margie (Nash); sons, Michael, Randy and Greg; brothers, Bill, Donald, Harold, Charles and David; six grandchildren; and two great-grandchildren.

Funeral services were conducted by Melvin Matthews, and interment was in Oak Hill Cemetery, Chrisney.

MARSMARKER, Roberta J. (Kohlbach), age 94; born April 27, 1922, in Chicago, Ill.; died Sept. 16, 2016, in Portland, Ore. She was a member of the Southwest Church, Orland Park, Ill.

Survivors include her sons, Robert J., Richard D., Kevin L. and Virgil L. Jr.; daughters, Linda L. Hawkins and Tamara J. Coles; nine grandchildren; and 11 great-grandchildren.

Private inurnment was in Portland, Ore.

PETERS, Betty I. (Kuhl), age 86; born Nov. 1, 1929, in Clam Falls, Wis.; died Aug. 15, 2016, in De Pere, Wis. She was a member of the Green Bay (Wis.) Church.

Survivors include her husband, Earl; son, Gary; daughter, Jill Maquera; and three grandchildren.

No services were conducted, and interment was in Milton Junction (Wis.) Cemetery.

SHIVELY, Lucile (Tetreau) Sherwood, age 98; born June 22, 1917, in Bad Axe, Mich.; died Dec. 18, 2015, in Charlevoix, Mich. She was a member of the Boyne City (Mich.) Church.

Survivors include her sons, Leonard and Leland Sherwood; stepsons, Philip and James Shively; daughter, Joan (Sherwood) Miller; six grandchildren; six step-grandchildren; 17 great-grandchildren; 13 step-great-grandchildren; and four great-great-grandchildren.

Memorial services were conducted by James Roos, and inurnment was in Maple Lawn Cemetery, Boyne City.

Lake Union Herald Statement of Ownership, Management and Circulation

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The following figures for the extent and nature of circulation apply to the year ending with the October 2016 issue of the *Lake Union Herald* and were printed in the November 2016 issue of this publication.

	Average for Year	Actual No. for Oct. Issue
Total number of copies	34,101	33,620
Total paid or requested outside-county mail subs	72	60
Total paid or requested inside-county mail subs	0	1
Sales through dealer, carriers, street vendors	0	0
Other classes mailed through USPS	0	0
Total paid and/or requested circulation	72	61
Total free outside-county distribution	30,385	29,647
Total free inside-county distribution	3,644	3,547
Other classes mailed free through USPS	0	0
Total free through carriers or other means	0	0
Total free distribution	34,029	33,194
Total distribution	34,101	33,255
Copies not distributed	231	365
Total	34,332	33,620
Percent paid and/or requested circulation	21%	18%
Paid electronic copies	0	0
Total paid print copies plus paid electronic copies	72	61
Total print distribution plus paid electronic copies	34,101	33,255
Percent paid (both print and electronic copies)	21%	18%

Sabbath Sunset Calendar

	Nov 4	Nov 11	Nov 18	Nov 25	Dec 2	Dec 9	Dec 16	Dec 23	Dec 30	Jan 6
Berrien Springs, Mich.	6:36	5:29	5:22	5:18	5:15	5:14	5:15	5:18	5:23	5:29
Chicago, Ill.	5:42	4:34	4:28	4:23	4:20	4:19	4:20	4:23	4:28	4:34
Detroit, Mich.	6:22	5:15	5:08	5:03	5:01	5:00	5:01	5:04	5:08	5:15
Indianapolis, Ind.	6:40	5:33	5:27	5:23	5:20	5:20	5:21	5:24	5:29	5:35
La Crosse, Wis.	5:52	4:44	4:37	4:32	4:29	4:27	4:28	4:31	4:36	4:42
Lansing, Mich.	6:28	5:20	5:13	5:08	5:05	5:04	5:05	5:08	5:13	5:19
Madison, Wis.	5:46	4:38	4:31	4:27	4:24	4:22	4:23	4:26	4:31	4:37
Springfield, Ill.	5:54	4:47	4:41	4:37	4:34	4:34	4:35	4:38	4:43	4:49

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Employment

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ASSISTANT/ASSOCIATE PROFESSOR OF PHYSICS. La Sierra University Physics Department invites applications for a full-time, tenure-track faculty position in the assistant to associate professor level to begin in Fall 2017. Candidates must have a Ph.D. in Physics, Biophysics, Optics/Photonics or a closely related field. ABD candidates will be considered if the anticipated degree completion date is before July

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COMMISSION
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COOPERATION, COLLABORATION AND UNITY

BY GARY BURNS

We recently held a summit on race relations we called "Journey to Healing and Understanding." It was a wonderful experience that took us through not only a journey of healing and understanding, but also a spectrum of emotions. One of the key words for the day was empathy. According to Webster, empathy is defined as "the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another." That was accomplished, to some degree, by story. As stories were shared, you could sense, even hear, the emotional responses of many at our gathering. We were experiencing empathy – some for the first time in this context.

Another key word was mission. Is love our motivation for mission? To what lengths is our love willing

to go for the sake of mission? How should love and mission inform policy?

Fulfilling our mission, our co-mission, is about cooperation, collaboration and unity. That's unity – not uniformity! God has given a variety of gifts, styles and methods to his church for the purpose of building his church (see I Corinthians 12). We, in fact, need each other by design. It was God's plan that one size does not fit all. Each is valued and essential.

I believe how we relate to each other has a major impact on our effectiveness for mission. I encourage you to join our journey. You can view this next step in our journey at the Lake Union website: <http://www.lakeunion.org>.

Gary Burns is the communication director of the Lake Union Conference.

Swimming to Shore

BY ABBIE HALL

My faith as a child can be summed up into one word: inconsistent. Though I was blessed with many Friday night vespers, potlucks and Vega-links, for me, Adventism wasn't as fulfilling as you might think. Honestly, the experience felt more like trying to stand up in shallow water as waves broke at my knees and the tide moved swiftly beneath my feet. Being constantly pulled in and out of both church and Adventist education, I discovered perseverance, autonomy and a strong will at a young age. As you can probably imagine, my view of God grew quite inconsistent as well. So, when the time arrived to consider college enrollment, my high school guidance counselor, a wise Christian man, told me that Andrews was probably right where I needed to be. I laughed to console myself. He was probably right. But, you see, after all this learning to battle the tide with my own strength, I'd developed this funny way of digging my heels deep into the sand.

Against his advice, I naturally continued my inconsistent trend — take a year off, spend a semester at Union, spend a semester at community college, take a semester off. James 1:6 states that, *He who doubts is like a wave of the sea, driven and tossed by the wind.* Years of battling the tide had led me to deep waters of doubt and I eventually found myself treading with waves now breaking over my head. As I began yet another semester at community college, I also began suffering long periods of insomnia, my hair started falling out, and nausea replaced my appetite. Then, one night this spring, half awake and a mess of tears, I heard a stern, yet extremely woeful voice in my ear: "If you can't trust Me in this," the concerned voice pled, "how will you ever trust Me when it really matters?" And with that question, it's as if God placed his hands over the water, calmed the waves and told me to swim to shore.

I am continually amazed how small a body of water looks compared to the actual amount of surface area it covers. Some days, when I look ahead of me, the shore seems so close. In August, I was prepared to begin yet another semester of school, but this time I enrolled at Andrews. Some days, the swim seems terribly arduous and I can only concentrate on the rhythm of my strokes, still uncertain how I am going to finance this semester.

But, by the grace of God, I am a little closer today than I was yesterday, and even more so tomorrow.

Abbie Hall is a sophomore from Cadillac, Michigan, studying pre-professional psychology at Andrews University.



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

Indexed in the Seventh-day Adventist Periodical Index

Time to Serve

BY FELECIA DATUS

Jherlene Cargil studied to be a physician and learned what it meant to apply her faith in challenging times during her college years. Her commitment to remain faithful to God and observe the Sabbath was tested as many crucial exams were held on Saturdays. “The last year of my studies was especially tough,” Jherlene recalls. She had failed some classes since she had chosen not to compromise when it came to Sabbath. Although that time was emotionally and spiritually taxing, Jherlene persevered with the strength of Christ and graduated from school.



Jherlene Cargil

During her younger years, Jherlene had been active in church. “I had served a lot but medical school took a lot of time,” Jherlene says. As time went by, she saw that serving God was an aspect of her life that needed to be revitalized. Sharing her faith had become a difficult and uncomfortable thing to do with her friends who were not believers. Jherlene knew that one way to combat the issue was through serving and exercising her love for Christ. She felt welcomed when she visited the EPIC Church in Chicago, and decided to use her gifts more decidedly. Since she was new at the church, she was surprised when the pastor asked if she would be willing to use her gift of singing to serve, as well as participate in the assimilation team.

“The assimilation team was a challenge for me,” Jherlene recounts. She and other church members were responsible for helping new members fit into the church community and feel a part of the worship whenever they attended. Serving in this capacity not only increased her faith but helped her to develop in many areas of her life. She recalls experiencing tremendous growth spiritually and emotionally.

Although she was passionate about serving, Jherlene admits that there were moments when her heart was not completely focused on ministry. The work week left her feeling tired and without enough energy to give her best. “There are times when you wish someone else could do it,” says Jherlene, “but I realize that it’s not about me, but God.”

Despite the difficulties, Jherlene continues to serve and apply her faith to help others. As for the reason behind her dedication, “It fills me with so much joy!” she says.

Felecia Datus is a graduate student at Andrews University.

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I came so that they may **have** and **enjoy** life, and have it in **abundance**. — John 10:10



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