

Light for shelter

by Bert R. Smit, director of ADRA-UK

Peter Delhove is the ADRA country director in Madagascar. On a recent trip we made together I had forgotten to bring a hat – an essential item in hot sunny climates – but he generously gave me one of his to use. The next day, during our team worship, I mentioned that Peter had provided me with shelter (a hat for my sunburned head) – but that I was going to give him light! At which I introduced the WakaWaka light to the ADRA leadership present at the meeting.

The WakaWaka light is a small miracle that is now making a difference around the world. Just a few hours of charging in the sun will render up to 80 hours of light.

With more than 400 WakaWaka lights now distributed in Burkina Faso, we hear reports of how these small lights have changed lives. Kennedy Habasimbi, ADRA-UK's Africa region co-ordinator, based in Lusaka, recently visited some of the households that received these lights. He reports that children are finally able to study safely at night without inhaling the poisonous fumes from kerosene lamps. Not using the kerosene lamps saves a lot of money too: often more than 20% of income is spent on kerosene. Since receiving their lamps, children are grouping together around the WakaWaka lights to complete their assignments, and women feel safe to walk to their wells at night for water because of these lights.

But we will not rest. We want to let our light shine even brighter! We currently have requests from ADRA Madagascar and ADRA Myanmar to help banish their darkness! We are now planning to distribute 1,000 lights in Madagascar and 1,000 lights in Myanmar.

In Myanmar the lights will be provided to beneficiaries of a project ADRA-UK is undertaking in the dry desert zone of the country with funding from UK aid. People here live in extreme circumstances – no electricity, no running water – and WakaWaka lights will change their lives.

After I donated the WakaWaka light to Peter he took it home to Madagascar to show his team, who decided that it could help people there too. They have now asked for our help, and we are currently working with ADRA Madagascar to see how we can assist.

Through your donations in recent months we have been able to raise over £5,000 for this project. Each light costs about £10. Your help with the Annual Appeal will put us in a position to deliver more WakaWaka lights as part of ADRA-UK programmes in Asia and Africa.

Please help us to help!
Donate online at <http://is.gd/grUjP5> or via our website at adra.org.uk



Megapixels of creation



Where is the spring?

After the winter we've had, I thought we should remind ourselves what spring should look like. This lovely picture

of a typical British park in spring was sent in by Joyce Yates.

I've not had much from you of late – possibly due to the weather, so I'll let you off – but please keep sending me your pictures of all things nature.

Send them in to me at: dbell@stanboroughpress.org.uk. Just remember to keep them 'hi-res'. Happy snapping!

DAVID BELL, MESSENGER DESIGNER

To see more of your images, go to: <http://adventistwebministries-org-uk.adventist.eu/megapixels>

*Pictures sent in to us for Megapixels may be used by us at our discretion on other projects.



Enhancing Health

by Sharon Platt-McDonald, RGN, RM, RHV, MSc
Health Ministries director, BUC

ingesting large amounts of processed meats such as bacon, sausages and ham.
(Data published by lead author Sabine Rohmann in BMC [BioMed Central] *Medicine*, 7 March 2013.)

- The JNCI (*Journal of the National Cancer Institute*), vol. 91, iss. 14, carried the headline: 'Tobacco smoke carcinogen and lung cancer'. The article identified cigarette smoke containing free radicals as inducing oxidative damage in humans. It states: 'Among the multiple components of tobacco smoke, 20 carcinogens convincingly cause lung tumours in laboratory animals or humans and are, therefore, likely to be involved in lung cancer induction.'

- The WHO/International Agency for Research on Cancer (IARC) has the following classification for carcinogens:

Group 1 <i>Carcinogenic to humans</i>	109 agents
Group 2A <i>Probably carcinogenic to humans</i>	65 agents
Group 2B <i>Possibly carcinogenic to humans</i>	275 agents
Group 3 <i>Not classifiable as to its carcinogenicity to humans</i>	504 agents
Group 4 <i>Probably not carcinogenic to humans</i>	

Among the Group 1 classification are agents such as the following: alcoholic beverages, aluminium production, asbestos, benzene, cadmium, chromium (VI) compounds, engine exhaust, diesel, formaldehyde, hepatitis B virus, hepatitis C virus, HIV type 1, ionising radiation, neutron radiation, nickel compounds, mineral oils, radium, radon, silica dust, solar radiation, soot, tobacco smoke, ultraviolet radiation, and vinyl chloride.

A comprehensive list of carcinogens identified by the American Cancer Society can be found at: <http://www.cancer.org/cancer/cancercauses/othercarcinogens/generalinformationaboutcarcinogens/known-and-probable-human-carcinogens>.

More information on environmental carcinogens will be discussed in a future segment on the environment and cancer.

Good health!

Cancer: the facts – part 3c

Examining causation and risk factors Carcinogens

In the last issue we examined four factors (age, alcohol, bacterial infection and body weight) that cause or increase the risk of cancer. In this issue we look at carcinogens. A carcinogen is defined as a substance capable of causing cancer. Damage occurs to the cell exposed to the carcinogen, making it more likely for the cell to become cancerous. Generally, the more one is exposed to a carcinogen, the greater the cancer risk.

Some facts about carcinogens:

- Cancer Research UK identified each of the following as a 'relative risk' for cancer:
 - People who use sunbeds are 20% more likely to develop malignant melanoma.
 - CT scans in childhood can triple the chance of developing brain cancer.
 - One alcoholic drink a day increases the breast cancer risk by 5%. <http://scienceblog.cancerresearchuk.org>
- The European Prospective Investigation into Cancer and Nutrition (EPIC) identified the following food-related carcinogen risk:
 - A high intake of processed meat was linked to cancer death.
 - The risk for cancer death was 43% higher in those regularly

editorial

You need to thank John Smith,* 'a complete newcomer to the Adventist Church', for this editorial. For it was John who recently reminded me of our Adventist 'propensity' to 'be fruitful and multiply' . . . when it comes to acronyms and abbreviations, that is!

I can imagine how he felt on those first few Sabbaths, as we battered his ears with GCs, BUCs, NECs and SECs. We probably gave him some ASI, ADRA, ASNA, APLA, AMR, ABC, AWR, AFM, ARM and ADC to think about too. Not to mention a MOHAP and some PEACE during his NEWSTART!

Poor John!

Our local Adventist 'lexicon' is certainly packed with acronyms and abbreviations, but I can assure you that it gets worse when you attend our denomination's high-level committee meetings. To steal a line from Ronald Reagan, 'you ain't seen nothin' yet!'

I know it's frustrating for 'newcomers' like John, but it's not all bad. Abbreviations and acronyms actually play a vital role in our communication. For without the linguistic 'shorthand' that they provide, just imagine how much longer our meetings and their minutes would actually be.

For example, in a recent *MESSENGER* article it would have meant producing 7.56% more words were it not for abbreviations and acronyms. Were the same to hold true over a whole issue of the magazine, doing away with these forms of 'shorthand' would add 1.21 extra pages to the 16 we normally use!

When put like this, it becomes clear that abbreviations and acronyms are saving God's Church time and money.

The MOD

Curiosity got the better of me while writing this editorial, and I checked up on the use of such 'shorthand' in the MOD (Ministry of Defence). Just how many acronyms and abbreviations do you think they use across the three services? Slightly more than 20,800! Three hundred and seventy-three A4 pages of them!

Why do they use so many? The answer is a no-brainer: because the MOD doesn't have the time to waste on unnecessary words – combat communication must be clear and curt because lives depend on swift, firm action, not flowery prose!

AAAAA

Now before you go off and join the All-Adventist Association Against Acronym And Abbreviation Abuse Anonymous, let's briefly discuss another problem that plagues our denominational communication: Adventist jargon.

What do we mean by 'jargon'? It is a word borrowed from Old French, where it meant 'chatter of birds', but today we use the term to refer to 'a kind of shorthand, to express ideas that are frequently discussed between members of a group'.² Jargon may be useful to the

The 'chatter of birds'

groups that use it, such as gangs, youth sub-cultures or faith groups. Unfortunately, those who are not part of such groups are most likely to find this jargon more of a barrier than a blessing!

'Advent-speak'

For just a moment, let us borrow John's ears as he waits for one of our typical services to begin.

'**Brothers and sisters**, happy Sabbath! It's really good to be in the **house of the Lord** this morning – **away from the world** and **at the feet of Jesus**. Firstly, welcome to our regular and faithful members – you know that the **Almighty led you here** today. Secondly, we also want to welcome the **few non-members** who are with us too.

'These are the important announcements. Today **Elder James Grimsby** will **bring the message to us** followed by a **potluck** – all are invited, even if you came empty-handed. Next week we will celebrate **Holy Communion** and the **foot-washing** – please **prepare your hearts** for these **ordinances**.

'Please don't forget that **our effort** starts tomorrow evening and that the speaker will **cover the pillars of the faith**. You won't want to miss such topics as the **Remnant**, the **Time of Jacob's Trouble**, the **Investigative Judgement** and the **Little Horn**. Remember to invite as many **non-Adventists** as you can to this **campaign** and pray for the **Lord's anointing** on the team.

'Oh, and I almost forgot, please collect your **quarterlies** from the foyer after **vespers**. Now please get ready **for God to speak to us in a mighty way** – straight from the **mercy seat in the holy of holies!**'

This is a classic example of 'Advent-speak' – of the jargon (highlighted) with which we baffle and bemuse our visitors from week to week – not to mention our children and youth. It may sound meaningful to our ears after years in the church, but to the man in the street it is just jargon – the 'chatter of birds'!

'Speaking into the air'

The problem Paul encountered in Corinth was by no means identical to our use of jargon in the church. But it did involve communication in the church. He was trying to cope with some members who were practising *glossolalia*, more commonly known as 'speaking in tongues' – an unintelligible, repetitious babble that made the 'unbeliever' or 'enquirer' uncomfortable during church services.

The causes may have been different, but the outcomes bear some similarity with each other: 'unbelievers' (non-members) or 'enquirers' (seekers) struggling to make sense of the Christian message. How did Paul put it back then?

'So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.' (1 Corinthians 14:9, NIV.)

Perhaps the time has come for us to deliberately, intentionally, purge the jargon from our podiums, pulpits and casual Sabbath 'chatter'.

'Can the **saints** say **'Amen'**, or will we need the **blessing of the brethren**'?

*A pseudonym

¹https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/16866/acronyms_and_abbreviations_dec08.pdf
²<http://en.wikipedia.org/wiki/Jargon>



Julian Hibbert
Editor

MEANINGLESS JARGON
SPOKEN HERE





Persecuted

Text: Jeremiah 36:21-24

Pastor Ian Sweeney, British Union Conference president, illustrates just how painful the consequences of preaching and witnessing can be.

After listening restlessly to a long and tedious sermon, a little boy asked his father what the preacher did for the rest of the week. 'Oh, he's a very busy man,' the father replied. 'He takes care of church business, visits the sick, ministers to the poor, cares for the shut-ins, prepares sermons and prayer meetings – he hardly has time to rest. Speaking in public isn't an easy job, son.'

The boy thought about that, then said, 'Well, listening isn't easy, either.'

Jeremiah's preaching elicited a much stronger response from his hearers than that of this little boy. Indeed, by the time we reach chapter 36 of Jeremiah we find that his preaching has his listeners plotting to kill him. In fact, when Jeremiah went to his hometown to preach, which ironically was a town that housed many of the priests of Judah, they were so incensed by his sermons that they plotted to kill him (chapter 11).

When the priest Pashur ben Immer heard Jeremiah's sermon, he had him beaten up and restrained in public at one of Jerusalem's most frequented city gates (Jeremiah 20:1-3). Jeremiah's preaching placed a heavy toll on his own life and emotions, so much so that he expressed regret at ever being born (20:14).

Jeremiah's preaching also elicited other responses. While he preached about a coming

destruction because of the sins of the nation, a number of other preachers emerged who 'rubbed' and contradicted everything that Jeremiah preached (Jeremiah 27; 28).

Even after chapter 36, which is our passage for consideration today, we find that the strong reactions to his preaching continued. Especially when he said that Jerusalem would be handed over to the Babylonians, his listeners made the case that he should be tried for treason and put to death, for his preaching was discouraging the soldiers as well as the people. When the treason charge failed, officials dumped him in a disused well where he was left to die of starvation, hypothermia and suffocation (Jeremiah 38).

Jeremiah's preaching elicited some extremely violent responses.

Historical context

When we come to chapter 36, Jeremiah is on a banned preachers' list. He couldn't appear in the pulpit but he was determined to be heard. Calling aside his faithful servant Baruch, Jeremiah had him write down God's message for the people. Then Baruch was instructed to go to the temple and preach Jeremiah's sermon (36:6). He did so, and among those present were officials from the king's palace who requested that Baruch share the sermon

again with them in private. Having heard it again, they concluded that it had been authored by Jeremiah.

The officials told Baruch to go into hiding with Jeremiah, then took the manuscript to the king, telling him that Jeremiah had preached in the temple by proxy. It is at this point that the hand-written manuscript was read to King Jehoiakim, who received it with contempt: 'Whenever Jehudi had read three or four columns of the scroll, the king cut them off with a scribe's knife and threw them into the firepot, until the entire scroll was burned in the fire. The king and all his attendants who heard all these words showed no fear, nor did they tear their clothes.' Jeremiah 36:23, 24 (NIV).

Persecution

Jeremiah's experience has a modern-day resonance. His life and ministry show us that persecution often follows the proclamation of God's Word.

The Word, not the person or personality of the prophet, drew persecution.

Jeremiah was not persecuted because he was ginger, black, female, white, Shona or Ndebele. He was persecuted for preaching God's Word.

I will never forget my conversation with a good brother who was moving back to Jamaica. I expected that he was moving back to the Caribbean for his retirement, but he said, 'No Pastor, I moving back to the hills.'

I said, 'What?' He said, 'Yes Pastor, Britain na have mountains like Jamaica and when the time of persecution come me can run to them!'

There are Seventh-day Adventist Christians who have moved out of the cities to the country. This is done in accordance with counsels that a great pioneer of our Church gave. However, while moving to the country is good preparation for a future crisis, Ellen White also gave the following counsel, but I cannot recall many quoting this:

'We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it? When the Church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. They will enter new fields.' (Ellen G. White, *Review & Herald*, 29 September, 1891 – 'Missionary Work').

Now I say this to make this point: persecution will come, but our first preparation as Adventist Christians is to be like Jeremiah and proclaim God's Word, whether we live in the country and come into the city to preach, or, as Ellen White counselled, we purposely move into the cities to witness to them.

If all we are doing is preparing for persecution, without proclaiming God's Word to a dying world, we are engaging in a somewhat selfish exercise that deems God to be interested only in our salvation, and not that

of the dying communities we leave behind.

Persecution is based on proclamation!

Permit me to say, in all humility, as one who is tasked to lead this Church for the next few years, let's not flatter ourselves by thinking we are the target of anyone's persecution. We are effectively an unknown, 'secret' society that is not known for anything we have preached.

Expect a strong reaction

Right now, the Seventh-day Adventist Church under the leadership of our world leader, Elder Ted Wilson, is embarking on a strategy to have our Church actively engaged in an intentional witnessing strategy such as the Great Controversy and Mission to the Cities projects. Quite understandably, our expectation is that people will respond positively to the message and join the Church. In our preaching we hope and long for change and repentance: but that does not always happen.

'Daniel and Revelation, Great Controversy, Patriarchs and Prophets, and Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and Revelation. I know of no other book that can take the place of

this one. It is God's helping hand.' – Ellen G. White, MS 76, 1901.

To our surprise, our proclamation may elicit a somewhat unexpected and unwelcome reaction, such as that of Jehoiakim.

One of the key components of evangelism is befriending people; however, sometimes the message we have to share does not lend itself to gaining or maintaining friendships. God's Word can arouse great tensions and agitations, even to the point of violence.

Time after time, Scripture says Jeremiah waited in the Lord's presence until 'the word of the Lord came to him'. This phrase appears more than fifty times in the book of Jeremiah, and when the word of the Lord came to him he proclaimed it.

Conclusion

Jeremiah had to keep on preaching God's judgement message because it reflected His desire to save His people. We give up witnessing so easily, because people stop listening to us, but God had Jeremiah proclaim His rejected judgement message over and over again – simply because God's love is stronger than our rejection.

Soon after Jehoiakim destroyed the sermon, the Lord ordered Jeremiah to write a duplicate of it (vs. 28). God's message was not to be lost, but rewritten with more added to it. It takes more than a king's knife to destroy God's message.



Ever had questions about our faith, doctrines or practice that you want to see resolved? Each week I'll be hosting Q&A in an effort to answer them.

Andrew Puckering

'Are we the only denomination to practise foot-washing? Why do we do this?'

We're certainly not the only denomination to practise foot-washing – it's also practised by Anabaptists, Grace Brethren and Mennonites,¹ and by the True Jesus Church,² United Methodists,³ and Primitive Baptists.⁴ Historically, it has also been practised by senior members of the Catholic Church and the monarchs of Europe,⁵ including the kings and queens of England: the last British monarch to do so being James II. Now the sovereign hands out specially minted 'Maundy' coins instead.⁶ Pope Francis, on the other hand, continued the tradition by washing young prisoners' feet on Maundy Thursday this year.⁷

The biblical basis for foot-washing can be found in John 13, where Jesus washes His disciples' feet – particularly verses 14 and 15, where Jesus says (NKJV): 'If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.'

Ellen White has this to say about it: 'In these words Christ was not merely enjoining the practice of hospitality. . . . By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.'⁸

*The Seventh-day Adventist Bible Commentary*⁹ says: 'Jesus was doing more than giving an example of service. He was instituting an ordinance to be observed by His followers to the end of time, an ordinance designed to bring vividly to mind the lessons of the original service. The ordinance has a threefold significance: (1) It symbolises cleansing from sin. . . . (2) It symbolises a renewed consecration to service. The one who participates and stoops to wash the feet of his brethren thereby indicates that he is willing to engage in the service of the Master no matter how humble that service may be. (3) It typifies the spirit of Christian fellowship.'

We'll give the final word to the *Seventh-day Adventist Church Manual*,¹⁰ which advises that 'the spiritual experience that lies at the heart of foot-washing lifts it from being a common custom to being a sacred ordinance. It conveys a message of forgiveness, acceptance, assurance, and solidarity, primarily from Christ to the believer, but also between the believers themselves. This message is expressed in an atmosphere of humility.'

¹<http://www.anabaptistnetwork.com/book/export/html/311> ²<http://www.tjc.org/catLanding.aspx?tab=follow&catno=follow06> ³<http://www.revneal.org/Writings/footwashing.html> ⁴http://www.pb.org/pbfaq.html#Feet_Washing ⁵Herbert Thurston, 'Washing of Feet and Hands', *Catholic Encyclopedia* (1913) ⁶<http://www.royal.gov.uk/RoyalEventsandCeremonies/RoyalMaundyService/Maundyservice.aspx> ⁷<http://www.bbc.co.uk/news/world-europe-21963105> ⁸Ellen G. White, *The Desire of Ages*, p. 650 ⁹Vol. 5, p. 1,029, in the comments on John 13:15 ¹⁰18th Edition, revised 2010, p. 119

Do you have a question you'd like to see answered in Q & A? Why not send it in to us at: editor@stanboroughpress.org.uk? If your question doesn't appear in the next issue, don't despair – we will deal with it in due course.



LED BY GOD'S HAND

Montserrattians and Friends SDA Day of Fellowship



Guest speaker
Pastor Kirk Thomas
SEC Personal Ministries & Sabbath School director

You are invited to the 13th Annual Montserrattians and Friends SDA Day of Fellowship

Date: Saturday 25 May 2013; time: 9.30am
Venue: High Town Methodist Church, 45-47 High Town Road, Luton, LU2 0BW

NB: Please bring a packed lunch. Facilities are available for you to sit and eat.

For further information please contact:

William B. Riley (Birmingham)	01212417318
Christine Carty (Camp Hill B'ham)	07904618343
Andy James (Leicester)	01162895932
James Ryan (London)	02088082211
Robert Allen (London)	02082928174
Thelma Gage (Milton Keynes)	07949068398
Manita Allen (Luton)	01582610118
Anita Allen (Manchester)	01613420032
Peter Kirwan (Preston)	01772510366

The Seventh-day Adventist Reform Movement: Have you heard of it?

Well, have you heard of it? If you haven't, I'm not really surprised. It is a small off-shoot of our denomination that was formed after the Great War and appears to have a current membership of around 35,000 worldwide – a few thousand more than we have in the British Union.¹

The reason we are providing our readers with information about this 'movement' is that it has planned a '2013 London Project' for 16 June to 11 August. This may just be sheer coincidence, but it could also be quite intentional, especially when you remember that the Trans-European Division (in partnership with the British Union and the South England Conference) will be busy with the build-up to our 'Mission to the Big Cities: London' project at the same time.

According to an advert they are circulating, they want forty volunteers to sell religious books from door to door in London during this period.

'Surely there shouldn't be a problem with that,' you may say; 'it can only do good.'

Not so! Especially once you understand the way this movement 'evangelises'. According to Pastor Helmut Kramer, one of their former members and author of the book *The Seventh-day Adventist Reform Movement: Their major mission is to draw people from the Adventist Church rather than to evangelise the lost.*²

Based on their track record around the world, the reality is this: while we are reaching out to London's lost millions, Seventh-day Adventist Reform Movement 'missionaries' could be trying to drag our 'sheep' and 'lambs' away!

The following essay, 'Information on the Seventh-day Adventist Reform Movement' by Dr Gerhard Pfandl of the General Conference's Biblical Research Institute, provides a good insight into this movement.³ (Editor's note: We have lightly edited the original to make it easier on the British eye and ear.)

EDITOR

I. Origin of the Adventist Reform Movement

In many parts of the world field today Adventists are confronted by an organisation calling itself the Seventh-day Adventist Reform Movement. Sometimes this group is designated as the 'German Reform Movement' because it originated in Germany. Frequently, this organisation is quite hostile, although some of its members have not severed all their emotional ties with the Seventh-day Adventist Church.

From the beginning, Seventh-day Adventists in Europe experienced a number of difficulties, especially in the realm of Sabbath observance and military service. Children were required by law to attend school on Sabbath, and the work week ended on Saturday afternoon. Adventist young men who complied with the required military service frequently went to prison for their refusal to work and fulfil their duty on Sabbath.

At the beginning of World War I, when the government placed additional pressure on our Church leaders in Germany, they buckled and instructed church members to fulfil their military duties on Sabbath as other soldiers did on Sunday.

This position on combatant service, as well as doing duty on Sabbath, stood clearly in opposition to the traditional position taken by Adventists in the past. When the German members were confronted with this new position, many began to protest vigorously. Particularly in the city of Bremen, where the opposition became very vocal against the Church's leadership. This situation caused the leadership to react with further actions and they disfellowshipped the protesters.

These disfellowshipped members then began an open war against the Adventist Church, a war that became very bitter at times. In 1919, before the disfellowshipped members had determined what stand the General Conference had officially taken on the matter of military service, they published 10,000 copies of a pamphlet describing the Adventist Church as the great apostate woman. In the document they attempted to prove from the writings of Ellen White that the words 'Babylon is fallen' applied to Seventh-day Adventists, in spite of her clear statements to the contrary.

'When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by

him, neither has He given a message to him, but he has run before he was sent.' (Testimonies to Ministers, page 41.)

Apparently these early reformers were ignorant of this statement.

In 1919 the disfellowshipped members organised themselves into a church body under the name, 'International Missionary Society of Seventh-day Adventists'. Later, when they found statements in the Spirit of Prophecy referring to a reform movement, they saw themselves as a fulfilment of these prophecies and changed their name to 'Seventh-day Adventist Reform Movement'.

In 1920, Elder Daniells, the General Conference President, travelled to Germany for talks with the German leadership and the leaders of the Reform Movement. Although Elder Daniells made it clear that the German leadership had made a mistake, his attempts to heal the breach between the two sides failed. Because the General Conference did not immediately disband the division and disfellowship the leaders as a punishment for their sins, the reformers asserted that the General Conference became responsible for their mistakes.

Since the 1920 meeting, several attempts at reunion have been made, but they all have failed due to the unbending spirit of the Reform leaders, who believe that Adventists must accept their views in order to be right with God.

II. Divergent doctrines

Reformers believe that God called their movement into existence and that it was prophesied to come. Two events are cited as proof:

1. In 1888, at the General Conference in Minneapolis, the Church, they claim, rejected the message of Righteousness by Faith as proclaimed by Waggoner and Jones. God, therefore, raised up the Reform Movement to proclaim this message in clarity.
2. The leadership, they say, overthrew the commandments of God in 1914 when it encouraged members to serve in the army and fulfil their duty on Sabbath. The reformers opposed this move; hence they have the right to exist as a separate movement.

Several of their teachings cannot be supported by either Scripture or Ellen G. White's writings:

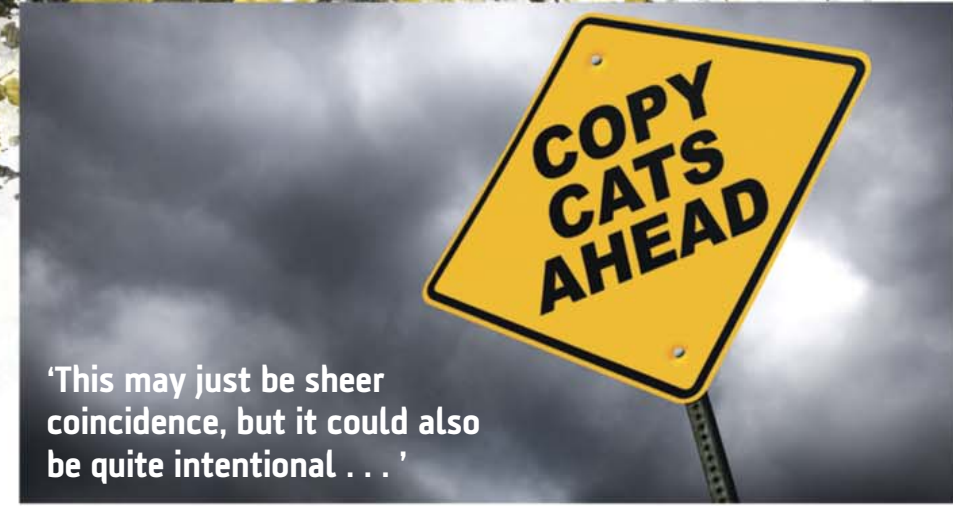
Liberty of conscience – The Reform Movement insists that the Church must spell out and hold up strict and specific standards for the people to follow. In many cases the members themselves expect the Church to specify every detail of how they are to act in any given situation – for example, in military service. Little room is given to an individual's conscience.

Military service – Reform Adventists believe that no true believer could ever join the military, even in medical work. Seventh-day Adventists hold that church members may serve as non-combatants in the military.

Vegetarianism – They have made the question of vegetarianism a test of fellowship, despite the clear statement from Ellen White, 'We are not to make the use of flesh food a test of fellowship.' (Testimonies to the Church, vol. 9, page 159.)

144,000 – They accept this figure as a literal number. Hence only 144,000 will be redeemed through the preaching of the three angels' messages in the period extending from 1844 to the end of time. This provides a reason for their small number.

Closed Communion – Reform Adventists hold that since Christ held the Last Supper alone



'This may just be sheer coincidence, but it could also be quite intentional . . .'

with His disciples, the Communion Service is reserved only for members in good and regular standing.

Divorce and remarriage – The stand taken by the Reform Movement on this subject is that, no matter what has taken place in a marital breakup, there is no possibility even for the innocent party to be restored to church membership if he or she remarries.

The remnant – It is taught that there are three entities in Revelation 12:17: the woman, the seed, and the remnant. The woman is seen as a symbol for the Protestant churches, the seed is the Seventh-day Adventist Church, and the remnant refers to the Reform Movement.

The Laodicean message – The warning addressed to Laodicea is believed to apply to the Seventh-day Adventist General Conference leadership and indicates the rejection of the Adventist Church. In an attempt to find a biblical foundation for this view, they note that the message is addressed to 'the angel of the church', which they assume is the Church's leadership.

¹http://en.wikipedia.org/wiki/Seventh_Day_Adventist_Reform_Movement ²Appeal to Those in the Reform Movement or Those Considering Such Membership', by Helmut Kramer – https://adventistbiblicalresearch.org/materials?field_document_categories_tid_i18n=248 ³Information on the Seventh-day Adventist Reform Movement', by Dr Gerhard Pfandl – https://adventistbiblicalresearch.org/materials?field_document_categories_tid_i18n=248

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Christian Stars

Hello Stars!

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c r r e o t a

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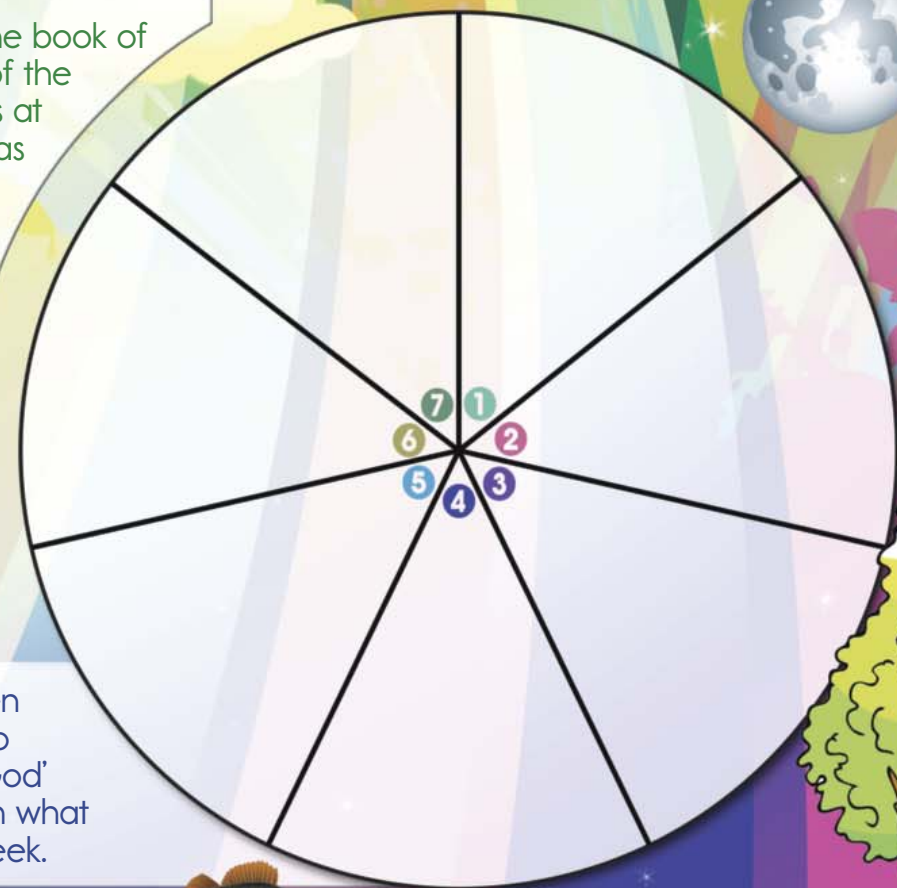
Put the words below in their correct order. Start at the last word and put it first in a sentence. Do the same with the rest of these words:

'made been has that made was nothing him without ;made were things all him Through .beginning the in God with was He .God was Word the and ,God with was Word the and ,Word the was beginning the In' John 1:1-3.

'In the _____

The Christmas story recorded in the book of Matthew 1:20-25 includes the visit of the angel to Joseph in a dream. It was at this time that he learnt the Baby was God and would live on Earth as a human Baby. What name for this Baby means 'God with us'? (Verse 23)

As a human Baby He was also given the name 'Jesus', but in the first two chapters of Genesis He is called 'God' and 'Lord God'. Fill in the circle with what He created on each day of the week.



Jesus could have created everything in an instant, but He didn't. He took six days. Each day He added something new.

On the sixth day God no longer shouted out what was to be created. Instead, He was going to make someone so special He used His own hands. God knelt down, like a talented artist, and created the first human being: Adam. Because Jesus was not living on our planet, Adam felt lonely, so God created Eve to be with Adam and have children. Look up the words about creation in this wordsearch.

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 A K I B E L C S A T L P R
 M L R S A R D R H R T D A
 O G U M M E B T E I S A D
 W N I I E L L S U A F Y I
 R N S S R L F R K X T S S
 A T G N H P F T H N G E E

ADAM	MAN
ANIMALS	MIST
BIRDS	MOON
CREATE	PARADISE
DAYS	REST
EARTH	RIB
EDEN	SEEDS
EVE	SKY
FISH	STARS
FRUIT	SUN
GARDEN	TREES
HERBS	WOMAN

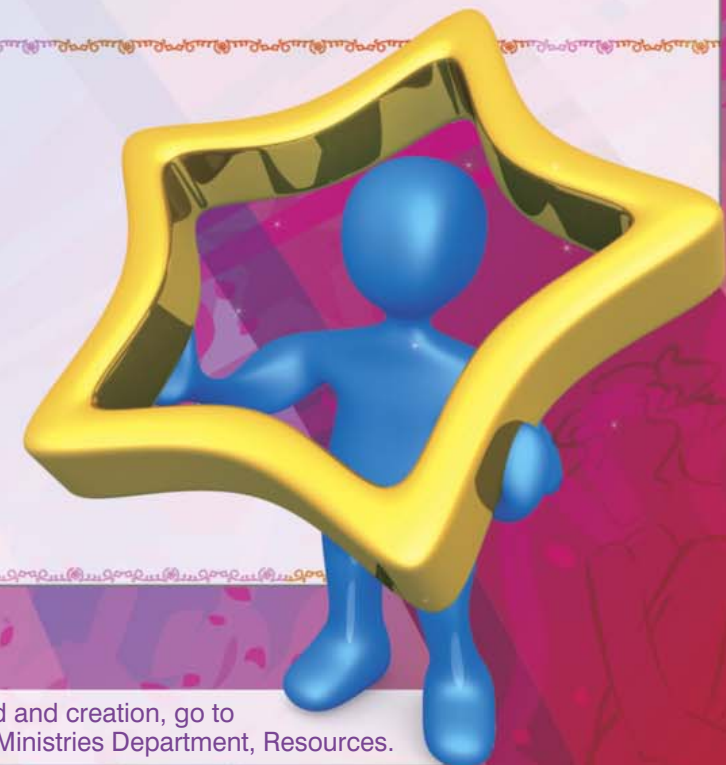
The special name for Jesus, when He created human beings, is recorded in Genesis 2:7. Find out what it is by adding the letters 'o' and 'd' to

L R and G

By making us, God shows the other worlds how special we are and how much He loves us. Some people have forgotten that Jesus is the Creator, and say that the first humans were the children of apes and monkeys.

Draw a picture of Jesus, who created your great, great . . . grandparents in the Garden of Eden. As you are doing this, think about God making you, too. When God created Adam and Eve, He created monkeys too – and Adam gave them their names.

Jesus, our Creator, came to Earth as a Baby because He knew this was the only way He could show us how much He loves you and me. When you accept Him as your Creator God then He promises He will create you to live forever with Him.



To enjoy learning more about God and creation, go to www.adventist.org.uk, Children's Ministries Department, Resources.

Feedback from children who visit Christian Stars Children's pages – or from their parents – is welcome. The address is children@adventist.org.uk. Heather Haworth, Children's Ministries director, BUC

witnessing

A unique Easter outreach

On Friday 15 March, Central London Church celebrated an early Easter. The celebration took place in a relaxing setting as the church opened its doors with the hope of reaching out to people who did not know about the love of God. The evening was set up as a concert, with short sermons between songs. Songs were also sung while members and visitors shared food, laughter and smiles.

The special meal shared on this occasion was based on a traditional Jewish Passover supper. Through this meal individuals were asked to reflect upon the ups and downs in life and remind themselves that God is always near, even in the low times of life. We were able to share our joys and pains while reflecting on the goodness of God.

NANCY-JOSEE CIAKUDIA



An unusual witness in Wales

It is not every day that someone asks, 'Would it be all right for me to come to your church on Saturday?'

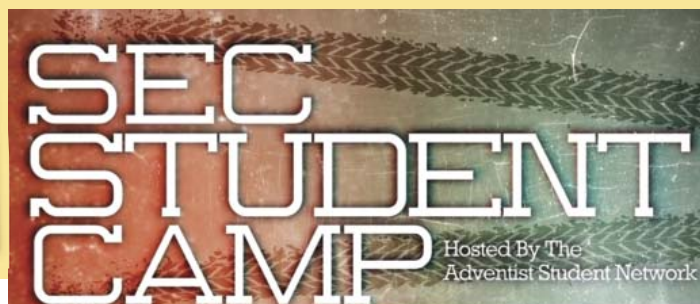
This contact began on the street in Cardiff when Luna (her chosen British name) from China and Leslie Wood were waiting for the crossing lights to change. She explained that she is an International Journalism student on a one-year MA course at the university, and he told her that he is studying music. Luna asked if he would be the subject of a short film for her studies and they arranged an appointment to commence filming the following Sunday.

Luna and her Chinese friend Daisy (her chosen British name) met with Leslie and his wife, Miriam, at a Welsh chapel in Cardiff to film him playing the organ and being interviewed about his music studies. Hearing that he plays for a congregation every Saturday, Luna was keen to come to church to film him; hence the request.

Sabbath, 2 March, was a special day for Ystrad Mynach Church. Alvin Fielding presented a celebration related to St David's Day, which Luna was able to film. The congregation sang Welsh hymns, and listened to Brian Watkins repeating the Lord's Prayer in Welsh and singing a Welsh solo. Miriam Wood, dressed in Welsh costume, also sang in Welsh. The enthusiastic singing carried over into the main service.

Luna was delighted by the welcome she received at Ystrad and enjoyed her various discussions on aspects of Christian belief during the Sabbath.

MIRIAM WOOD



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news

BUTREC is launched

On Tuesday 19 February 2013, the British Union Conference took another step forward in its aim of training, equipping and developing its ministers. It launched BUTREC (British Union Training, Resource, and Evangelism Centre) by hosting the first in a series of twenty-five seminars that will be conducted this year to enrich the lives of ministers.

Over the last few years, the Ministerial department at the BUC has been running seminars that were initiated by an institute of education. The direction has now shifted to the provision of practical seminars that will benefit the professional requirements for ministry in this union.

Our premier presenter and MBA graduate, Victor Pilmoor, clearly outlined the passion and vision of the union during his powerful opening seminar: 'Your budget is a dream with price tags attached . . . the budget is the mission.' Quoting from Proverbs 22:3 (NKJV) - 'A prudent man foresees evil and hides himself, But the simple pass on and are punished' - he urged the attendees to be 'prudent' in dealing with the finances of the Church. He also made the comparison between budgeting and a prophetic vision.

According to his hypothesis: foresight, analysis, pre-planning, an historical context and an eye upon the future are all key elements that influence budgeting and prophecy. He clearly inspired the students constantly to place the vision of the Church before our members to enable them to meet their financial goals in the light of our mission.

At the end of the seminar, one pastor commented, 'I didn't know that handling a budget was so spiritual.'

Pastor Eglan Brooks, BUC Evangelism director, who is responsible for BUTREC along with Dr Brighton Kavaloh, BUC Ministerial director, said: 'I believe the British Union Conference is establishing a centre of influence that will change the face of the ministry in the BUC, and will benefit our frontline workers and help them to inspire our members.'

These seminars will be jointly hosted by the Ministerial and Evangelism departments, with the support of other departments of the BUC. In this pilot year a number of TED, BUC, NEC, and SEC leaders, workers and lay members with specific expertise will deliver seminars to nurture, develop, and support the ministry, with a view to promoting excellence and maintaining a good level of quality in professional development for pastors and Bible workers.

BUC EVANGELISM DEPARTMENT

London Ghana women's day of prayer

Women all over the globe celebrated international women's day on 8 March, and London Ghana Church was no exception. They celebrated with a women's ministry day of prayer on 2 March.

Women, all wearing the same women's ministry printed Ghanaian traditional cloth, led throughout the day, conducting choirs, interpreting, reading Scripture and preaching. The programme showcased the skills and talents of the church's women, but its theme - 'Building faith through prayer' - was one the whole congregation could relate to. It was an inspirational and interesting day for all!

GRACE MANSAH-OWUSU



The principal of the Adventist Discovery Centre (VOP) acknowledges with sincere thanks an anonymous donation of £5 received on 5 March 2013. We also acknowledge receipt of five applications for Bible and Health courses for individuals living in Trinidad, which we have forwarded to the Bible Correspondence School in Trinidad.




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New fellowship in Wales

by Collins Amofah and John SurrIDGE

On Sabbath 2 March some 200 guests, mostly Ghanaians with many in traditional dress, packed Donnington Methodist Church for the inauguration of the Telford Ghana Seventh-day Adventist fellowship.

The event was co-ordinated by Pastor George Asiamah, together with Daniel Appoh and others from the new fellowship. This was done in conjunction with EGACCOM (the Euro-Ghanaian Community of Seventh-day Adventist Churches) and CCC (the Central Co-ordinating Committee of Ghanaian churches in the UK). Most of the proceedings were carried out in the Twi language, with interpretation provided by Pastor Collins Amofah, but there was one English Sabbath School class, led by Kingsley Asare Bediako.

Many were surprised to learn that Telford, just 18 miles from Wolverhampton, is in the Welsh Mission. The reasons for this are practical rather than political, with Hereford, Telford and Shrewsbury forming a convenient link between the north and the south of Wales.

Although there is another church in which they have worshipped, the Ghanaian members realised the need for services in their native language, for fellowship and outreach. The initial response has borne this out, with a number of visitors and former members now attending regularly.

Providing a pastor for this new fellowship is a challenge for Welsh Mission president, Pastor John SurrIDGE. 'We have new groups starting up all over and it's a problem trying to fit them in to our district plan. We have a limited number of ministers and it doesn't make sense to spread them too thinly. In the case of a Ghanaian congregation, whose members speak Twi, our options are even more limited. Fortunately a Ghanaian pastor in the south is willing to incorporate the new fellowship



Left to right: K. T. Abbequaye, George Asiamah, John SurrIDGE, Collins Amofah

into his district – even though it is over 100 miles away!

During the worship service, K. T. Abbequaye (EGACCOM executive treasurer and BUC Executive Committee member) welcomed the new Telford fellowship into the international Ghanaian Adventist community and read various messages of encouragement.

Pastor SurrIDGE, wearing a traditional Ghanaian 'Fugu' outfit, pointed out that he felt a strong affinity with the Ghanaian Adventist community as he had spent some of his childhood in Accra, and his wife had been born in Ghana. Then, using the story of Daniel and his friends, he went on to highlight some of the pitfalls of trying to be faithful to God in a strange land. 'Cultural and religious practices differ and it's sometimes difficult to work out what is right and wrong in your new setting,' he said. 'Like Daniel and his friends we will have to use every means at our disposal – biblical knowledge, the inspiration of the Holy Spirit, and our own intelligence – to make these difficult decisions.'

Excellent music was provided throughout the day by the Telford Ghana Choir, the Birmingham Ghana Choir, the Reading and Slough Youth Choir, and Nana Amankwah Tiah, to name but a few.

For lunch, every kind of Ghanaian dish was provided, including specially prepared balls of kenkey from the Londoners.

More than 100 photos from the day can be seen on the Welsh Mission website at: www.adventistwales.org.



K. T. Abbequaye explaining about the work of EGACCOM



Young people proudly wearing their traditional dress

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Dundee's new team of deaconesses and deacons with Pastor Ghioalda and the elders

Dundee ordains deaconesses

Dundee Church is following the General Conference's directive (Atlanta) that deaconesses may also be ordained. On Sabbath 9 March, under the leadership of Pastor Marcel Ghioalda and Dundee's team of elders, they ordained six deaconesses and two deacons.

JOHN C. WALTON



Health Emphasis Day

On 9 March Northampton Highlands Avenue Church held a successful Health Emphasis Day under the guidance of the Eccles family. During the programme the congregation benefited from various insights and bright ideas that were designed to restore their bodies to 'peak condition'.

AUBREY DAVIS (COMMUNICATION DEPARTMENT)



Charity support in Grantham

Grantham Church actively supports a number of charities. On Sabbath, 16 February, the church's children gathered 126 Creme Eggs during an unusual offering. These tasty treats were donated to the St Barnabas Hospice for fundraising.

The same evening, Natasha Cox and her team of young pancake-makers sold scores of tasty crêpes to raise more than £100 for the projects of ADRA-UK.

A week later the church invited local Foodbank (Trussel Trust) co-ordinator, Brian Hanbury, to receive an unexpected donation of £2,000! Brian was, to use his own words, 'blown away' by the gift, and his thank-you email contained this statement: 'This provides the final amount to give us the longevity we require for the next year.'

ELISABETH CARNELL



Peckham ordains

On Sabbath, 8 March, the Peckham church ordained Balford Henry as first elder. He was baptised in Jamaica in 1965 before moving to the UK.

During the same service, Quinton Manuel was voted into fellowship after attending for several years.

CAROL JOSEPH



BIG 6
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Women's day of prayer

On 2 March the Bournemouth and Weymouth churches celebrated the International Women's Day of Prayer. The service was run by the women of the congregations and was full of beauty and inspiration – marked by a great selection of worship music.

Then to crown it all – the men of the church treated the women to a delicious lunch, beautifully prepared and presented.

JUDITH CASSIDY



From Hong Kong with love

Since 2006, Stanborough Secondary School and Tai Po Sam Yuk Secondary School (TPSY) have had a reciprocal exchange arrangement that allows students from both schools to explore each others' culture and education system. On 3 February Stanborough welcomed a party of students from TPSY for twelve days. And on 13 February it was the turn of Stanborough students to fly to Hong Kong, where they visited some of Hong Kong's most famous and culturally important sites, and attended lessons at TPSY, where they particularly enjoyed Mathematics and English. Additionally, they experienced China's rich culinary culture and made new friends.

Sarah, a Year 7 student, said this about her experience: 'What I liked the most was Ocean Park and the Big Buddha. Ocean Park is a theme park with lots of fun rides and extremely fast merry-go-rounds. The Big Buddha was really big. It is very important to Buddhist people . . . and we saw them praying when we got there.'

'Our students are privileged to have such an opportunity to develop as global citizens,' said one of the accompanying teachers. 'Trips like this provide them with first-hand experience about other cultures and educational systems . . . which teaches them tolerance and responsibility.'

VANESA PIZZUTO

The editor wishes to correct the following line that appeared in the MESSENGER of 22 March, page 6, which stated that Jeff Pippenger was 'a former member of the Newport church' (USA). He was not a member of this church, but a number of his followers were.

obituaries

Pauline Angela Burnett (1954-2012) d. 14 August.

Pauline Angela Burnett, née Cover, was born on 23 July 1954 in Half Way Tree, Kingston, Jamaica: the eldest sibling among the two girls and two boys of Charles and Lurline Cover.

She lived in Jamaica until the age of 6, when her parents emigrated to the UK, where she completed her education.

Pauline, a civil servant, was well-loved by her colleagues, to whom she often gave sound advice on relationships, child rearing and a healthy lifestyle. She even started a weight-loss programme for them.

She was introduced to Adventism through Joan Carnegie, an elder at Hackbridge Church. She enjoyed church life and took part in many departmental and social activities. She was very kind and compassionate, and paid attention to the needs of those around her.

She was dedicated to the church and engaged in selling our books for a living. It was during this time that she met and married David Burnett, a literature evangelist who became a ministerial student.

The couple travelled to Trinidad, where David pursued his ministerial studies at Caribbean Union College.

The Burnetts had two children when they left for Trinidad, and a third, Matthew, was born on the island. Pauline believed that children could understand more than adults gave them credit for, so she spent hours conversing, nurturing and challenging them in the ways of God.

On returning in 1989, Pastor Burnett served as intern minister



to two Bristol congregations. It was here that their youngest child, Christelle Julia Burnett, was born. Pauline poured everything into these early years of her children and she reaped the reward by seeing them dedicated to God.

Pauline was a great homemaker; she loved cooking, and conducted cooking demonstrations, especially of vegetarian and vegan dishes.

Throughout Pastor Burnett's ministry in the various congregations where he served, Pauline faithfully and wholeheartedly served as shepherdess in support of his ministry.

It was after a relentless battle with illness that Pauline fell asleep peacefully in Jesus, with her husband by her side, on 14 August 2012.

She is survived by her husband, Pastor David Burnett; her children, Pastor Jonathan Burnett, Matthew, Priscilla and Christelle; her sister, Valerie Moodie; her brothers, Cecil and Christopher; her daughters-in-law, Miri and Jodi; four sisters-in-law; one brother-in-law; two grandchildren; thirteen nieces and nephews; and countless friends from the church communities she lovingly served as shepherdess.

VALERIE MOODIE

Barbara Moore (1952-2012) d. 26 December.

Barbara was born on 10 August 1952 at Hanover, Jamaica, to Adventist parents and was one of eight children. She moved to England in 1962 and attended St Mary Redcliffe School, Bristol, where they found her to be 'reliable, hard-working and trustworthy'.

Barbara trained at Chiswick



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Polytechnic, London, and qualified as an enrolled nurse in 1973. She moved back to Bristol and worked nights as a staff nurse in Bristol Royal Infirmary's operating theatre for over thirty years. Her work mates said she was a joy to work with – truly a modern-day Florence Nightingale.

She married Allan Moore in Bristol Central Church on 17 April 1981, and became a loving mother to Nicola (25), Thomas (23) and Christopher (18). She also had a grandson, Joshua (3).

Barbara had many hobbies, including knitting and sewing – she even made wedding and bridesmaid dresses for friends. She enjoyed gardening and decorating – she could redecorate a room in a day! She was a fabulous cook, and her quiches will be sadly missed.

Barbara was a bookworm who studied God's Word regularly and taught the lesson at Yate Church. She also helped to start and run a new Adventist group between the small towns of Yate and Chipping Sodbury seven years ago.

Sadly, she died unexpectedly but peacefully in her sleep after hosting thirteen family members and friends on Christmas Day, 2012, just 60 years old.

Barbara's service of remembrance was held on 7 January 2013 at the North Bristol Church's venue, the United Reformed Church, followed by her cremation. Both services were taken by Pastor Richard Daley and Pastor Mike Toy.

There were 500 family members and friends at the church, including eighty from the hospital where she worked. So many people, all showing how much Barbara had touched their lives. A collection for ADRA after the service raised £1,000. Barbara will be sadly missed by many, till the blessed hope reunites us.

ALLAN MOORE

Pamela Gwynn (1937-2013) d. 14 January.

Pamela was born in Bristol, but, because of the outbreak of the Second World War, moved to Cheltenham to live with her grandparents. She was the eldest of three children and big sister to her brothers, Mike and Dave, who had a big influence on her life. After the war, due to her father's war injuries, they decided to move to Guernsey, where he took up a teaching post.

Pamela's love and affinity for

Guernsey remained with her, and she always looked forward to the times she could revisit the island and see her lifelong friends, Jane and Dal. Later, when the family moved back to England, it was Pam's ambition to train as a nurse, and she applied to Radcliffe Infirmary, Oxford, but due to a back problem she was not accepted. She then applied to Strodells Hospital, Watford, where she was successful. Pamela met John Gwynn, who had completed his National Service in the Navy and was living with his mother. Two and a half years later they married and moved to North London, where Pam worked in the Royal Northern Hospital's private wing, where she nursed some very famous and important people.

After Pam had her three children she still worked hard, leaving John to get the children's breakfast sorted before she came in from her night duty. Pam suddenly fell seriously ill with lupus, a form of arthritis, which was a life-threatening disease in those days. Fortunately, the doctors kept Pamela heavily medicated and she was able to pull through.

Although only in her thirties she was plagued from then on with ill health, but bore her suffering with dignity.

When Pamela had her first stroke this did not prevent her from enjoying her cruises. She had a little scooter, which was ideal for nipping along the gangways on board ship. This enabled her to visit places like the Falklands, Rio de Janeiro, the Empire State Building and the Heights of Abraham in Quebec.

After Pamela's second stroke a year ago, her health gradually deteriorated – but she would never complain. She accepted her lot in life and was always ready to help others – including her carers, to whose problems and worries she would listen.

Pamela was always concerned about the welfare of others, and showed it by joining the St John Ambulance as a cadet. After school in St Peter's Port she would go to her local café and have beans on toast before attending her St John activities. She would then cycle home along the lonely country lanes to where her father would be waiting for her with his torch. In October 1985, she had the honour of being made a serving sister of the venerable Order of St John, in recognition of her many years of service.

She is deeply missed by her family and church friends.

WENDY GRADY, COMMUNICATION SECRETARY



back page



Dedication of Ethan Schelephi

On 9 February a well-behaved Ethan Schelephi, son of Sally and Norbert, was dedicated by Pastor Robin Lewis. Robin challenged Sally and Norbert to dedicate themselves to God, together with the church family, in order to provide a loving Christian environment where Ethan could learn about Jesus. After the service a special cake was cut and enjoyed in honour of Ethan.

PAUL KING

Intelligent Design seminar

ASI-UK and Stanborough Park Church will co-sponsor a seminar on Intelligent Design, at 3pm on Sabbath, 1 June, at the Stanborough Park church.

Professor John Walton of St Andrews University and Dr Alistair Noble, director of the Intelligent Design Unit, will be presenting a scientific and compelling argument as to why life must have been designed by our omniscient God.

In particular, those who feel confused by the relentless propaganda of the prevailing secular arguments are invited to attend. If you would like more information or to book, please go to: http://adventistwebministries.org.uk/forms/3264/form_submissions/new.

For those staying over lunch, a cup of soup and a bread roll will be available with prior online booking. For those unable to attend, the conveners are looking into the possibility of streaming the 3pm programme – this will be confirmed in *MESSENGER*.

JIM CUNNINGHAM, ASI PRESIDENT

Induction at Stanborough Park

The Stanborough Park Adventurer/Pathfinder Club held a special candlelight induction service on 23 February. As the Little Lambs, Eager Beavers, Adventurers and Pathfinders were being inducted, parents, guardians and friends from far and near were there to add plenty of warmth and joy to this simple but solemn event. The service was led by

Director Florence Allen, ably assisted by Deputy Directors Eileen Hussey, Jacqueline Deane, Andrew Tello and Yetunde Bright, and Counsellor Mueller-Smith. The smartly dressed group confidently explained a summarised version of the requirements for each class and highlighted the Adventurer/Pathfinder pledges and laws.

FLORENCE ALLEN



PHOTO: JOHNSON WONG



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Messenger

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Sunset

Sunset times are reproduced with permission from data supplied by HM Nautical Almanac Office.

	Lond	Card	Nott	Edin	Belf
Apr 12	7.53	8.05	7.59	8.14	8.22
19	8.04	8.16	8.12	8.28	8.35
26	8.16	8.28	8.24	8.42	8.48
May 3	8.27	8.40	8.36	8.56	9.02

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