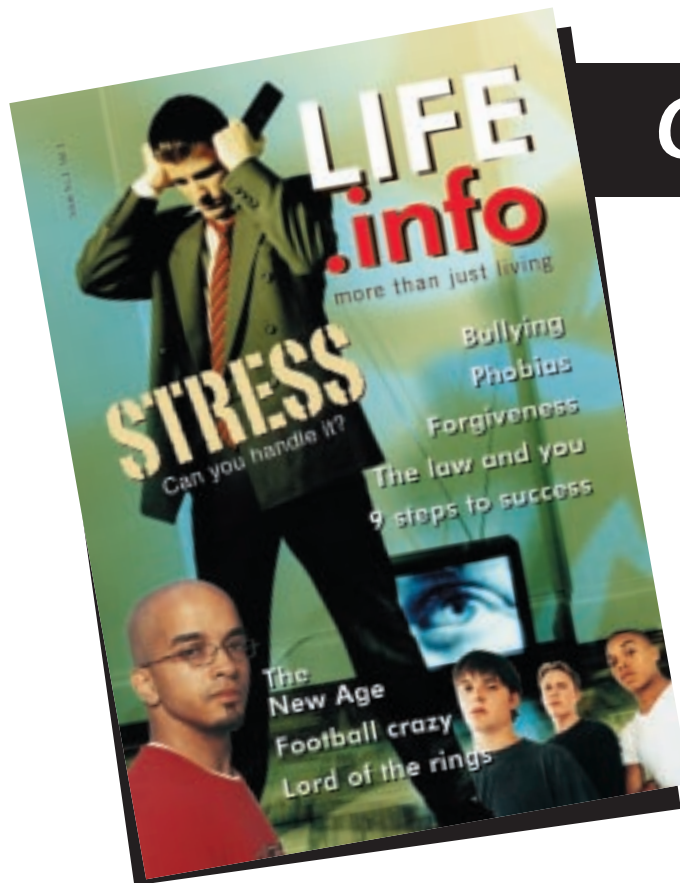


# Messenger



## Get connected!

'O friend do you love Jesus?

O yes I love Jesus.

Are you sure you love Jesus?

I'm sure I love Jesus.'

Well then,  
what are you going to do about it?!

We cannot keep Jesus to ourselves – we know that.  
We have a mission to spread the Gospel – we know that too. But when it comes to actually *doing it*, our head knowledge sometimes becomes our heart fear.

'What I could really do with is something that I could give to my neighbours, something that will get us talking. Something they might actually read, rather than throw in the bin; something I could leave on the bus or in the doctor's surgery, something relevant, something useful.'

That is what *LIFE.info* magazine is all about. It's about building bridges. It's about getting connected and . . . it's ALL NEW – new editorial team, new writers, new illustrators. It's about *you* meeting your non-churchgoing neighbours, relatives, friends and work colleagues where *they* are. It's about *you* recognising *their* need and being prepared to do something about it!

Are you interested? Are you a good communicator? Get in touch!

### Some topics we'll be covering in issue 1:

- ★ Who is Jesus?
- ★ Forgiveness
- ★ How to budget and save money
- ★ Bullying
- ★ Special needs
- ★ Dealing with stress
- ★ What's so great about Jesus?
- ★ Football crazy
- ★ The Law and You
- ★ The New Age
- ★ J. R. R. Tolkien's *The Lord of the Rings*
- ★ Christ: the ultimate super-hero

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## An important message from Pastor C. R. Perry, president of the British Union Conference

**'And forgive us our debts as we forgive our debtors . . .'**

**Unforgiveness breeds bitterness. It is time for forgiveness and reconciliation . . .**

Debts and death are two of life's inevitables. The first point to our dependence on one another and the second is the inevitable consequence of mortality!

The model prayer of Jesus that features 'and forgive us our debts . . . ' is for the living who carry the heavy weight of indebtedness to mankind and to God.

What more relevant, potent illustration could Jesus have used than that of the lender and debtor? This metaphorical use of one of life's social and commercial transactions will resonate through every generation.

Life's domestic and national cycle revolves around the exchanges of goods and services based on inter-relationships. Being in debt is not unique to any civilisation. The mountain of debts owed by poor countries to rich ones is well known. Debtor countries need

£1 billion to service their debts.

On the domestic level how many are not debtors to banks, loan companies and all sorts of lending agencies be they relatives, friends or foes?

Yet from this undesirable human situation Jesus frames, within his prayer, the need to trade forgiveness for indebtedness. His model prayer does not state the size or nature of the debts, neither the limitation and scope of forgiveness.

Maybe the apostle Paul understood what had eluded the disciples who, at one point, tried to weigh up this thing called forgiveness. Paul said, 'Where sin increased, grace increased all the more.' Forgiveness is of grace, and the power that drives it to cancel debts or trespasses flows from the great sacrifice of Jesus on the cross of Calvary.

The inexhaustible resource behind

forgiveness was unthinkable among the people and churchmen in Peter's day. Hence the apostle's question, 'Lord how many times shall I forgive my brother when he sins against me – up to seven times?' (Matthew 18:21.) Jesus' reply of the number seven was multiplied by itself and, more importantly, lifted the practice of forgiveness out of any merely carnal count. It is not how many times you forgive but that forgiveness becomes a way of life for the Christian.

Implied in Jesus' answer to Peter was that forgiveness is not something offered in half measures and on a part-time basis. The *will* of God is that forgiveness should be unconditionally offered – even if it is spurned! From the cross Jesus offered forgiveness to the mocking crowd which represented all mankind: 'Father forgive them for they know not what they do.' He did not concentrate his attention on what the motley crowd was shouting but on what his death could do for them. He was pained by their ignorance of his mission to save them from sin.

What was his offer? The crucified Christ, reviled and unjustly treated,

offered us forgiveness – without insisting on an apology or repentance from us for treating him that way.

Unforgiveness breeds 'bitterness, rage, anger, brawling, slander and malice', says the apostle Paul (2 Timothy 3:3). Therefore he implores the Christian to 'be kind and compassionate . . . forgiving one another, just as in Christ God forgave you' (Ephesians 4:32). The 'in Christ' experience makes it possible for me to put down the ammunition of resentment, retaliation and hate, and to embrace my enemy in love. It is difficult but possible to turn the other cheek – to fight against the application of raw justice, 'an eye for an eye', is difficult but possible in Christ Jesus.

Those forgiven are those who receive the gift of salvation. To appropriate its benefits, forgiveness must be received as God's ultimate pardon. This brings about reconciliation, justification and peace with God.

Again Jesus did not qualify his forgiveness to the repentant sinner. It is there for the taking. No limits were specified.

The dynamic of the Gospel is that it must be shared or passed on. So with forgiveness. It comes from God to the sinner whose spiritual response is to show this abounding grace to others. The forgiven are forgiving. The graced are gracious.

The parable of the unforgiving servant is graphic. The king forgave the debtor millions of pounds yet the debtor would not forgive the man who owed

*Continued on page 8*

# I'm not religious – I just love the Lord!

Should it be made a punishable offence to incite people to religious hatred?

That is one of the questions currently being considered by an all-party committee of the House of Lords. They have asked me what I think. I am asking you what you think.

Just now a very, very angry lady came on the phone to the Press manager. She had, apparently, not so much been incited to religious hatred, as to hatred of religion! Know what she'd read? Ellen White's *The Great Controversy*. No kidding! She had read a little bit – and she was hopping mad!

First she abused the young lady who answered the phone. Then she abused – roundly, fruitfully and at some length – the general manager. You see, she had seen on the first page the words 'Printed and published by the Stanborough Press Ltd.' Did she want her money back? No way! She had been given the book!

The last time we had an international editors' council they wheeled in all kinds of people for our edification and encouragement. As you would expect, there were lots of stories from many parts of the globe of how people had come to accept the Advent message through literature. Nine out of ten of these stories featured the words, 'And then he or she read *The Great Controversy*. . . .' Like it or not, the great majority of conversion-through-literature stories featured *The Great Controversy*!

So what was it about Ellen White's bestseller that had so upset the lady on the telephone?

First, she was outraged that someone had put a 'God book' through her door! When she began, it was clear that she thought we had sent it. We live in a society, apparently, in which the thought of God is so foreign that it can make people angry. Most of the people who share your street/workplace/classroom/life are likely to be wholly secular in their thinking. For them, evolution accounts for origins, life has no meaning, and beyond death is eternal oblivion. They may not be happy about it, but they have decided that that's it and all about it. The very thought of God is deeply unsettling. The jargon language in which we encase our beliefs is incomprehensible. The details of the prophecies of Daniel and the Revelation of which we are so fond relate to nothing in their experience and represent the biggest turn-off since Dame Edna and the greatest inducement to sleep since Mogadon.

Second, the lady on the phone was furious because the book featured Satan. *The Great Controversy between*. . . . Good! You remembered! From that, do we assume that the lady was a supporter of Satan? Tempting, but no. She did not pause for breath for the manager to edgewise-in any questions. Perhaps there was something in her background which the reference to Satan evoked. Maybe it was that whole area of her mind that she had labelled 'Religion'. That mixture of recollections – spectres raised by hundreds of interminable school assemblies, the doorstep harangues of Jehovah's Witnesses, the sheer brain-bending boredom of ecclesiastical ceremonies, the guilt-weighted disapproval of religious relatives – that spooked her past with so fierce a resentment of things churchy that she had taken the trouble to find the phone number of *The Great Controversy's* publisher and was, even now, communicating Hell and Damnation to the company's manager. She'd had it up to here with religion!

Of course, the bad-tempered phone caller reminded me of a score of conversations I'd had over the years with people who had reacted negatively to *The Great Controversy*. Most of those, I have to say, were built on the (incorrect) assumption that Ellen White's classic was one long diatribe against all things Roman Catholic. 'How come a religion whose ethical acme is the teaching of Jesus – the Sermon on the Mount – can give people a licence to hate?' I have been asked. And part of the answer to that question has to be that it doesn't give anyone a licence to hate.

Another part of the answer has to be that there is a world of difference between Christianity and religion.

Did you notice the title I gave to this editorial? 'I'm not religious. I just love the Lord.' Someone gave me a key fob with those words on it. On the very same day a young lady – 21 and weathering the usual force tens at university – was coming to terms with the contents of a legal document she had read in which the Church and its leaders did not appear to advantage. With appropriate comments I forwarded the key fob to her.

As a teenager I had seen enough of church structures and church leaders to give me a healthy cynicism with regard to them. That is how I viewed it anyway! I was so (tactlessly) vocal with my views that, when I was 21, one young lady used it as a reason to end our romantic relationship – *twice!* Thirty-four years on – for thirty-two of which she has been married to me – her impatience with church structures and 'religious' leaders is far greater than my own. . . .

We are called to experience and to communicate God's Gospel: confession, repentance, justification and new birth. To *experience* that Gospel is to feel a compelling need to share it. In the course of sharing the Gospel many feel the need to expose those who have a false perception of it, including the Roman Catholic Church. Part of what is wrong with that Church is its theology: the belief, spelled out by the Council of Trent, that man is saved by a combination of his faith in Christ's merits and his own. Another part of what's wrong with that Church is the authority given to the clergy who man its hierarchy – an authority that has been grossly misused through history – which places them forty feet above contradiction and beyond the need to live up to scriptural ethics.

In our enthusiasm to identify what is 'beastly about the beast', we should never lose touch with the idea that the legalistic, works-righteousness theology of 'the beast' has been known to manifest itself in our own midst. Indeed, legalism is the 'natural' theology of every carnal heart. It is a turn of mind of which we all need to repent. Our enthusiasm to put the identification of the beast up front in our outreach should be discouraged by the fact that the authority given to those who man our own hierarchy has, from time to time, been abused.

Did Ellen White know that? She most certainly did (*Testimonies to Ministers*, pages 362-364). She not only wrote *The Great Controversy*, she wrote nine volumes of the *Testimonies*, too. . . . She also appealed to people to lay off Roman Catholics in their preaching (*Evangelism*, pages 574-576), and in their writing (*Counsels to Writers and Editors*, pages 64-66). Indeed, she would have been the first to counsel the use of outreach literature appropriate to the experience of the recipient. An individual who had not accepted the concept of an all-loving God – the lady on the phone – would be unlikely to relate well to a detailed exposition of Christian history and prophecy. Let's be discriminating in our use of *The Great Controversy*! Those who accept the message after having read it are those who were ready to read it!

I shall, by the way, be making, for the attention of the House of Lords, a case against a new criminal offence of incitement to religious hatred. Even if worded ever so carefully such a clause might be abused by the authorities in a way that would be damaging to our freedom of religious expression. Nevertheless, at the back of my mind will be the thought that those who simply love the Lord will convey that love in their outreach. They will not be on the offensive against adherents of other faiths. Those who win others will be those who are themselves winsome. After all, 'The strongest argument in favour of the gospel is a loving and lovable Christian.' (*Ministry of Healing*, page 470.)

Indeed, there is only one unanswerable argument for Christianity: a *Christian*.

## Healthwise

### Murthambles and Hockogrockle

Richard J. B. Willis, BUC Health Ministries director

The holiday season is upon us once more and, depending on our destination, all the appropriate medical measures need to be taken. However, spare a thought for the traveller of a bygone age.

In 1685 a wily London trader advertised: 'A one hundred per cent cure for disorders as yet unknown to the world – The Strong Fives, The Wambling Trot, The Murthambles, The Moon's Fall and The Hockogrockle.' Along with the two conditions named in the title the Wambling Trots affected all travellers!

The following sage advice may help you to prepare for these conditions:

**Foreign travel** – 'Before travelling across the sea I counsel a preliminary purgation, a good bath, ample meals to build up one's strength, electuaries [medicines mixed with honey] to guard against heat in summer, and heating electuaries to guard against the damp and misty air in winter.'

**Bites** – A slightly earlier prescriber (1633) recommends: 'The flesh of the same beast that biteth, inwardly taken, helpeth much, and outwardly the

best thing to be applied is the flesh of the same beast that did the hurt, pounded in a mortar and applied in manner of a poultis.'

'If the bite was from a mad dog – even on the Sabbath – Rabbi Joshua ben Levi, in the Babylonian Talmud, makes provision: 'Five may be killed on the Sabbath, and these are they: the Egyptian fly, the hornet of Ninewah, the scorpion of Adiabene, the snake of Palestine, and a mad dog anywhere.'

**Swimming** – While modern concerns are about dangerous stretches of water or sharks, former concerns were about the folly of going into water as it was feared that bathers would burst blood vessels or get inflammation of the brain. Dr Samuel F. Simmon (1770) scorned those who ignored these risks: 'Yet, what is very remarkable, these people resort in crowds every season, to the seaside, and plunge in the water without the least consideration. No doubt they often escape with impunity, but does this give sanction to the practice?'

'Unless the body has been previously prepared by

bleeding, purging, and a spare diet, this can only be disastrous. If there is pain of the breast or bowels, or prostration of strength, or violent headaches, the sea bathing ought to be discontinued.'

Clearly taking a holiday was itself a risk to one's health! Other remedies included swallowing spiders and cobwebs rolled up to pill size. What would these apothecaries and blood-letters have said if they thought that people would one day fly through the air?

So if you are off on holiday don't forget some light reading [provided here] and all the necessary items to ensure good health while you are away. You don't know when the Murthamble and Hockogrockle will strike, and, just in case, you'd better put something in for the Wambling Trots!





## A quiet lady at 100

for granted had not been invented. At her flat we chatted away. In an informal interview, I began by asking her where she was born. 'Mount James in St Andrews in Jamaica.' She went on to say that she arrived in England in 1964 after the death of her mother for whom she had cared all her life. Her brother George, whom she mentioned was an Anglican, received her in England. She asked him for the nearest Adventist church and he took her to Camp Hill where she has been ever since. Although she has never married, she did look after all five of George's children. When asked what she liked about church life that has kept her faithful, she spoke of the time she spent working in the Community Services with Sister Peterson, Sister

Marks and Sister Edna Fraitis. As I looked around her flat there was evidence of her other passion in life, crocheting, and commented on her work. This sparked more memories of her younger days when she would make clothes for other people. Towards the close of the visit she talked of those who now care for her, particularly Brother Brown (whom she likened to the son she never had), Sister Thompson and Sylvia who takes her where she needs to go. And Sister Young from Kingstanding church. In addition I asked what advice did she give. She replied, 'Give a quiet smile to things that make you laugh. Love peace, and don't cause anybody any trouble.'

COMMUNICATION DEPARTMENT

At one hundred years old, Zipporah is Camp Hill's oldest member and so we wanted to share this great occasion with her, and at the same time get to know more about the shy and quiet person who has been in our midst for so long. Miss Zipporah Therisa Stephens, the eldest of four children, was born on 5 June 1902 at a time when many of the things we now take

### Lincoln Ladies' Prayer Breakfast

When thinking what to write about the ladies' prayer breakfast on 26 May, the chorus from the hymn, 'Nearer, my God, to Thee' kept going around in my head. And I think that chorus sums up what it was all about, our chance to get closer to our heavenly Father. We sang and we prayed in pairs and in a united group. The peace and calm I felt was amazing and I know that God was with us in that room. The breakfast was delicious. It had the works, and Tony and

Bryan did an excellent job as both chef and waiter, leaving us ladies feeling well and truly pampered and able to have a good old natter around the breakfast table. It was a wonderful morning and well worth the horrendously early start!

'Happiness is neither within us only, nor without us, it is the union of ourselves with God.' That was the message.

The ladies' prayer breakfast is our chance of a special union with God, bringing peace and happiness into our lives.

ANN MARIE LAWRENCE

### North England's Student Day

On 13 October Leicester Central church hosted the NEC Adventist Student Association (ASA) student day, which was well attended by students who had travelled from all over the country. They enjoyed the wonderful hospitality of Leicester Central, with lunch being provided by the members. Sekai Nyambo (ASA outreach) took a lead role, and Pastor Steve Palmer

(ASA chaplain) came along to support the day. The guest speaker, Dr Samuel Koranteng-Pipim, came all the way from the USA. As the director of public campus ministries for the Michigan Conference, Dr Pipim has extensive experience in student ministries, and his presence was a great blessing. In the afternoon he addressed tough ethical questions, suggesting that there is no such thing as a moral dilemma – we must rule out all wrong options.

JOANNA BOSTWICK  
Submitted 25 June by NEC Youth department



Dr Samuel Koranteng-Pipim



## Scottish Youth Sports Day

On Sunday 9 June the annual Scottish Sports Day took place in Crieff. Although heavy rain forced the cancellation of the morning's scheduled outdoor events, the church's dining hall proved to be an excellent venue for group games and fellowship with one another. Come the afternoon and the downpour could not prevent the indoor activities at Crieff's local Sports Centre from going ahead. With six teams altogether (two teams each

from Aberdeen, Dundee and Crieff) the table was set and upon it were played the games of Hockey, Basketball and Football.

Through all the sweat and thankfully no tears (except from a few vertically challenged under 5s who were desperate to be a part of the action but still need to wait a few years), the Crieff church team members were the overall victors, with Dundee in second place and Aberdeen snapping at their heels in third. There was also a special prize in the form of a bottle of Shloer which was presented to Louise Finlay for being the Sports Person of the Year. The whole day was encompassed by the beautiful coming together of all ages to enjoy this special occasion, and a warm thank you goes out to everyone who attended. A special thank you also to Andy Logan, the event's organiser, who worked extremely hard in pulling out all the stops to make the day's activities possible.

KARL DA SILVA

### Dunfermline's Golden Jubilee

On Sabbath 14 June 1952 there was a baptism in the Rosyth Baptist church, courtesy of the then minister.

The candidates were the fruit of an evangelistic campaign in Dunfermline, commenced in the autumn of 1951, by the young evangelist C. D. Baildam.

Sixteen souls were baptised and two received the right hand of fellowship. As Mr Baildam was not then ordained, the ceremony was performed by Pastor Bernard Kinman, Scottish Mission president. But it was with pleasure we saw Mr Baildam also in the baptistry, as we passed through the watery grave to rise to newness of life in Christ.

But time changes everything, and of the eighteen souls who became members of the Dunfermline church, built in 1953, with Mr C. D. Baildam as its first minister, only two charter members remain: Tilly Renny and the writer.

We never expected to be here half a century after our baptism, but we know that Christ's return is nearer than when we first believed, and continually remind ourselves of the words of E. G. White: 'The last movements will be rapid ones.'

The blessed hope is in our hearts and we can sing with as much fervour

and conviction now as then: 'O happy day! That fixed my choice on thee, my Saviour and my God.'

GRACE T. DICK

### Baptism in Galway

Sabbath 1 June was a special day in the life of Liudmila Teslaru. On that day she chose to give a public expression of her love for the Lord by being baptised at the Galway church. Friends of Liudmila from her home country of Moldova, and church members from the Galway and Newmarket-on-Fergus churches, gathered to witness this special occasion. Because many of the congregation were Russian speakers, Ruslan from the Newmarket church translated the service given by Pastor Philip Rhodes into Russian.

In his sermon, based on Nicodemus's interview with Jesus in John chapter three, Pastor Rhodes said, 'Liudmila today has become a child of God, a daughter of heaven.' He discussed how having a passport is important for travelling to other countries and returning to your own. However, the Christian has the guarantee of being able to go home to heaven without any document. Pastor Rhodes said, 'We have the assurance of an absolute guarantee of being granted free citizenship in the kingdom of heaven. . . . God so loved Liudmila that by believing in his Son she might become a citizen of heaven.'

Liudmila first came to know the Adventist Church through her husband Cornelius. In her youth she had attended the Russian Orthodox church on a few occasions. Through reading the Bible, she desired to know Jesus. She wished to be baptised through the example and teaching of Jesus. Liudmila said she came from a small family; now she had a big family of fellow believers which made her feel very good. And she knows that, whatever her trials, she will always have Jesus with her. Pastor Rhodes said to Liudmila and Cornelius at the conclusion of his sermon: 'Jesus Christ is your Friend and will be with you in every difficult circumstance you face – and will bring you home at last to that kingdom that will know no end.'

OLIVER MARTYN



## Prayer warriors at Alton Castle: a personal testimony

The annual Prayer Warriors' Conference took place at Alton Castle on 3-6 May. I was very fortunate to be asked to be a group leader as I would not have ordinarily gone, due to exams (but thanks to God I did). This had been my first prayer warriors' conference; consequently I was unsure of what to expect and how the weekend would be organised.

The structure of the entire bank holiday weekend was very much laid back. There were Bible studies, discussions, video presentations, uplifting song services and, of course, prayer sessions. The speaker was excellent, vibrant, encouraging and very much youth-orientated in a way that touched all the young people. As he spoke about his ministries in America we all caught sight of how we

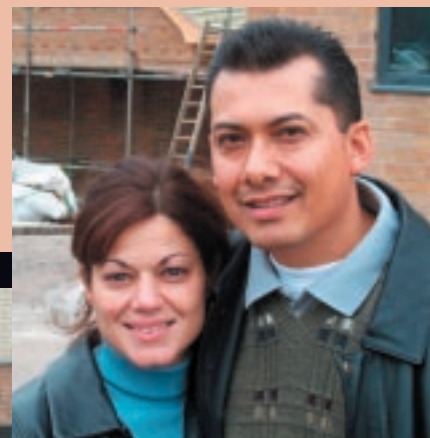
ourselves could also be instrumental in spreading the eternal Gospel to other young people. From the Friday through to the Sunday those who were willing came to the activities set aside for each day and enjoyed them. I found the Bible studies particularly challenging.

On the Sunday night we could see God's Spirit move on the young people's hearts in a special way. Tears were shed and many rededicated their lives to God. We heard a vast number of testimonies of how God had worked in people's lives. Many had entered Alton Castle unsure of their need for God (in fact some individuals had come for the wrong reasons), but left with renewed insight into God's love and the awesome power of prayer.

I myself gained an abundance of blessings from prayer warriors and have since grown a great deal in my Christian experience. I have become more dependent on God through prayer and have seen God move in my life. I made new friends through the experience and as a result now have a prayer partner (Tessa) with whom I pray almost every morning at about 8am. The prayer warriors' conference was a great experience, I'm sure, for all those who attended, and I heard many say that they were definitely going back next year. I would encourage anyone who has never been to prayer warriors to go and experience the array of blessings God has in store for those who attend such a fellowship as this.

COLLEEN DIXON

Below, Those who attended the special weekend. Right, Richard and Helen



# A gentleman and a scholar

A profile of Pastor Horace Taffe  
by Catherine Boldeau – Communication co-ordinator, SEC



It is not often that you meet a minister who is quiet and unassuming, but Pastor Horace Taffe is one such man. Born in the

small parish of St Catherine, Jamaica, his ambitions, from an early age, were in the fields of ministry and education.

Horace Taffe attended North Caribbean University (formerly West Indies College) where he gained his BA in Theology. Being a man who values education, he has an MDiv from Andrews University, and an MPhil in Old Testament Theology from Birmingham University. To add to that next year he will complete his PhD in

Old Testament History, specialising in Purification and Sanctification.

Pastor Taffe has a flair for languages. He speaks fluent Spanish and is at home with French and German as well as biblical languages such as Hebrew, Greek, Aramaic and Akkadian.

To add to his achievements, he has recently had his first book published. The book, entitled *Spiritual Gifts – Identify and Develop Them*, was written from an academic standpoint. However, its target audience is the ordinary member in the pew and it manages to reach its target.

Chapters 2, 5 and 9 are extremely useful, especially if you are:

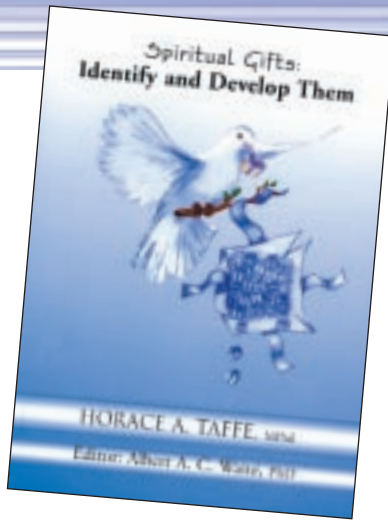
- Unsure of your spiritual gifts,
- Identifying your spiritual gifts,

Wanting to use your spiritual gifts when you have identified them.

With such extensive knowledge of Old Testament theology, it is interesting that Pastor Taffe chose to write a book that concentrates more on the New Testament.

The main reason for his writing this book is that he believes that we can only evangelise productively when we use our spiritual gifts effectively. Pastor Taffe wants church members to have a permanent resource to assist them in their ministries. He went on to add that we can only reach the secular mind if we use our gifts in the way that God intended.

Pastor D. McFarlane, president of the South England Conference, after reading the book, commented, 'This book should serve as an important addition on the subject of spiritual



gifts, which is comprehensively addressed, revealing evidence of extensive research.' In addition to this, Pastor E. Francis, president of the North England Conference states that 'every Christian should benefit from the reading of this book'.

If you have never bought a book on spiritual gifts or you are struggling to find out what your gifts are, may I strongly urge you to purchase a copy soon. It will certainly open your eyes, as it did mine, to the many gifts that often go unnoticed in our churches.

Pastor Taffe is truly a 'gentleman and a scholar'. Having been in pastoral ministry for 34 years, he has acquired another gift in addition to the ones he already possesses and that is the gift of discernment. He knows when to speak and when to keep silent. One of his colleagues said of him, 'He is a good man, who is often overlooked as he is so quiet.'

Horace Taffe attributes his success in life to God, his Heavenly Father. He told me that he was grateful for the opportunity to serve the Lord in the field of ministry. He also gives whole-hearted thanks to his wife Bridget, his soul mate who has faithfully supported him during their years of marriage and ministry.

We wish Pastor Taffe well in his ministry, and success in the completion of his studies and with the sale of his book.

reminded us all of how much we need Jesus in our lives.

LISA SABADIN

## Bristol baptism

Arthur McDonald and Osmond Langley were baptised into membership of the Bristol Central church on 25 May. Both men had been brought up as Adventists in Jamaica but had not made their decision to commit to Jesus until recently.

Arthur came over to England in the 1960s, worked as a mason and attended church in Manchester and London. However, it was not until he started attending Bristol Central that he seriously contemplated baptism and recognised the need to have Jesus in his life.

Osmond drifted away from the church after his mother died when he was 14, only to return to it fifty-four years later after one of his brothers died. His joy of being baptised was so complete that he couldn't wait till the service was over to ring his other brother in America to tell him the good news!

In his sermon, Pastor Ron Edwards



## Aberdeen baptism: his smile said it all

June 1 was a day of great rejoicing in the Aberdeen church when Linda King and Mike Geddes were baptised. Mike's connection with the church in Aberdeen goes back over twenty years, but only now has he felt ready for baptism. He has studied hard over the past two years since he came back to the church and has had to overcome many difficulties. As he came up out of the water his smile told it all, and he felt he had finally come home.

Linda started coming to the church about two years ago, and through study has grown strong in her relationship with her Lord. She comes from

Elgin, and is a part of the house-fellowship group there. Like Mike she had many things to overcome, but with a strong desire to unite her life with Jesus, the decision was an easy one. The church was packed on the day of their baptism, and the theme of the service was the Pearl of Great Price. Two special pearls for the Lord, and the discovery of the Pearl of Great Price for Mike and Linda. After the sermon both were baptised by Pastor Brian McCormac. Later on, the celebrations carried on with the usual fellowship lunch.

COMMUNICATION SECRETARY



Mike Geddes and Linda King with Pastor Brian McCormac

## Golden Wedding

Eugene and Gwendolyn Reid have been married for fifty years. When they first became sweethearts Eugene would think nothing of walking four miles to meet Gwendolyn; and his love and perseverance was rewarded when she married him on 11 May 1952 at the Adventist church in Maroon Town, St James.

Maroon Town experienced torrential rain on the day of the wedding, but the Adventist church was filled with joy as Pastor E. C. H. Reid performed the wedding service for the happy couple. 'The showers of blessing have continued,' says Brother Reid. 'We have four children and five grandchildren.'

We congratulate Brother and Sister Reid on 50 years of happy marriage.

K. WILKES-LARMAN



MATHESON, Florence – d. 6 March. Florence, better known as 'Tantia', was a quiet woman, though conscientious, and faithful to her Lord in all aspects of her life. It is unknown the year when she left Carriacou, Grenada. However, Tantia came to Birmingham and later moved to Huddersfield where she lived and worked at the local hospitals. Everyone who knew her thought well of her. She possessed a giving spirit – nothing was too large or small for her to give away. She was truly blessed. Tantia never married or had any children of her own, but she loved children and treated those she came into contact with very well, and was known and respected both in the community and at church. We are assured that Tantia sleeps on, awaiting the call of Jesus her Saviour to take her home – soon and very soon.

JONATHAN NUOKU

RUFUS, Rupert – d. 12 April. Brother Rufus, better known as 'Mas Hue', was a much-loved member in his family, church and community. He died suddenly. Born into an Adventist home in May 1931 in St Andrews, Jamaica, he came to England in 1958 where he married Orintha Donaldson and they lived and worked in the Huddersfield area most of their lives. They were known for their hospitality and generosity. He was rebaptised in 1995 and showed his loving service for Jesus by singing bass in the choir and performing duties as a deacon. He really loved to sing, work in his allotment and play dominoes occasionally. At the funeral on 19 April, Pastors Cyril and Ian Sweeney shared words of comfort with family members who had come from Jamaica and the USA, as they gathered to celebrate his life, and not to mourn. The five brothers, one sister, ten children and twenty grandchildren whom he leaves behind all look forward to the day that Jesus returns to take his children home. God willing – we will meet again!

JONATHAN NUOKU

EVERS, Frederick Andrew – d. 22 April. 'United we conquer.' These words appear on the military badge of the Commandos and, together with relevant passages from Psalm 23, formed the basis of the address given by the writer at the funeral service of Frederick (Fred) Evers. The Colchester church and youth hall were packed with relatives, friends and colleagues who had come to pay their respects to a man who was described by his own doctor as 'a gentle gentleman'. Before joining the Adventist Church, Fred had served several years in the Commandos and Police Force. Later with Sylvia his wife and the family they became the backbone of the Colchester church and their years of service made Fred and Sylvia some of the longest-serving members of the congregation. Fred was loyal, wise, and above all blessed with a remarkable amount of kindness and understanding. He had a wonderful sense of humour. He knew his Bible and was never afraid to talk about his beliefs and convictions, but always graciously. Over the years he had held most of the church offices, retiring finally from the position of elder. In his early fifties Fred suffered a severe heart attack but he never ceased to be thankful for another thirty-plus years of life before God called him quite suddenly to his rest. He leaves behind his dear wife Sylvia and his children Joy, Cecilia, Phillip, Richard and Louise. They would all wish to thank the many people who have sent, and are continuing to send, words of kindness and sympathy. Back to the motto 'United we conquer'. This was Fred's motto for the church in Colchester. It was for that he worked tirelessly and it was his dying wish. Let us therefore make that wish realised as we look forward to the day when we can embrace Fred again and 'dwell with him in the house of the Lord for ever'.

PASTOR MALCOLM TAYLOR

DAVIS, Jill Evelyn – d. 8 May. Family and friends gathered together in Colchester church on 20 May for the funeral of Jill, a loving wife, mother, grandmother and friend. Born in Colchester in 1942, she grew up in Marks Tey, and while a teenager she worked in her local chemist shop. On a normal busy day in 1960, catching the same old bus – seemingly a day like any other – a man walked over and sat next to Jill, starting a conversation. This led to romance, and in 1963 Jill married Eddie, her prince from the bus. Moving to Colchester, she worked for the NHS, caring for those with learning difficulties. Jill was a loving and caring person who not only loved people but animals too. Jill and Eddie had three children, Joanne, Paul and Heidi. In 1996 Jill had to retire due to poor health. She became almost housebound in the last four years, when Eddie tenderly and tirelessly cared for his wife. Jill loved to have members from the Colchester church round for the regular Monday house meetings. At one of the last house meetings

one of her favourite passages of Scripture was read, Psalm 91, which was also chosen for the service, read by Carol Fincham. Pastor Malcolm Taylor took the service, with Babs Fitzgerald reading one of her poems. Jill will always be treasured in the hearts of those she loved. We can all be comforted in the knowledge that we will see her again in person at the soon coming of our Lord and Saviour, when there will be no more crying or pain, only happiness and laughter.

ELIZABETH JONES

FULLWOOD, Lucy – d. May 2002. Lucy, or 'Auntie' as she was affectionately called by the members of Coventry Central church, was our oldest member. She was born in St Thomas, Jamaica, and after her husband died she came to England where some of her family members had lived for several years. She set up her home in Coventry, and became a member of Central church in 1973 by profession of faith. 'Auntie' seemed to be a quiet and unassuming lady, but behind that appearance was a lady of compassion for children: of great perseverance in the annual Ingathering, and with a sense of wit and humour which aided her through many difficulties, including her final illness. The church has been the richer for her great faith and trust in the guidance of God. 'One step at a time,' as she used to say. She will be greatly missed. The service was conducted by Pastor P. Sayers before a large group of friends and relatives. He reminded the congregation of the Second Coming of Christ, and the need to be ready to meet him. Tributes were presented by the elder of the church, Dorcey Blake, by a church friend, and by her granddaughter who had given so much of her time recently in the care of 'Auntie'. The interment was at a local cemetery. The members of Central church remember her relatives who have sustained this sad loss, and hold them up in prayer.

D. BULL

## Weddings

CHISANGA-NCUBE Smart Benson Chisanga and Loveletter Ncube (affectionately referred to as Ben and Vee) were married in the Middlesbrough church on Sunday 26 May.

Both Ben and Vee are Zimbabwean expatriates living in Stockton-on-Tees due to the current unrest in their home country. When Ben first arrived in England in August 2000, his favourite topic of conversation was his fiancée, Vee, who was left behind while Ben fled for his life. In an almost fairytale ending, God supplied Ben's heart's desire when Vee spoke those little words 'I do'.

Vee was attended by her cousin Tandy, and Ben's younger brother Ndaba was his best man. The bride was given away by long-time friend Lazarus Khumalo. Due to the unfortunate conditions in their home country, neither of the couples' parents or extended family were able to attend, but the ceremony was well attended by friends and well-wishers.

Following photographs in the local park taken by Sandie Couzins, ably assisted by Emma Gilbert, the wedding couple joined their guests at a community centre where church members, led by Marie Surrey, had prepared the reception meal. Although almost double the number of invited guests attended (in African society people don't need to be invited to a wedding reception!) the meal turned out to be a feast. In a touching moment during the reception, Ben claimed minister's wife Sandie Couzins as Vee's adopted mother. The couple expressed their thanks to the Gilbert family and Sandie, who graciously attired the bride and bridesmaid. In a delightful cultural tradition the groom changed into traditional African dress at the reception. The bride also changed into a beautiful traditional outfit when she changed out of her wedding dress.

The officiating ministers were Pastor Alexander (Sandy) Pairman and Jeff Couzins. This was the first African wedding performed at the Middlesbrough church. Wedding Pairman, presently ministering in the Newcastle-upon-Tyne district, was raised in Ben and Vee's home country of Zimbabwe. The congregation found Pastor Pairman's comments and observations regarding the cultural differences between English and Zimbabwean weddings very interesting. The church members wish Ben and Vee all of God's richest blessings on their union. The couple can be assured that during their stay in Britain they will be a valued addition to the local congregation.

JEFF COUZINS AND BRYAN GILBERT

Stanborough Press  
**Open Day**  
Sunday 1 September 2002

not to be missed  
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## An important message

Continued from page 2

him just a few hundred pounds. Instead he put the offending man and his family in prison. He showed no mercy and was subsequently consumed by the consequences of his unforgiving nature. Although forgiveness does not cease to flow from God when

we apply self-will, we must remember that we can limit God's power to pardon us and save us by our response to him.

The work of pardoning grace in our lives is neither compromising nor neutral. It analyses the benefits of God's love and the consequences of our actions. Forgiveness applies remedies that bring about healing. Confession is made of sins to a faithful God and of faults to our fellow men (1 John 1:9). Restitution or restoration is made where loss is sustained.

How did Jesus view forgiveness as a response from a heart of love and deep

**The crucified Christ offered us forgiveness – without insisting on an apology!**

men who owed a money-lender different sums of money. One owed him 500 days' wages and the other 50 days'.

When the money was due and the penniless debtors could not pay, the generous lender forgave them both. Jesus then

asked the question: Which of the two debtors would love the lender more? The answer was obvious. The point was unmistakably clear as Jesus applied the analogy to Mary who was of little esteem but full of love for her Master. 'Therefore I tell you, her many sins have been forgiven for she loved much. But he who has been forgiven little loves little.' (Luke 7:47.)

How can we experience the fullness of true forgiveness?

1. Recognise that we are all sinners bankrupted by the debts of sin (Romans 3:23; 6:23; Psalm 51:3) and sentenced to eternal death. David said, 'For I acknowledge my transgressions.' (Psalm 32:5.)

proffered terms of God's forgiveness. The pardoned person enters upon a new freedom. The guilt of past transgression, the penalty and power of sin have no longer a hold on him or her. The scars of the wounds may be visible as the nail prints in the hands and feet of Jesus – but they tell of victory and joy, not retaliation and bitterness. The cultivated and acquired tendencies to evil are given over to the Holy Spirit's control.

**Repentance brings about reconciliation, forgiveness and peace with God.**

Surrender of the whole body is necessary (Romans 12:1, 2).

4. Recognise that forgiveness, like God's love, cannot be contained in a vessel of clay but must flow out to bring healing to others. We will find that it becomes less difficult to take on what the world throws at us. Nailed to the cross with the spikes of hate and unrighteousness you can find the strength to say, 'Father forgive them' – the account is paid. There is enough in God's bank to clear the weight of our sins towards God and one another. This is good news!

Sin has its consequences which are evident everywhere. However, the provision made for overcoming its baleful effects needs the co-operation of the human with the divine. Forgiveness from God is not earned but is there to be received by the penitent sinner. In the words of the unworthy publican of the parable, we cannot but say, 'Lord be merciful to me a sinner.'

Our request, therefore, for God's forgiveness will be that of an acknowledgment that he has already done it for us from the beginning of eternity encashed on the cross of Calvary. God, like the

**Pray today that God will not only forgive us but will help us learn to forgive those who hurt us.**

prodigal's father in the parable of the lost son, waits to welcome his errant son home. The Lord is willing to meet us down the pathway home. Without a sermon or words of chastisement, God is willing to throw his arms around us and bring us back into his heritage. He accepts our sincere confession: 'I have sinned – give me the status of a committed slave.'

Pray today that God will not only forgive us our sins but will help us learn to forgive those who hurt us. If the world accepted God's forgiveness what a beautiful world it would be – what a wonderful nation, community, home, church and individual. We would truly love one another as Jesus loves us.

Let us request of Jesus as did one of his disciples, 'Lord, teach us to pray.' Then we will truly understand what it means to ask for forgiveness and what it means to forgive others.

**Forgiveness cannot be contained; it must flow out.**

**The 'in Christ' experience makes it possible for me to put down the ammunition of resentment, retaliation and hate, and to embrace my enemy in love.**

appreciation? This was beautifully demonstrated in the story of sinful Mary who anointed the feet of Jesus with the expensive perfume from her alabaster box. Jesus told another parable of two

2. Recognise our need of a Saviour and Redeemer – One who will pay the ransom and blot out our sins. 'The Son of Man comes as a ransom for many' (Matthew 20:28; 1 Timothy 2:6); 'You were bought with a great price' (1 Corinthians 6:20); redeemed by 'the precious blood of Jesus' (1 Peter 1:19).

3. Recognise that forgiveness is linked to self-surrender and sorrow for sin. The sinner or wrongdoer must demonstrate a willingness to accept the

### Readers write . . .

There is a song sung quite lustily by young people. I imagine it has filtered its way throughout the British Union. The first word is incorrectly interpreted and therefore does not make sense and is out of context with the way that black Americans speak. This song, which originated from black American artistes, reads 'Can't nobody do me like Jesus': Will those who sing this song please sing the lyrics correctly! The first word is CAN'T, not AIN'T.  
PASTOR RICHARD A. HOLDER, Croydon

### Newbold College is seeking to appoint a lecturer in Business Studies

The successful applicant will have expertise in either Management or Accounting; some teaching experience; expertise in business; a Master's degree preferably in business; and be committed to maintaining the particular ethos of the College.

Once appointed the colleague will teach a range of modules in Business Studies and undertake some administrative duties.

A fuller job description can be obtained from the address below. Salary will be according to the denominational scale. The preferred date for the beginning of the appointment is January 2003.

A letter of application together with a current CV and the addresses of two referees should be sent to:

The Vice-Principal, Newbold College, Binfield, Bracknell, Berkshire, RG42 4AN, England. Tel (0)1344 407 401, Fax (0)1344 407 404. Email: [mpearson@newbold.ac.uk](mailto:mpearson@newbold.ac.uk).

Deadline for applications: 14 August 2002.

### ABC BOOK SALES 2002

#### September

1	Stanborough Press	9am-4pm
22	John Loughborough	10am-2pm
29	West Midlands	10am-2pm

### UPCOMING EVENTS

EVENT	WHEN	WHERE	WHO	HOW
African Union and Reunion Day	27 July	Wolverhampton, Oxford Street	Pastor Matshazi (Africa)	<a href="mailto:jude_jeanville@hotmail.com">jude_jeanville@hotmail.com</a> 01922 614504 or 07932 662714
Lay Evangelists Training Seminar	12-18 August	Gorway Conference Centre, Walsall	Pastor J. Zachrisson, General Conference PM Dept.	0115 960 6312 <a href="mailto:admin@nec-sda-church.co.uk">admin@nec-sda-church.co.uk</a>
Hope for a hopeless world	24 August-7 September	Handsworth church Handsworth, B21 3RD	Pastor Randy Stafford (USA)	<a href="mailto:karen@wilks-larman.freeseve.co.uk">karen@wilks-larman.freeseve.co.uk</a> or phone 07961 421798

All advertisements for upcoming events should be submitted in this format.

## Messenger

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## Sunset

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	London	Card	Nott	Edin	Belf
Aug 2	8.47	9.00	8.57	9.19	9.23
9	8.35	8.47	8.44	9.04	9.09
16	8.22	8.34	8.30	8.48	8.54
23	8.07	8.19	8.15	8.31	8.38

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