

Journal of the Seventh-day Adventist Church in the United Kingdom and Ireland

Messenger

NEWBOLD NEWS by Sonja Lind

New principal's official inauguration

On Sunday 20 October 2002 Newbold College celebrated the official inauguration of Dr David Penner as principal. Pastor Orville Woolford, Education secretary for the Trans-European Division, said, 'His particular qualities are matched to the needs of the College at this stage. There is a Newbold tapestry woven over time and weaving him in at this time is just what we need to strengthen the fabric.'

Newbold College was happy to welcome both church and local community. Guests and speakers included Councillor Shelagh Pile, the Deputy Mayor of Bracknell Forest Borough Council; Pastor Don McFarlane, president of the South England Conference; Pastor Orville Woolford; Dr Michael Pearson, Newbold Vice-principal; Dr John Baildam, Newbold director of Academic Affairs; and Mrs Lidija Godina, Chair of the Newbold Staff Forum, and Behavioural Sciences lecturer.

In his address, the new principal spoke to the audience on the goals of education – acceptance and celebration. Speaking of the 'wobblyness of life', he emphasised how, 'even in the wobbly spin of the Earth, we may find a delight.' Dr Penner continued that education not only included celebration, but acceptance too. 'Education should help us to learn and accept that life is a constant unveiling, that we do not have everything in place, that we do not know everything and that we will always be learners . . . if it is worth the name, it

broadens our outlook rather than narrows our focus.'

The inauguration ceremonies stretched over the weekend, including a showing of Dr Penner's favourite film, *Waking Ned*, on Thursday, and an informal interview with Dr Pearson on Friday evening, when he discussed his spiritual interests in music, art and literature. Dr Pearson said, 'Through Dr Penner's choice of favourite words, music and paintings, the audience got to know something of the man behind the role. It was an evening that revealed a man with a wide range of interests.'

On the following day, 19 October, Dr Penner led a coach tour of the Oxfordshire Cotswolds, and later returned to an evening programme that focused on several of his secular interests, including world and classical music and poetry (involving one of his own poems). 'It was a cosmopolitan evening,' said student Angela Matthews.

Indeed, Dr Penner embodies a cosmopolitan outlook. A fond traveller and an alumnus of Newbold, he graduated in 1972 with a Bachelor's degree in History. Now, after serving twenty-seven years as both teacher and administrator throughout the United States, he has returned to Newbold with the support of his family. 'I am delighted to be at Newbold College,' he admitted. Although he has worked at the College for less than three months, the new principal has inspired trust in students, staff and others.



Top: Pastor Orville Woolford presents Newbold's new principal Dr David Penner
Above: Dr David Penner
Left: Valerie Bernard
Below: Patrick Bernard



Black History Week

In mid-October 2002, Black History Week was celebrated – through song, food, poetry, film, literature and speech – on the campus of Newbold College. Valerie Bernard, head of the College's Behavioural Sciences Department and one of the organisers of the occasion, explained, 'Black History Week is all about the celebration at Newbold College of the contribution of African people and people of African descent to all forms of knowledge.'

The week's events included a programme on black music by Mr Patrick Bernard, who teaches music at colleges and schools. He sang a number of spirituals that highlighted the struggles and triumphs of those suffering under slavery. There was also a showing of the film *Ali* by the Newbold Film Society, and Harlem Renaissance poetry readings at the student-led worship named The Gate. The College's main display cabinet exhibited many African artefacts. The Newbold African Student Association hosted the evening programme on Saturday night that recognised the contribution of the African community. After the programme everyone enjoyed a variety of African cuisine. Later in the week, during a College

assembly, Valerie Bernard talked about black history, highlighting the pain and the achievements experienced by a resilient group of people.

Feedback was glowing, so both Valerie and Dr Penny Mahon, Dean of Students, head of the Humanities Department and also one of the organisers, agreed to book it as an annual event. 'It's great that Newbold's recognising Black History Week,' added African-American student Francesca Louis.

As an international college representing over sixty nationalities, Newbold is the ideal multicultural stage for such an event. 'We're just so diverse here,' said student Natasha Gunter, 'I think that's the best thing about Newbold – it helps you appreciate other cultures.'

Newbold principal Dr David Penner concluded, 'I thoroughly enjoyed the special events associated with Black History Week at Newbold. It is encouraging to see and feel the openness and acceptance at the College for such an event.'

LIFE.info magazine

You've had a chance to look at it, so

what next?

What we really need now is **feedback** – especially from non-Christians.

The best chance we have of increasing the amount of feedback we receive is to get as many copies of the magazine 'out there' as possible. **How?** Here are a few suggestions:

You could leave the magazine or give it away . . .



. . . on the train, on the bus, at a local cafe, in phoneboxes, at the place where you work or in the street where you live.

Or you could take it with you to footy matches or to the gym or maybe you could get permission to put a stand containing the magazines in a public place like a shopping centre, airport or bus station. You can give it out on the street or give it to visitors in your own home. It's up to you. Wherever and however you distribute the magazine, pray that the Holy Spirit will bless where it lands.



Rip Van Winkle

The unusually steep-sided valleys and massive, rounded uplands of the Catskill mountains, covered with mixed broad-leaved and coniferous forests, were made famous through Washington Irving's short stories about the legendary Rip Van Winkle.

Rip, a hen-pecked husband, went to sleep, you may recall, on a sunny afternoon in a grassy glade in the Catskill Mountains, only to awaken twenty years later in a completely different world. During the two decades that he slept, his children had grown, married, and had children of their own. His wife and many of his friends had died. Those who remained were elderly and feeble.

More importantly, his country had fought and won the War of Independence. Rip Van Winkle, who had gone to sleep a loyal subject of King George III, now found himself a citizen of a new nation, whose flag he had never seen before. Poor Rip was completely confused by his intrusion into the post-Revolution American scene. There was no familiar and comfortable niche into which he could fit – everything had changed.

How would the Adventist church delegates to the Leeds camp meeting in 1902 feel if they were rudely awakened from their deep slumbers and brought face to face with the Adventist church of 2002?

What contrasts would be at the top of your list?

Well one thing would be somewhat reassuring against the backdrop of the tremendous cultural and technological changes of the past hundred years. They would at least recognise the organisational structure of their beloved church family!

For some years prior to 1902 the General Conference had been taking tentative steps towards greater de-centralisation of the church's governance. At the General Conference session in 1901, following an appeal by Mrs White for a thorough re-organisation of the denomination's administration, the delegates adopted six major organisational changes.

One of these included the organisation of Union conferences or Mission boards which were enlarged and strengthened by placing on them not only the presidents of local conferences but also individuals who would represent the evangelistic, educational, medical and publishing interests of the work in that geographical area.

Consequently, the British church delegates at their camp meeting in August 1902, under the chairmanship of the GC president A. G. Daniells, agreed that the British Mission would follow suit. It would be reorganised as the British Union Conference with familiar sounding subsidiary units: North and South England Conferences and Irish, Scottish and Welsh Missions!

But if they recognised the structure they would certainly be struck by some stark contrasts.

Stark contrasts

One of the most obvious contrasts would be in the use and distribution of literature. Our Rip Van Winkles would certainly be enthusiastic about the goals and aspirations for the new *LIFE.info* magazine project with its anticipated distribution target of 500,000 per annum. However, given the key role that literature played in their evangelistic outreach endeavours they would find it difficult to comprehend a church of over 21,000 members with no literature-evangelists and that struggles to sell 15,000 *FOCUS* magazines each issue. By 1902 the British Union publishing house was already turning out 16,000 copies of *Present Truth* every week as well as a monthly eight-page health magazine whose circulation rose to 50,000.

Another challenging contrast would be the de-institutionalisation of the church in the British Isles.

By 1902 the British Union had its own college, its publishing house, its health food factory, and, in the following year, the Caterham Sanitarium. The health work included other clinics in Belfast and Leicester, and, from 1912, the Stanborough Hydro. Since they saw 'presence' evangelism as a crucial element in establishing the credibility of the church in the eyes of the wider public, they would find it perhaps difficult to imagine how this could be achieved in an institutionally impoverished church. Perhaps as the shock caused them to reflect upon the history of the early church the seed might be sown that institutions are not ends in themselves – they were and remain one possible means to an end.

Shortly after 1902 our delegates were sending an ever increasing corps of British personnel to fill overseas mission posts. While it is true that church employees and members still exit these shores for the four corners of the world, nevertheless, our

delegates would be surprised to find that the broader tide is now firmly flowing in the opposite direction.

The diaspora principle

They would no doubt be fascinated to discover that 'missionaries' from the Caribbean and Africa were leading out in administrative, evangelistic and pastoral ministry. They would be intrigued that it is the Croatian engineer, the Filipino nurse, the Indian doctor, the Kenyan lawyer, the Nigerian accountant, the refugee from Moldova, Montserrat or Romania who are the modern 'missionaries' to the British Isles. However, I think that as they reflected on the way that God has used the 'diaspora' principle to scatter his witnesses far and wide across the globe down through the centuries they would rejoice at its manifestation in the British church of 2002.

Our puzzled friends would no doubt be pleased to see that the church membership had risen from the 858 in 1902 to the 21,238 in 2002 and that the annual tithe figure had rocketed from £3,080 [1903] to a projected £10.5 million in 2002. Surely they would be flabbergasted to learn that the South England Conference alone was actually receiving back from the tax authorities approximately £1 million annually through the Gift Aid scheme.

Becoming an Adventist in 1902 meant counting the cost, especially in economic terms. Since Saturday was then a working day, a day of commerce, taking a stand for the Sabbath in the majority of cases meant losing one's job. And with no State support for the unemployed that was not a decision to be taken lightly. Perhaps our Rip Van Winkles might momentarily be tempted to envy the ease with which their modern counterparts can find numerous avenues of employment with Sabbath privileges. In the light of this ease they would probably be puzzled as to why the growth of the church had not exploded into an avalanche. But as the words of the risen Christ to the churches of Asia Minor came to mind perhaps the tinge of envy would give place to a sense of relief. Maybe their severe testing had not been without its reward after all. Conceivably living in a Pergamum or Laodicean epoch was not as attractive as first thoughts might suggest!

Public acceptance

What would our wide-eyed sleep-walkers make of their Adventist choir performing at the reigning monarch's golden jubilee celebrations in the gardens of Buckingham Palace? What would they make of one of their ministers receiving the public accolade of 'Preacher of the Year'? Given the public hostility and derision that they often met in their day-to-day work and evangelism, they would no doubt have to pinch themselves more than once to make sure they were not dreaming!

Their greatest surprise

But one thing is sure. Their greatest surprise would be to find that the Advent people were still awaiting the fulfilment of Christ's personal return in power and glory. It would seem incredible to them that a hundred years later the fulfilment of the Gospel commission still appears as daunting as it did when they fell asleep. Of course this is one of the challenging features about anniversaries – some of their recollections are comforting and awe inspiring while others can be rather embarrassing.

As we pause a moment in this edition of the *MESSENGER* to mark the hundredth anniversary of the formation of the British Union Conference, along with our Rip Van Winkles of 1902, we can gaze back across an amazing tapestry of God's blessing and guidance, his reproof and discipline, and his patience and mercy. It is a humbling experience to reflect on the tremendous achievements of the past one hundred years as well as its faux pas. A reflection that should lead us to echo the words of the apostle, 'Who is sufficient for these things?'

However, written in clear bold letters across the canvas is the divine commitment: 'My word . . . will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.' (Isaiah 55:11, NIV) What a thrilling assurance it is that God has not and will never give up on his mission. As we reflect upon his commitment may we be able to voice the response of the gospel prophet:

'Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"' (Isaiah 6:8, NIV.)

* This guest editorial is by Pastor Eric Lowe, Executive secretary of the British Union Conference.

Healthwise

When the chips are down!

Richard J. B. Willis, BUC Health Ministries director

Acrylamide, a substance associated with removing impurities from drinking water, and used as part of glue, papermaking and cosmetic production, hit the headlines earlier this year. This chemical, known to cause cancer and nerve damage to rats, was found to be present in high quantities in some foods.

A Swedish study showed that starch-based foods cooked at temperatures above 120°C contained acrylamide in worrying amounts. These foods include potatoes, rice and cereals, and the higher the cooking temperature the higher the acrylamide yield.

Guidelines for Drinking Water Quality, published by the World Health Organisation, set a lifetime tolerable risk level of acrylamide as 0.5 micrograms per litre (EU legal limit 0.1 micrograms per litre). However, until now, acrylamide levels in food have not been considered. Researchers at Sweden's National Food Administration showed that a packet of crisps may contain 500 times more

acrylamide than is permitted in drinking water.

It would appear that the method of cooking the carbohydrate-rich foods is irrelevant, the results are the same. Protein-rich foods such as beef or chicken had moderate levels of acrylamide while, for example, microwaved grated potato had 650 parts per billion (ppb); fried chips, 736 ppb; and crisps, around 4,000 ppb.

Follow-up studies in the USA showed 7 micrograms of acrylamide in 1 ounce of Cheerio breakfast cereals; 25 micrograms per ounce in Pringles potato crisps; and 34 micrograms in 3 Old El Paso taco shells. The American study included fast-food restaurant chips with a 5.5 ounce Wendy's Biggie fries portion having 39 micrograms of acrylamide; and 72 micrograms of the chemical in a 6 ounce serving at McDonald's.

While acrylamide is recognised as harmful to laboratory animals, it is stressed by environmental toxicologists at Oregon Health and Science University:

'There is absolutely no evidence that acrylamide causes cancer in humans,' but, 'we need to keep on looking, because we may not have looked thoroughly enough.'

Following the publication of the Swedish Report, WHO experts are meeting to determine the full extent of the risk, if any, to the health of the public. Dr Margareta Törnquist, the discoverer of acrylamide in food, believes that health may be threatened at acrylamide levels greater than 100 ppb. Only time will tell. She suggests that food be boiled at 100°C as a preliminary measure.

It may also mean, if harm is found, that food production methods will have to change, and that personal eating preferences be reviewed to minimise risk. We might find it opportune to ask ourselves now what we will do (if) when the chips are down!





Left: The exterior of the Wednesfield church
Middle: NEC president addresses a congregation drawn from the West Midlands and Sheffield
Right: Pastor Richard Jackson with the Deputy Mayor and Mayoress of Wolverhampton

Wednesfield church dedication

The service of dedication for the Wednesfield (Wolverhampton) church commenced at 2pm on 6 October. The ribbon was cut by Mrs Cynthia Francis, supported by her husband Pastor Egerton Francis, president of the North England Conference. Also present were the Deputy Mayor and Mayoress of Wolverhampton. 'I was chairman of the planning committee at the time of the initial site visit,' the Deputy Mayor told the editor, 'and a sad site it was. There had been a lot of local opposition when the building served as a social club. Then it had become vacant and the subject of vandalism. The local people were certain nothing good would come of the site,' he went on, 'and then the Seventh-day Adventists came along. . . . Could you have a more well-appointed, better located church building?'

There are five Adventist churches in the millennium city of Wolverhampton. All, including Wednesfield, were children of the Oxford Street church. Overcrowding at Oxford Street led Pastor Dalbir Masih and a group of lay people to establish a branch congregation in the Wednesfield district in 1979. On 19 April 1980 twenty-seven baptised members and their families moved into the Gwynn Morgan Hall, not far from the present church building. Among the families were the Kirkwoods, the Denhams and the Harveys. On 2 August 1980 they were organised into a church in a service conducted by BUC president Pastor E. H. Foster and North Conference president Pastor K. A. Elias.

At the church dedication service on 6 October Nerissa Harvey, one of the founding members, told the story for the benefit of the large congregation drawn from the West Midlands, with a surprising number from the Sheffield Carter Knowle church, the home church of Pastor Richard Jackson.

'The Wednesfield 27', said Sister Harvey, 'were evangelistically-minded. In fact, it was said at that time that we were the fastest-growing church in the British Union.'

After a few years the Wednesfield group began to look for permanent premises. They looked as far afield as Willenhall. After diligent search Pastor Jeff Nicholson took his congregation to the present building in 1996.

The British Union Executive secretary Pastor Eric Lowe was special speaker at the dedication service. Many pastors associated with the Wednesfield story were present, as were Marcus Dove and Angela Purkiss of the North England treasury department. Four choirs, all drawn from the Wolverhampton area, performed at the dedication service.

NEC Adventurer/Pathfinder Rally Day in Leeds

Sabbath 21 September was a special day for the Adventurers and Pathfinders alike. Never before had the Pathfinder Rally Day been hosted by Leeds. The day was organised by Mike Rossiter and the theme was 'Healthy Living'. The children presented the

Sabbath school programme with pride and confidence. The Lady Mayoress of Leeds was our special guest.

A procession of drums and marching, with flags lifted high by both Adventurers and Pathfinders, was followed by recitals of pledges, laws and songs. There were presentations made by V. Spencer, who did a stimulating talk on the mind. M. Rey

Brixton graduation

It was a great day at Brixton church on Sabbath 3 August, when the Education department under the leadership of Sister D. Delisser held its first graduation ceremony for those who had undergone the Christian Counselling and/or Pastoral Care courses.

The event was attended by friends, family and well-wishers, who joined in honouring those who were awarded certificates for having attained the level of accreditation in either course.

Both courses were held in collaboration with the Integrated Counselling Services, Professional Counselling, Training and Pastoral Care with Drs Lucia and Steven Hall as directors and professional trainers. Other trained counsellors assisted with the assessment process.

The courses, which are recognised by the Association of Christian

Counsellors, were made available to church members as well as to the community at large. Over sixty people responded to the challenge of the 21-hour contact time, which is part of the course requirement.

One graduate commented that the course was fulfilling socially, academically and spiritually and that it provided a good avenue for witness.

At the ceremony Amanda Timmerman gave a violin rendition of *Amazing Grace* in honour of the graduates. Sharon Platt-McDonald gave special recognition and certificates to the Halls for outstanding teaching and encouragement.

'Let God use you for his purpose,' were the final words to the graduates from Dr O. Woolford.

The courses continue.

JOAN REID



delivered an invigorating talk on the body. Last but not least, S. Facey communicated the vitality of the spirit. A short investiture ceremony was held for our very own Pastor Trevor Thomas and Natasha Cox for completing their Master Guide. Joe Spencer was presented with the Basic Expedition Leadership Award and Shanequa Sanderson, who wrote the Pathfinder song for Poland, was acknowledged.

The afternoon programme was filled with drama and musical items

from churches in the North such as Windsor Street (Birmingham), the Wolverhampton churches, Handsworth, Nottingham Central, Leicester, the Manchester churches, Derby and Grantham, just to name a few.

SUSAN CHISHOLM

Liverpool baptism

Family and friends packed into the Liverpool church on Sabbath 28 September to witness the baptism of

Abigail Rey and Treasure Williams.

Abigail is the fourth child of Enna and Joe Rey. Abigail in Hebrew means 'Father's Joy', and Abigail's baptism brought much joy to her family and friends. Still at school, Abigail is making good progress in all areas of her life.

Treasure Williams was born in Harare, Zimbabwe, and attended the Anglican church in her childhood. Later on she moved to Victoria Falls where she attended a church school run by the Christian Brethren. She then moved to Bulawayo where she worshipped in the Pentecostal church! Treasure came to Liverpool in the summer of last year. Through the influence of family and friends she came to embrace the Advent message. Pastor F. Mapp immersed the candidates.

PASTOR BARRY STOKES

P.A.R.C.H.E. (Pastoral Action in Residential Care Homes for the Elderly)

One year ago Eastbourne church was invited to participate in an outreach ministry to elderly residents at Hankham Lodge, a local care home.

Over the months members have presented regular Sabbath afternoon worship programmes to the residents and encouraged their participation. The project has been successful beyond our expectations. The residents now look forward to our visits and we ourselves feel privileged to be considered their friends.

It was therefore with great joy that we were able to present our harvest gifts to these lovely people and join in praise to the Lord of the Harvest for his abundant blessings.

ROCHELLE MCGLAIVE



Front row: Esther Bower, Debbie Bower, Tessa Keilty, Sinikka Keilty, Thomas Keilty, Back row: Norma Turner, Colin Heesom, Nathan McGlave, Rochelle McGlave, Margaret Harris, Hazel Lewis, Shirley Fourd

Desert Detectives

When the golden leaves of autumn arrived, it only seemed like yesterday that Leamington Spa Mission members were active and busy in various summer outreach programmes.

Starting in July, a group of eleven volunteers aged from 17 to 30 flew out to Croatia for ten days to deliver and support English classes at the request of Pastor Marijan Personovic. Having heard of previous work by our youth in Hungary and wanting to reach out to his local community, Pastor Marijan invited a team of people from Leamington church to his hometown of Beli Manistir. Split across three locations from the east to the west of Croatia, these volunteers delivered and managed over a hundred collective hours of English teaching to over fifty locals. Still suffering from the effects of the war, the Croatians are positive people with much hope. Our contribution may have been a small one, but we helped to bring many of the students in our classes closer together through a common language – that of love. We bonded with young and old and were blessed by incredible hospitality in a country where many people have suffered in more ways than we care to imagine. Having sown much-needed seeds of good work in these communities, Pastor Marijan and his team are now able to continue where we left in July in serving the needs of their communities.

Just when everyone thought that was it, a second programme, the annual Children's Holiday Club, commenced. For the third successive year the theme was Desert Detectives and was based around a team of detectives on the trail of the 'Mighty Godsword'. Kids were given clues throughout the week-long holiday club in August and were challenged with finding the Mighty Godsword. In case you haven't worked it out, it was actually the Mighty God's Word that they were seeking! Over ninety children attended this free programme during two sessions run over the morning and afternoon of each day. Our reputation and name as a community church has grown in recent times through this programme and this was reflected by the number of families who attended the family programme at the end of the week. Over forty-five parents and guardians attended with their children to participate in numerous activities including crafts and games. This was double the attendance of last year, resulting in many good relationships being formed. Next year's club dates have already been set – and there is talk of returning to Croatia!

TRISTAN SIMMONS



Adventist Book Centre at the

Advent Centre

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will be open for business on the following Sundays:

17 November
1 & 15 December
10am - 5pm

Bibles, books, CDs, videos and vegetarian foods all available



Doris Clarke

A long life of service

by Frank Blewitt

Doris Taylor was born in London on 6 May 1906. She comes from a seafaring family, and recalls that her grandfather's sailing ship was once becalmed for six weeks at the Equator on a voyage to Australia. Her earliest memory is of the funeral of her father when she was 3. She was then taken under the wing of her mother's sister, and her aunt and uncle became second parents to her. She accompanied them to Australia when she was 8 and lived and studied in Melbourne.

In 1915 her own mother died in England, leaving younger sister Elsie alone in the world. Doris returned with her foster parents to collect Elsie. Because of the war they travelled via Cape Horn, sailing through the ice floes. The following year all four went to Australia until 1924 when they returned finally to England.

Later she moved to Manchester. Travelling to work one day she saw a poster advertising meetings to be run by Pastor Johnson, a Canadian evangelist. Doris attended the meetings with her foster mother, and after several weeks they were both baptised in November 1932.

In January 1933 Doris entered Newbold Missionary College in Paulton, near Rugby in Warwickshire. The principal was W. G. C. Murdoch. Doris was always keen to be a missionary, even turning up at college with her steamer trunk, for mission service was the deepest desire of her heart. However, in 1936 after graduation she began her career as a Bible worker in England.

While at Newbold, Doris met David Clarke whom she married in September 1938. Together they laboured in Manchester, Leicester, Newcastle-upon-Tyne, Nottingham, Watford and Stoke-on-Trent. Their daughter Ruth was born in Scarborough. Ruth Frazer and her husband John have three sons: David (33), Steven (30) and James (22).

In 1946 David Clarke went as a missionary to West Africa for nine years. Doris and their 2 year-old daughter joined him a year later, working in the Gold Coast, Nigeria and Sierra Leone.

While on furlough in England,

Pastor Clarke died in 1955 and Doris returned to Newbold College, then in Bracknell, as preceptress. Five-and-a-half years later she joined Veronica Warren as a senior Bible worker at the New Gallery Centre in Regent Street, London.

Doris Clarke retired from the Bible work in the autumn of 1968 and almost immediately began another career as Welfare leader. During her thirteen years in the London Welfare Federation, which eventually embraced thirty-two churches ranging from Hove to Milton Keynes, she was often asked to preach during divine service at which she gave a Bible study and promoted the Welfare work. Doris encouraged volunteers to get involved in day trips for the handicapped, prison visits and the provision of shower rooms and lunches for the homeless. She led the London Federation for eleven years before helping to form the Chiltern Community Services Federation and becoming its first vice-president.

In her late 70s she decided to retire from Federation leadership but was then asked to be the Welfare leader at Stanborough Park for the next ten years. She is a great source of inspiration to fellow church members. Mrs Barbara Isazars, who now leads the Welfare Department at Stanborough, said: 'I have great respect and affect for her because of her genuine dedication and commitment to this work.'

In 1998 Doris was honoured for a lifetime of dedication to work in the community. Then 90 years old she was presented with a long service award from the Chiltern Community Services Federation.

Last year in May she was operated on for cancer. She lost a stone in weight and fifteen inches of bowel, but she was assured she'd have no further trouble with it. Since the operation her health has much improved and she can now have many of the foods she had to leave off before the operation.

Over the years Doris has held many church offices including youth leader, head deaconess, Ingathering agent and leader in the Sabbath school class. These days, at 96, although living in sheltered accommo-

ation, she prepares all her own meals. She rises at 6.45 every Sabbath in order to catch her lift to church for Sabbath school and divine service. One of her joys is in seeing some of her 'old girls' from Newbold days. Doris is as sharp as a tack, and her mind is perfectly clear for recounting the events in her long and interesting life. Her eyesight might almost be called bionic as

she says she can make out the leaves on trees a hundred yards away.

And what is her motivation as she continues well past threescore years and ten? She says, 'My strength comes from the Lord. God has shown his love and care for me in what he has done for me, and what he is still doing today. For this I praise God over and over again, and for the church members who are so kind.'



Left: Doris and her sister Elsie
Below left: Doris in 1937
Below right: In 1910
Bottom left: With her husband and daughter in Sierra Leone
Bottom right: In 1995



Photo: Stanley Maxwell

A family's conversion

The story of the Quarshie family

by Frank Blewitt

Rarely has a minister the opportunity to baptise royalty, but that was the happy task of Pastor Robert Vine on Sabbath 21 September when a princess from Ghana, Rebecca Quarshie – the daughter of the King of Tabon – with her husband Clinton, and daughter Candy, stepped into the baptistry.

Clinton's great-grandfather was a Baptist, later turned Methodist. He was a head fisherman, a trade that was handed down to his son who became a lay preacher of the Methodist Church in Accra.

When Clinton was 5 his mother gave birth to twins. This turned his life upside down. He could not understand why he saw very little of his father, and why an older brother was snatched away to live with an aunt. About three years later Clinton found that the conflict was between Christianity and paganism. Some cultural rituals were required for the newly-born twins which the grandfather considered to be against his beliefs. Clinton's parents were, therefore, divided and that was when his personal problems began.

His mother had no proper job. She was a petty trader and later worked in a quarry carrying gravel. The father's family stopped caring for her and her three children, who were all under the age of 7.

The entire Quarshie family were very active in politics. They were so critical of President Nkrumah's government in the early 60s that all the adult males in the Quarshie family were arrested and imprisoned.

At the tender age of 7, Clinton started working as a 'bricklayer's boy'. With the little that his mother was earning they barely managed. When he was 8, a tenant in their house dragged him to primary school, but he ran away to live with an aunt. After a week, his no-nonsense aunt enrolled him in school again! A few months later, he had to run away from the house when his aunt was burned in a house fire. His only sister was also living there. Fortunately, the little girl survived, though severely burned. With all avenues exhausted by his unruly behaviour, he had only one place to go – his grandfather's house.

Grandpa enrolled him in another primary school, and he managed to complete a whole year before moving up to the middle school. His good results for the next two years entitled him to transfer to a secondary school. His grandfather invited his mother into the family house for the first time in many years to discuss his future.

When his mother emerged from the living room with tears in her eyes, Clinton also burst into tears. It was his first experience of parental love. He had never felt that his mother really cared, and in his younger days he had hurled stones through her windows and run away.

It was decided that he would stay with his grandpa, and his mother would meet the costs of schooling. A family friend kindly helped with school uniforms and education, but in the third year of studies it became financially difficult for his mother, and he had to stop going to college.

Help arrived from an unexpected quarter. An Adventist church elder who lived nearby invited him to his home, fed him well and then took him to church on Sabbath. Later a place was found for Clinton at the Adventist secondary school in Bekwai. There he joined the baptismal classes that Pastor Faber, an American evangelist, was conducting in Accra, and was baptised two weeks later, a few days before he left for Bekwai.

He spent three years in Bekwai and while there learned that his father and his cousins had all been released from prison. There had been a *coup-de-etat* and a change in government. He went home only to find that his father had died after a short illness. The elder who had helped him had also died and Pastor Faber had transferred to East Africa. Clinton returned to his grandpa's house but was turned away because of his change to Adventism, and had to resort to sleeping in abandoned parked cars.

One day he met an uncle who had shared a prison cell with his father. After his release from political detention, he had become very prosperous with fishing trawlers, a chain of stores and farms. On discovering Clinton's desire

for further study he asked him to work for him for a year, at the end of which he said he would pay for an education in London. For the very first time he started earning money. Every weekend he bought provisions and essential commodities for his mum. Sadly, he stopped going to church because he had to manage one of the shops in the middle of Accra where business was booming. His uncle wouldn't trust anyone else to manage the shop.

Three years passed. Clinton's high hopes for study in England were disappearing. Relations with his uncle deteriorated because of broken promises. Eventually the uncle asked him to leave the shop.

Then he met a friend, a librarian at the University of Ghana, who gave him brochures and prospectuses from various colleges in the UK. Clinton applied for a computer programming course. On 31 March 1975 he left Ghana for a new life across the sea.

He felt terribly homesick in London. A big city is a lonely place. However, four years later he had completed an 'A' level course in computers and a HND in Computer Studies specialising in Business Administration. By 1990 he had his first job as Computer Operations Supervisor. Then he met his wife, Rebecca Nelson.

They both saved hard to return to Ghana. Clinton did not attend any church, and kept his Adventist beliefs secret from Becky because her father was a Methodist lay preacher in Accra. Their daughter Candy was born on 27 January 1982.

In February 2000 they moved into a new house in Edgware. During that June, Becky said she wanted to give herself to the Lord. She was interested in the Pentecostal Church.

The following Sunday, Becky and Candy started attending church. Clinton thought his wife's relationship with his own extended family would improve if she got to know more about Jesus. He said that though Becky never acquired any of that so-called 'tongue talk', yet her prayers were strange. Her relation-

ship with his side of the family went very sour.

Becky and Candy would leave him at home on Sunday to do the cooking (because usually he refused to do any work on Saturdays) while they went to church virtually the whole day.

One Sunday, Clinton started thinking, 'If Jesus came today, Becky and Candy would be saved. What about me?' That week he was given lots of overtime. He thanked the Lord and made a firm commitment that if he could go to Ghana and return before October that year, he would start attending church services.

He did go home and made peace with both families early in September. Clinton felt that now it was up to him to do his part.

He began surfing the net looking for an Adventist church. He saw many, but the Stanborough Park church appealed the most. On the last Sabbath of October 2001, Clinton drove to Stanborough Park, and after church arranged for a home visit with Pastor Robert Vine.

The next day, he returned to church with Candy. She fell in love with the site and said that she would also like to attend the Park church.

Candy (20) is qualified in business administration and for a time was working for the Inland Revenue, but owing to ill health lost her job and is still out of work.

Becky is a theatre nurse and currently works for the NHS at St Mary's Hospital, Paddington. She is also a trained midwife. Although from a Methodist background she stopped attending church. About a year ago she began looking for a church. Secretly she also studied Clinton's Bible Study Guide. The Holy Spirit convinced her of the truth when she read about the Sabbath. She prayed and asked God to forgive her for the wrong she had done in the past, and eventually all three requested baptism.

'Through all these experiences, we have come to learn and trust in Jesus. We have also learned to depend on his Word,' says Clinton.

Photo: Stanley Maxwell





Roy Adams Interview

Friedhelm Klingenberg, editor of ADVENTECHO, the German equivalent of MESSENGER, interviews Dr Roy Adams, Associate editor of *Adventist Review*.

ADVENTECHO: Editors of church papers, especially Adventist church papers, usually live and work under the prejudice of censorship. What can you say about this concerning the *Adventist Review*?

Dr Roy Adams: As an editor of the *Adventist Review*, I feel no sense of censorship. The administrators of the church, having expressed confidence in the editors by appointing us to our positions, have given us a free hand to determine the content of the magazine.

But isn't it really difficult to combine the freedom of press with the sensitivities of the official paper for the world church? Where are the limits?

You have put your finger on something very important. Think of it this way. Though the *Adventist Review* is published as a church paper, it circulates beyond the Adventist context. We have evidence, for example, that it even makes its way from time to time into the Vatican. So although our primary audience is the Adventist church, we know that in reality the magazine travels much beyond the Adventist family. And common loyalty to this family is always a factor guiding us in what we choose to publish. No loyal member of a family rushes to wash that family's dirty robes in public.

Another consideration is pastoral. From time to time negative news in the church may come to our attention. Our pastoral concern restrains us from rushing to get those things into print like the common press would do. You would understand our position better if you ever became the subject of one of these events. We do not hesitate to publish, however, if the development generates news beyond itself. Readers of the *Review* would remember our extensive coverage of recent painful

events in the church, including the resignation of a president of the General Conference.

Often, however, it's a judgement call. We must weigh every situation carefully, considering all the ramifications. Then we must make a decision on the basis of all the facts we know.

How would you describe the central purpose of your paper for the church?

Our intention is to build up the church, to strengthen the people of God, and to foster unity. We seek, moreover, to be a balanced, sober voice in the church; to guide and nurture our people in these difficult and confusing times.

What will stay – and what will change if you look at the future of the *Adventist Review*?

This is a difficult question to answer. Right now we consider that what we're doing is what God wants us to do – although we're never completely satisfied. We feel that we will always preserve a strong devotional and theological content in the magazine. We also think the editorial component is extremely important as a way of speaking to the church on matters of concern. Likewise, I think we'll always retain the element of reader-interaction, especially in terms of Letters to the Editor. We are constantly striving to tailor the magazine to the needs of a complex and changing church. But regardless of what stays and what changes, I hope we'll always remain fully dependent on God, on his wise counsel and providence. That, we're confident, will never change.

BUC receptionist required

Responsibilities include normal reception duties, with some secretarial and data entry tasks. Candidates should be flexible, organised, have a good telephone manner, be computer literate, willing to work as part of a team and committed to the mission of the Adventist church. Salary and terms of employment in keeping with denominational policies and are available on request.

Send CV and request for application form to: Pastor E. C. Lowe, Executive Secretary, BUC, Stanborough Park, Watford, Herts, WD25 9JZ. Tel: 01923 672251.

Email: elowe@adventist.org.uk

Closing date for applications:

30 November.

Adventist sculptor helps launch London's Black History Month

by John Surridge, Communication director, BUC

On Tuesday evening 1 October, Adventist sculptor Donald Brown unveiled four pieces of his work at an exhibition in City Hall, London, marking the launch of Black History Month. The exhibition of Afro-centric art was the main visual attraction at the event hosted by Mayor of London Ken Livingston.

Black History Month is a key educational and cultural programme in London's calendar. In a speech to the several hundred invited guests Mr Livingston pointed out that collectively ethnic minorities now formed a majority of London's population and played a significant role in the cultural and economic development of the city. 'Black History Month . . . is an opportunity to raise awareness and document, as well as celebrate, the overlooked heritage of Black and Asian communities within society,' he said.

The centrepiece of Donald's exhibition was a bonded bronze sculpture entitled 'The Millennium Monument'. It shows a man striding across the world, lifting up the continent of Africa along with America, Japan and Great Britain, representing the four corners of the earth and symbolising peace rising above war and terror, rebuilding where destruction has occurred, healing where suffering has brought pain, renewed belief when hope has gone.

Donald was brought up in Wolverhampton and discovered his artistic talents early in life, attracting national television and media attention for his sculptures at the age of 14. In

1988 he graduated with a BA Honours degree in Fine Art Sculpture from Wolverhampton University. In the spring of 2003 the largest African-American owned art gallery in the United States will be opened in New Orleans and named 'The Donald Brown International Art Gallery' in honour of his works, concepts and philosophies.

In a video interview for ATN's Adventist Newline programme Donald cited his upbringing in a Seventh-day Adventist environment as one of the influences which has shaped his approach to art and sculpture today. 'I try to create works of art that elevate, empower, educate and motivate people,' he said. 'My religious background certainly has an influence on my work.' In a message to other aspiring artists and particularly young people, he added, 'As a Seventh-day Adventist, if you stay focused there's nothing you can't achieve.'

Donald's home church is Wolverhampton Oxford Street, though today, with offices in New York and London, he is not able to attend as frequently as he once did. He laments the fact that sculpture as an art form is not yet as acceptable in Adventist circles as it could be, but he looks forward to the day when the visual arts will be a powerful force in the witness of the Church.

Messenger

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Sunset

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		Lond	Card	Nott	Edin	Belf
Nov	15	4.12	4.24	4.10	4.06	4.22
	22	4.03	4.15	4.01	3.55	4.12
	29	3.57	4.09	3.54	3.46	4.05
Dec	6	3.53	4.05	3.49	3.41	4.00

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16-17 Women's Ministries Convention
24 John Loughborough 10am-2pm

December

1 Peckham 10am-2pm
8 West Midlands 10am-2pm
15 John Loughborough 10am-2pm