

Messenger

News to the churches • 1 June 2007 • Volume 112 • 12

New LIFEdevelopment (LD) Website. — www.lifedevelopment.info

'A New Website That Invites Conversation' by Des Rafferty, director, Adventist Discovery Centre

Over 50% of all adults in the UK have access to the Internet and that figure is rising exponentially. So significant is the rise in demand for Internet access that Internet advertising has jumped by over 30%, with companies jostling for prime locations and market share.

In a changing world, the demands made of each person change from one generation to another. The facts of the Gospel do *not* change; however, the methods of presentation *must* change for the Gospel to stand any chance of holding the attention of the twenty-first century mind.

From 1 June a new website will be available throughout the territory of the British Union. It invites the user to enter into a conversation on ten important aspects of the human experience. The areas include Love, Forgiveness, and Hope. But don't take my word alone. See for yourself!

Summary
Watch more —100 video clips from which to choose
Read more — Lots of articles to read and peruse
Related topics — Browse through a host of related topics
Comment — Share your comment on the content viewed or read
Meet People — Find groups of people in or close to your community.

Wish list or reality?
 Wouldn't it be nice to introduce your friends to a place where their questions concerning God, lifestyle and commitment can be aired? A place where they can discover like-minded people in or close to their community, view material specially prepared to challenge the thought processes and the reasons for doing what we do.

'Such a place doesn't exist,' I here you say. Let me introduce you

to the new **LIFEdevelopment website.**

It is a leading edge website that says quality with every click of your mouse.

Our modern lives seem to be driven by websites from train tickets to our weekly shopping experience; websites are now part of the modern way of living. So what is different and special about this website?

The site is fully navigable and has an intuitive feel, offering the visitor a variety of topics, extensive material for perusal, both visual and written. It is enhanced by a forum for dialogue and contact with discussion groups.

The new LD website is part of the social media advertising, allowing the Church to engage in a conversation with a wider and diverse audience.



It is crucial that Seventh-day Adventists shift from caretakers of the status quo to missionaries in the "foreign land" right in our local communities.



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Re: tell – The new LD website re-tells the story of the human experience in language that is current and readily understood.

Re: think – The new LD website is home to material that will challenge the thoughts and concepts of twenty-first century life.

Re: assess – The new LD website, through articles and discussion forum with an online Pastor, will give individuals the opportunity to assess the quality and direction of their lives.

Re: consider – The new LD website encourages individuals to reconsider

their response to and relationship with God.

Re: frame – The new LD website, through the special features of the online Pastor and the reframe facility, encourages the visitor to develop a personal, authentic relationship with God.

Join me for breakfast?

I enjoy having cornmeal porridge for breakfast, but it must be made to my own unique recipe. It has to be milk-based and of a consistency known only to myself. The amount of spices used will depend on my mood

for that day, while sugar will be added or not, depending on how health conscious I feel that morning. One of the amazing things about this scenario is that having consumed what I consider to be a breakfast meal fit for a king, I will often declare, 'That was the best cornmeal porridge. No one can make it the way I like it.' I suspect for connoisseurs steeped in the science of cornmeal porridge making, my brand might prove somewhat lacking in variety and spice. Each believes his variation on a theme to be the best which cannot be replicated. To an observer, are we majoring on minors, discussing the subtle blends of taste, when we should be inviting individuals to share in our meal?

The new LD website is not a panacea for all our outreach issues. It is a social media tool, an extended hand of hope. It is positioned as a showcase of heaven viewed through the lives and experiences of ordinary people. Furthermore, it sits at the crossroads of society, inviting busy, stressed, questioning and searching individuals to pause a while and consider whether there is more to life. Is there some higher purpose for my life? How can I relate to God and still be a citizen of the twenty-first century?

Some individuals might not like my kind of breakfast and might decline my invitation to dine. Others might want to use different spices in their cornmeal porridge. Still others might make suggestions on how breakfast can be enhanced. Whatever the response, the invitation to come and dine has been extended, allowing the Holy Spirit to do his special work of changing lives.

Consider the following quotations:

'We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work.'

Testimonies, volume 6, page 36 (1900)

'Users are not just sending texts and emails, but are "lifecasting" words and video 24 hours a day. "It's a lifestream of your activities – both in the real world and online," said Jaiku's Jyri Engstrom.'

(Courtesy of bbcnews.co.uk.)
The potential to reach millions of people is now available. The opportunity to play our pivotal role of engaging them in social conversation is one that God has made available to us. Let us embrace the opportunity to be hyper-connected that our lifecast will reflect the lifestream offered by Jesus.

The Shaming of Shottie

David Marshall



This is a story of school days gone by. Of your grandfather's time. My teacher friends assure me that it couldn't happen now. For that I, for one, am very thankful.

Shottie (short for Charlotte) was eight, and an independent little girl, very much her own person.

There was a shortage of teachers in Britain then. Some local education authorities accepted untrained people into the profession. Shottie was the victim of one such person. We'll call her Miss Sykes.

Somehow, one day, about midway through afternoon school, Shottie failed to show the degree of deference that Miss Sykes thought was her due and (Shottie's words) 'She boiled over.'

In the 'boiling over' process, Miss Sykes verbally savaged Shottie, then called her to the front of the class. She made some more cutting remarks about her and then, at the top of the blackboard, wrote the words 'Shottie is' – and then invited each class member to come up to the board, take the chalk and write down the things she did not like about Shottie.

Sadly, the effectiveness of Miss Sykes's tyranny was such that most class members thought of the worst thing they could write about Shottie – and wrote it.

Shottie was standing at right angles to the board as each class member, only inches from her face, wrote their verdict on her.

'Ugly' went up first. That was what one of the 'top girls' wrote. It winded and wounded Shottie.

'Fat' went up next. Shottie began to bleed inside.

Every word that went up shoved Shottie further and further down, and inflicted more and more injury.

Someone wrote 'trash'; someone else 'dirt-poor'; and, finally, the brains of the class wrote a whole sentence: 'Shottie has no friends.' That stung.

They didn't stop until the board was full. To Shottie it lasted an eternity. Finally, she shut her eyes so that she didn't have to read the writing – and in a vain attempt to stem the tears.

By the time Shottie reached home she was as bruised and injured as if the words had been weapons. And the wounds lasted far, far longer than if her injuries had been physical.

Shottie never shared with her parents *all* that had happened that afternoon. Indeed, her father dismissed what she said with, 'Sticks and stones may break your bones but words can never hurt you.' But Shottie knew that those words had blown apart her young life as effectively as if they had been missiles.

Shottie became one of the walking wounded, one of the millions who struggle with low self-esteem.

It was as if the world had passed its verdict on her that day. She lived with the words of the verdict every day of her school life.

There were, of course, brighter and better days than that one. There were friends who sought to rebuild in Shottie her sense that she was valued as a person. There were gifted teachers who sought to draw out and develop her many gifts.

But, crucially, Shottie had stopped believing in herself and her capacity to cope and succeed. Before each battle began, she had already accepted defeat.

Any success Shottie enjoyed came as a total and incomprehensible surprise to her. It was not used as a building block for the cornerstone of her self-worth. She thought it had happened by mistake. She believed that she was ungainly and ungifted, and of no value.

Relationships were the biggest problem of all. Shottie suffered from extreme self-consciousness that froze her features into a permanent frown. 'It makes all the difference in the world when you smile,' her first boyfriend told her encouragingly. But smiling didn't come easily to Shottie.

Millions struggle with feelings of low self-worth. Teachers have a big responsibility in this regard. But parents have a far bigger one. As do siblings. The greatest responsibility, though, lies with contemporaries at school, colleagues at work, and

fellow members of the church.

Children can be viciously cruel. We need to budget for that. But let us as parents, teachers, fellow church members, church officers and pastors have enough generosity of spirit to affirm and encourage young people. Spot and develop their talents. Showcase them. Don't constantly be correcting and defining the boundaries of dress and behaviour. Try hard to catch them doing something right for a change. Don't constantly be making a big deal out of fashion and music.

Behave so as to build feelings of positive self-worth. The Miss Sykeses of this world start out by themselves being victims of psychological and spiritual abuse. Have the courage to break the generational chain of abuse. Let the affirming and encouraging generation begin with you.

'Shottie.' A gracious voice, like the distinctive voice that said 'Mary' on Resurrection Sunday, pronounced the syllables of Shottie's name. Middle aged then, Shottie opened her eyes and peered through the tears at the face of her Christian counsellor. She had Shottie's attention.

'I want you to imagine that you are back in that classroom,' said the Christian psychologist. 'Picture it again. There is a second adult in the room. In addition to Miss Sykes and your cruel contemporaries, there is a Man. He is moving from the back of the room. He has a wet cloth in his hand. . . . Can you see it, Shottie?'

'Yes.'

'He has moved to the blackboard. He is wiping it clean with his cloth; and there is blood on his hand. . . .'

'The board is clean.'

'He picks up the chalk and writes, "Shottie is loved more than she can ever know." "Shottie is God's masterpiece." "Shottie begins the world afresh today." "Shottie has inherited everlasting life."'

'For God sent not his Son into the world to condemn the world; but that the world through him might be saved.' John 3:17.



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

IMMUNITY (part 4) IMMUNITY AND MENTAL WELL-BEING

An exciting new area of research in the field of health psychology exists called psychoneuro-immunology. It researches the effects of the mind on the immune system.

Some of the key findings from current research include the impact of social interaction, stress and depression on immunity.

Low levels of social connectedness can adversely affect the body – lowering immune response and affecting heart health. International

studies demonstrated that college students who mixed with fewer people or felt lonely had a lower immune response to the flu jab than their more gregarious or socially contented classmates.

Sarah Pressman, a health psychologist at Carnegie Mellon University in Pittsburgh, US, analysed another study which suggested that men who are socially isolated have elevated levels of a blood marker for inflammation.

Other researchers gave questionnaires to eighty-three university students to find out how many people they talked to over a fortnight. They also gave them palm computers to record any feelings of loneliness, and measured levels of the stress hormone cortisol.

Students who felt the loneliest had a 16% poorer immune antibody response to one strain contained in the flu vaccine than those at the other end of the scale.

Additionally, students with the smallest social networks – mixing with between four to twelve people in a two-week period – had an 11% poorer response to the same component than those with social networks of over twenty people.

These findings suggest that small social networks and loneliness may lower

the antibody response.

Stress impact/mood/mental agility. Research has identified the role of stress-related hormones and neurotransmitters and their impact on the immune system and brain. Several research findings demonstrated that ongoing stress increases levels of cortisol which elevates blood pressure, induces diabetes and depresses immunity. Key findings revealed: 1) Stress reduction is the most effective way to help your immune system fight the flu and other viruses. 2) Tiredness and the effects of chronic illness can depress the immune system, leading to a depressed mood. 3) The health benefits of pomegranate highlighted its boosting effects for immunity and mental agility, www.pubmed.com.

Advice:

- Enjoy social interaction
- Manage stress effectively
- Ensure 6-8 hours sleep
- Try this immune-boosting juice for good mental health: pomegranate juice, 4 large carrots, juice from ½ lime

Good health!

Jesus Christ is the Way, the Truth and the Life

A number of readers have requested that we reproduce the full text of the speech given by BUC president, Pastor Don McFarlane, in the debate at Durham University on Friday 27 April



'This House believes that Jesus Christ is the Way, the Truth and the Life.'

These were words spoken by Jesus himself and were designed to help his listeners understand the reason he was in the world.

It is important first of all to establish the context in which Jesus spoke these words. He had just told his followers that he was going back to heaven and to his Father. He ended by saying, 'You know the way to the place I am going,' to which Thomas, one of his followers, said, 'We don't know where you are going, so how can we know the way?'

In reply, Jesus uttered the immortal words, 'I am the way, the truth and the life.'

It is clear then, from the response of Jesus that he meant that he was the way to heaven. There is no complication regarding the word 'way' here. It is *odos*, which simply means a path or a road. (Jesus is saying, 'I am the path to heaven.') I am the Truth (*aletheia*), the absolute truth. 'There is no greater truth beyond me.' In other words, when you know me, there is no other idea, philosophy or teaching that is more important than I am and what I represent. I am also the Life (*zoe*). I asked my Greek friend to explain the difference between *zoe* and *bios* and he told me that sometimes there is not much difference in the way they are used. However, *bios* usually refers to existence or being alive while *zoe* refers to a life that is meaningful and fulfilled, and often life here and the life to come. 'I am the end of what you seek – life, eternal and abundant,' Jesus is saying, as opposed to just merely existing for a few years.

For those who are not followers of Jesus, this declaration of his can be perceived to be offensive. However, the fact that it might be perceived to be offensive does not prove it to be wrong. Sadly, in order to be politically correct, some are prepared to sacrifice this unalterable truth on the altar of compromise, accommodation and religious inclusiveness.

Others appear to want to fish by all religious waters, so to speak, and elect to

serve several gods or a combination of gods, just to be on the safe side. This is wonderfully illustrated by the pop group Quintessence in one of their songs:

'Jesus, Buddha, Moses, Gauranga,
Draw me deep in the sea of your love,
Jesus, Buddha, Moses, Gauranga,
Oh maya, oh maya, oh maya.'

The Roman Emperor, Septimus, had a similar view. He hedged his bets by having, in his private chapel, statues of deified emperors, the miracle worker Appolonius, Abraham, Orpheus and Jesus. So, if one didn't work, one of the others would!

The Christian faith, as I understand it, offers no alternative to Jesus as a means of salvation. Over two billion people in the world believe that Jesus is what he claimed to be – that he is God; that his death on the Cross was for the sins of the world – the sins of all people; that he rose from the dead and that he is coming back to this Earth as he said he would. Whoever accepts him as Lord and Saviour, regardless of class, culture, nationality or colour, is granted salvation. 'I am the way, the truth and the life,' he declared. This is an incredibly exclusive statement. There is no ambiguity in it.

That there is one way to heaven is a matter of great comfort to me, and possibly to many others. Joseph Stowell in his book, *The Trouble with Jesus*, commenting on the religious scene in the first century AD, says, 'Interestingly, the exclusivity of Jesus as the only way became an attractive element, given all the broad array of options that all the gods and goddesses provided. Into a world where massive numbers of deities often left their adherents confused and unsettled, Jesus offered the clarity of being the one and only way.' The same clarity is welcomed and needed today.

What makes Jesus uniquely the way to heaven?

- First, **Jesus is the only one of his kind:**

He is both human and divine. His physical entrance into the world defied human logic and went against what we know to be the principles of science. In Philippians 2:6-8 Paul says, 'Christ, . . . though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.' (RSV.)

Michael Green in *But Don't All Religions Lead to God?* says that *claiming* the nature of God is one thing but it is quite another thing to *demonstrate* it. Green goes on to say, 'They [his followers who knew him] were convinced by his life. It was matchless. Nobody could point to a single wrong in it. . . . For love, honesty, courage, self-sacrifice, sheer godliness – there has never been anyone to touch it. Gradually that had a massive impact on those living closest to Him and made them wonder, "This life has none of the normal failings. Could Jesus be more than man?"' So, by his own declaration and the declarations of many who knew him, Jesus is unparalleled in history – fully divine, fully man.

- Second, **the resurrection of Jesus from the dead helped his followers to understand that he was who he said he was. He had predicted both his death and resurrection.** Someone famously referred to Jesus' resurrection from the dead as 'a conjuring trick with bones.' That was not the view of many of his contemporaries, who were present at his crucifixion and who were eyewitnesses of the resurrected Lord. Of all the great teachers and leaders of world religions, Jesus is the only one who rose from the dead. His bones are not in his tomb, for as was declared on that glorious Sunday morning, 'He is risen.' That Jesus was crucified is a matter of

historical record, not only in Christian literature, but also in Roman and Jewish sources. That he came back from the dead is supported by the statements of eyewitnesses, who were so sure of what they had seen that rather than deny it, they died under Roman torture and persecution. He has conquered death and promises that same victory to those who are saved through him. No wonder he declared that he is 'THE LIFE'.

- In the next place, **Christianity stands alone of all the great religions in declaring that we are not saved by our works.** Christianity declares that we cannot save ourselves by good works, though goodness is a virtue for which we must strive. We are saved by the sacrifice of Jesus, for in that sacrifice he paid the price for the salvation of us all.

The Christian understanding is that God created man perfect but gave him freedom of choice. In exercising that freedom, man disobeyed God and thus severed the close and life-maintaining relationship with him. The consequence of that disobedience was separation from God and eternal death. God demonstrated his love and his supreme sense of responsibility in sending his Son to pay the penalty for our disobedience. We could not and cannot save ourselves. Man is saved by accepting the merits of Christ's sacrifice.

There is a Buddhist story that tells of a boy who left home and spent all he had in careless living. This eventually led to his falling upon hard times. (Sound familiar?) He eventually returned home and was ordered by his father to work off the penalty for his misdeeds. Jesus told a similar story, but the ending was different. The boy, on returning home, was met by his father, who kissed him, covered up his filthy clothes, showered him with love and made a feast to celebrate his return. This second father represents our heavenly Father.

- Then, **we cannot ignore the teaching of Jesus.** Those who heard him realised that here was someone special. He was not reliant on the ideas of others to teach. His teaching came from his own being. 'He spoke as one having authority,' some said. Others said, 'Never has one spoken as he did.' 'Love your enemies. Pray for those who persecute you.' The Sermon on the Mount, from which these last two phrases have been extracted, stands as the most authoritative body of teaching there is, as to how we should relate to each other and what life's priorities ought to be.

Patrick Reardon, in a sermon he delivered last month, said: 'The teaching of Jesus was inseparable from his person. In the Gospel we do not find our Lord appealing to universally available religious truths, truths that could stand on their own, truths accessible to man's mind apart from his teaching of them, truths that could outlive the person who spoke them. It is essential to grasp this fact, because it indicates an essential difference between Jesus and other "religious founders".'

- Next, **we cannot ignore the fact that Jesus' birth and mission were predicted centuries before he was born.** Ancient Jewish literature was replete with predictions of the One who was to come as God with us. Even the very place of his birth was predicted. He was to be born of the line of King David and of a virgin, in Bethlehem. He was to be the Messiah, the Saviour; he would suffer for the sins of the world; he would be rejected by his own people. Jesus fulfilled all the predictions that were made regarding the One who would come as the Messiah. There are no other examples of such predictions made centuries beforehand that have been fulfilled by a historical person.

I have often heard the phrase, 'It doesn't matter which religion we belong to, because all religions lead to God and that all that is required of us is to be sincere in our religious beliefs and practice.' This is a nice inclusive and benign statement, but our salvation is too important to leave to political correctness. If all religions led to God and could provide their followers with eternal life, God would not have needed to make the ultimate sacrifice of sending his Son to be our Saviour. The fact that God sent Jesus to make a path for humanity to be reconciled to him demonstrates that this is the way that he has provided for our salvation.

Sincerity is an admirable quality, but it is not enough. We can be sincerely wrong. Many tyrants and dictators were sincere in their actions, but that did not constitute rightness. I may sincerely believe that I am more handsome than Mohammed Ali in his prime, but such a notion, when tested, will prove to be wrong. We may sincerely believe that Great Britain is still the greatest military power in the world, but the facts prove otherwise. More than sincerity is needed. *Truth* is needed. No wonder Jesus said, 'I am the Truth.'

Having established that Jesus is the Way, the Truth and the Life, there are two questions that must be addressed. The first is: 'Is there any merit in any religion, apart from the

religion of Jesus – Christianity?' Michael Green's words are a fitting answer: 'Almost all religions believe in a superior being. . . . Almost all religions believe in basic morality All religions lift people's eyes from their own self concerns to some greater ideal.' All of this is commendable, but it does not lead to heaven.

The second question is even more important: 'If Jesus is indeed the Way, the Truth and the Life, does it follow that only those who call upon the name of the Lord will be saved – Christians, in other words? (A trick question, if ever there was one!)

While it is true that Jesus is the way to salvation and eternal life, the Bible does not declare that only Christians will have eternal life. What is clear, however, is that all who are given eternal life receive it on the basis of what Jesus has done. This is true of people who lived before and after the Cross. Salvation is in Christ alone. The Bible in Acts 17:30 says that God is willing to forgive us of our past ignorance but now he commands all to turn to him, that is, through Christ. It is comforting that we are not the judge of the world. God is, and he will do what is right and just.

C. S. Lewis said that there is one mistake we must not make about Jesus and that is to say, 'I am ready to accept Jesus as a great moral teacher, but I don't accept his claim to be God.' He went on to say, 'A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic . . . or else he would be the devil of hell. You must make your choice. Either this man was and is the Son of God: or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon; or you can fall at his feet and call him Lord and God. But let us not come with any patronising nonsense about his being a great human teacher. He has not left that open to us. He didn't intend to.'

Jesus' claim to be the Way, the Truth and the Life is among the many claims that mark him as different from Confucius, Zoroaster, Buddha or Mohammed. They had too much regard for their credibility to make such claims. C. S. Lewis was right: to make such claims, Jesus had to have been mad or bad – or God. No one, apparently, is suggesting that he was mad or bad. As we have seen, the compromise status 'simply a great teacher' is not tenable *because* of his claims. That leaves us with:

Jesus – THE WAY, THE TRUTH AND THE LIFE.



Adventist contributes to Black British History Oxford Companion

High Commissioner to Guyana, Edward Glover, along with professors and writers.

Baroness Lola Young of Hornsey, the host for this event, who also acted as an advisory editor for the book, gave a keynote address, stating that this *Oxford Companion* 'gave black history a certain kind of legitimacy in the year of the 200th anniversary of the abolition of the Slave Trade in the British Empire.'

The Oxford Companion, was edited by Drs David Dabydeen, John Gilmore and Cecily Jones, scholars at the University of Warwick, who guided contributions from more than 100 specialists, aided by a highly esteemed team of advisers. Philip Herbert said, 'It was joy to see in microcosm, the team of contributors from multi-cultural Britain, meeting fellow writers for the first time to celebrate the launch of this *Oxford Companion*.'

The time line of this volume encompasses key dates about events and information on individuals stretching from the second century AD to the twenty-first century. Individuals such as an African by the name of Quintus Lollius Urbicus who governed Roman Britain in AD138; Olaudah

Equiano, a black Abolitionist; John Edmonstone, a freed captive from British Guiana, who taught Charles Darwin taxidermy; Philip Quaque from the coast of Ghana, the first African to be ordained a priest in the Church of England in 1765; and the prodigy Phillis Wheatley who became the first black woman to publish a book in Britain in 1773, are among some of the numerous revealing nuggets of information stored in this companion.

Philip Herbert was invited to contribute biographies on the lives of various classical musicians and composers from across the African Diaspora, including Samuel Coleridge Taylor, who was at one time revered internationally alongside his contemporaries such as Elgar and Charles Villiers Stanford; the composer/violinist Le Chevalier de Saint Georges (c.1740-99) who gave fencing exhibitions in London for the Prince of Wales; Winifred Atwell, famed for her honky-tonk piano performances; Fela Sowande, revered as a father figure and composer from Nigeria; and the singer Roland Hayes, to name a few. Philip said, 'It was an inspiration to discover the astonishing achievements made by these musicians when there were so many challenges and obstacles placed in their way, which should be an example to us all.'

COMMUNICATION DEPARTMENT

On 22 March near the House of Lords Chamber, the Cholmondeley Room was the magnificent venue for the launch of *The Oxford Companion to Black British History*, almost two hundred years to the day after the Bill to abolish the Slave Trade was passed in the House of Commons. The mover behind this event was one of the three editors, Professor David Dabydeen, prize-winning novelist, Guyana's Ambassador to UNESCO and Cultural Attaché to the London High Commission.

There were other important black Britons present at this launch, including Baroness Patricia Scotland, David Lammy MP, and the former British

University of Warwick, who guided contributions from more than 100 specialists, aided by a highly esteemed team of advisers. Philip Herbert said, 'It was joy to see in microcosm, the team of contributors from multi-cultural Britain, meeting fellow writers for the first time to celebrate the launch of this *Oxford Companion*.'

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ASNA Respite & Training Weekend



With glorious sunshine and wonderful fresh air, sixty people gathered at the Pioneer Centre, Kidderminster for the sixth annual ASNA Respite Weekend.

The theme for the weekend 'The path to true happiness' ran throughout all the activities and workshops. Nigel Nicholls presented the Sabbath morning workshop on 'The Source of All Happiness' from Romans 12:12a - 'Base your happiness on your hope in Christ.'

Sharon Platt McDonald, recently appointed BUC Special Needs co-

ordinator and Health Ministries director, presented an interesting and life-changing workshop on 'Health and Happiness'.

This was followed by an opportunity for the delegates, all of whom have experience of living with disabilities and special needs, to contribute towards the development of the BUC Special Needs Ministries Strategic Plan led the BUC co-ordinator. Some very important points were raised by the delegates, such as the need for church audits to identify accessible churches and those meeting the requirements of the Disability Discrimination Act (DDA); the need for disability awareness training and support for the new Special Needs co-ordinators recently appointed at the local level in the BUC; the need for local church deaf awareness, mobility and learning disability training; and access to

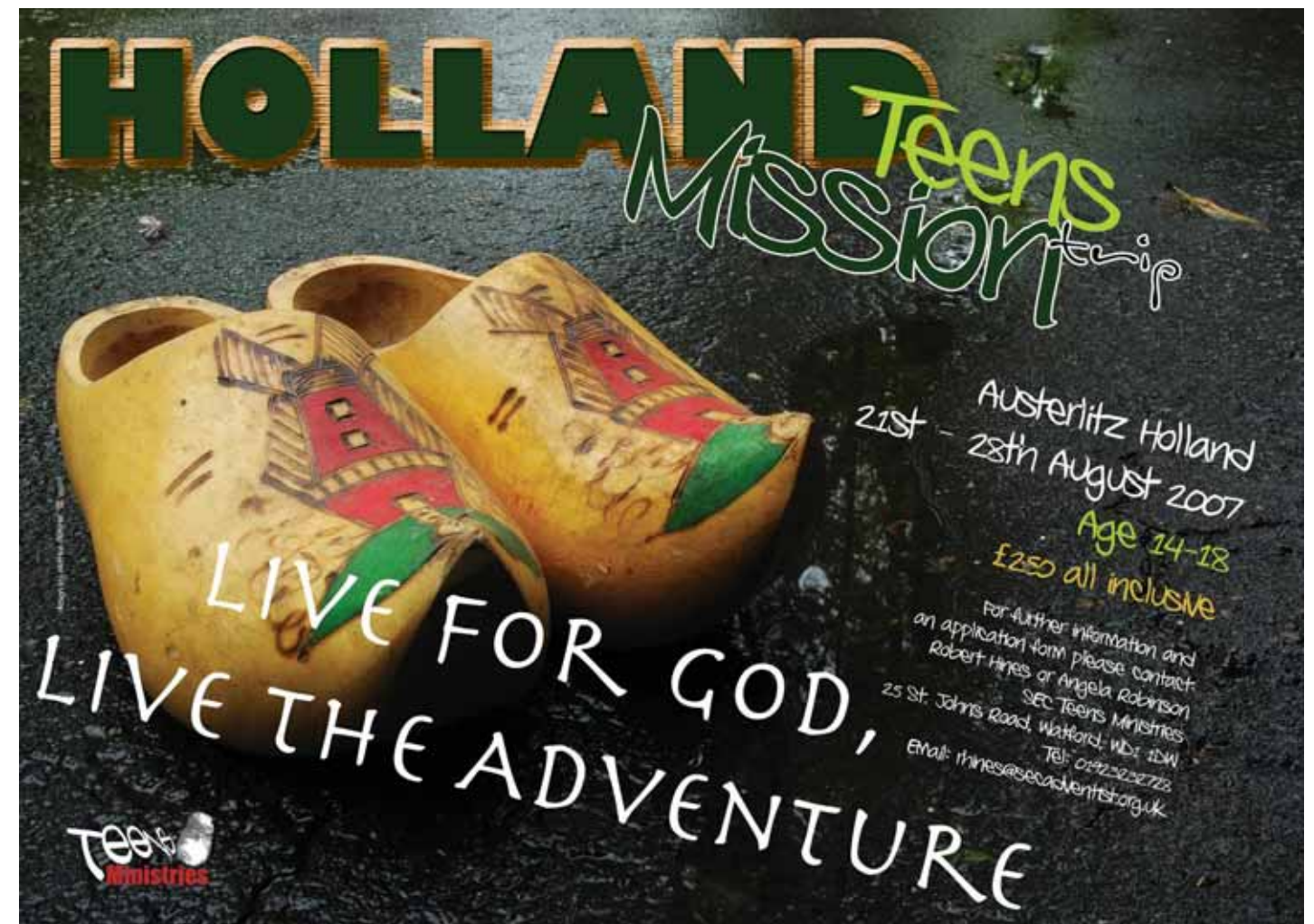
qualified British Sign Language (BSL) interpreters at large Conference and Union events.

Other workshops during the weekend included 'Preparing for Financial Happiness' presented by Chudi Ugbomah and Deborah Harris. Trudy Young, ASNA trustee and counsellor, facilitated the 'Carers Support Network group', Sophia Nicholls ran the 'Inclusive children's music workshop' and 'Siblings of disabled children and adults support group'.

Without the diligent and untiring work of the many volunteers and co-ordinators, this weekend would not have been possible. Volunteers supported children and adults with disabilities and special needs to access activities such as abseiling, orienteering, big bounce experience and music workshops.

We would like to pay tribute to our volunteers and sponsors: SEC, ADRA UK, ASNA members and many supporters.

Other events and projects planned for 2007/8 are to support



siblings of disabled children. Many young people have to provide help because a brother or sister has an illness or disability. This can range from helping with chores or caring directly for their sibling by spending time sitting with them or helping with their daily routines. These people are described as young carers and it is increasingly acknowledged that they need recognition and support like any other carer. Everybody's family circumstances are different but the Carers National Association describes a young carer as 'anyone under the age of 18 whose life is in some way restricted because of the need to take responsibility for the care of a person who is ill or has a disability'. These restrictions may include having their schooling affected, not being able to do day-to-day activities and being deprived of opportunities to see their friends. In light of this need, ASNA is supporting a sibling's water-sports day on the 3 June, and planning for a support and activity week in 2008.

Other projects include a feasibility study on the development of a respite residential and support

centre for people with special needs and disability, continued local training days and working with the BUC to support local special needs co-ordinators.

The next weekend event in 2007 is the Carers weekend 21-23 September at Staverton Park Hotel, Northants.

For further details on any event or activity by the Adventist Special Needs Association, please call 01491 833395 and speak to Sophia Nicholls (ASNA executive secretary) or Patricia Bayliss (ASNA administrator) or visit the ASNA website www.asna.info or send an email asna@special1.fsnet.co.uk. To support the work of ASNA, please send cheques payable to ASNA, 65 St Helen's Avenue, Benson, Oxon, OX10 6RU.

SOPHIA NICHOLLS

NEC Prison Ministries

Prison Ministries is a deeply rewarding Christian service. There are a small number of churches and ministers in the North England Conference who are moved towards this ministry. In my role as Prison Ministries co-ordinator, my time is

very limited. However, I am able to visit a number of prisons each year to present worship services. One of the Prison Ministry groups with which I work closely is at the Leeds church. This group has been providing two Sunday services each month and two Bible studies each week for over two years now. It started in 2000 to a handful of inmates. Just before Christmas, I visited Leeds church and found a former inmate testifying both to the love and forgiveness of Jesus Christ and to the support and friendship offered by the Prison Ministries group.

Northampton is yet another church with a passion for prisoners. Their group, led by Angela Woodburn, has been impacting the lives of hundreds of inmates over the past ten years plus. Indeed, their elder testifies to the fact that he was once on

the wrong side of the law and the prison bars. Following a recent article in the monthly Prison Ministry newsletter this group has now been invited to Sheffield Burngreave to present a programme titled, 'Families in Distress' and to speak to the West Midland Community Services organisation. One of the favourite songs for prisoners everywhere I have visited is, 'He's got the whole world in his hands,' and I cannot help but wonder at the mercy and grace of God who makes himself known both in the darkness of prison and in the darkness of a soul bound in the chains of sin. I am currently working on the next newsletter and am looking for articles from parents and spouses of those in prison. If you would like to contribute please ring Pastor Thomas on 0115 960 312.

PASTOR TREVOR THOMAS

Montserratian Day of Fellowship Sabbath 2 June

At St Mary Stoke Newington, New Church Rooms, Stoke Newington, Church Street, London N16 9ES.
Lay evangelist Mildred Robinson of North Caribbean Conference of Seventh-day Adventists. USVI.
Contact William Riley (principal co-ordinator MDF) - tel: 0121 241 7318; email: williamriley@hotmail.co.uk

Pastor Ken Clothier retires – again!

by Sheila Bell

Pastor Clothier retired from church ministry in 1997 and now, at age 77, he has retired again – this time from the management of Coniston House, Devon.

Twenty years ago, members of the Exeter and Torquay churches expressed a desire to establish a residential home somewhere in their area. When Pastor Clothier moved into the district a few years later, he caught the same vision and began to work on the project.

Devon has a magnificent coastline and exquisite moorland, not to mention a very moderate climate, and it became apparent that those most interested in a home preferred to be near the sea. For obvious reasons they also preferred to live on the level, near shops and a railway station.

The search was on, from Sidmouth in a northerly direction to Dartmouth further south. Humanly speaking, it seemed ridiculous to talk about buying a property when no funds had been written into the church budgets for this purpose in either of the two churches. However,

an impressive granite stone property built in 1901, in its own grounds, in Paignton, came on the market. It happened to be only 200 yards from the sea, and only a five-minute walk from shops and the railway station.

Pastor Clothier felt impressed to make a bid for the property with no real prospect of acquiring any cash. The bid he made was for £100,000 less than the asking price, and that was not done deliberately in the expectation of a refusal. The response from the vendor was, however, negative. Three wearisome years followed, traipsing from town to town, seeking out properties, either suitable to our requirements or with the right potential.

In the fullness of God's time (a salutary lesson to most of us), several things happened simultaneously. The vendor of the property in Paignton that Pastor Clothier thought suited our needs best three years earlier, reduced his price to the seemingly ridiculous figure he had offered at the time; a Torquay church member 'fell asleep in Jesus', bequeathing 50% of the money needed; the Torquay church agreed to make a generous donation, so Good Health Association (Scotland) and the British Union Conference agreed to make up the shortfall. Our time is not always God's time!

Six flats are currently occupied but two are still available. Pastor

Clothier completed forty-five years of full-time ministry, but since then has supervised Coniston House on a voluntary basis for another ten years, working with his hands to help with building, plumbing, electrics, gardening and decorating – hundreds of hours of unpaid labour. He has no intention yet of stepping down from the pulpit, his parish covering most of the West Country where he still preaches most Sabbaths.

Victor Pilmoor, BUC treasurer, Donovan Cleary, SDAA secretary, and Pastor Martin Bell from GHA and chaplain to the retired church workers, joined residents at Coniston House to express their appreciation to Ken on Wednesday 11 April.

'And can it be . . .'

Sabbath 10 March was the first Communion service at Tottenham for 2007 and it held a special meaning. As a church we collectively remembered Jesus' great sacrifice for us by breaking bread together and washing each other's feet.

The morning was full of jubilant singing and praise. This continued into the foot-washing ceremony, when both men and women sang as their feet were washed. At that time we remembered the deed Jesus did for his disciples before their Last Supper.

Every Communion service is special for our deacons and deaconesses. The department provides the ideal environment for the remembrance of the Last Supper. Bread was broken before the congregation and was distributed downstairs to those unable to climb the stairs into the sanctuary. The unfermented wine, which represented Jesus' blood, was also shared throughout the congregation.

It was good that the Communion service was carried out in the most sacred of conditions. The atmosphere remained reverent throughout and special items were offered.

A very special service was brought to an end with the use of hymn 198 – 'And Can It Be', for Tottenham church was collectively granted 'an int'rest in the Saviour's blood.'

AMEN

QUINLAND ANDERSON, age 15

Inauguration of the South Wales African Adventist Fellowship

by Theophilus Gokah

The South Wales African Adventist Fellowship was inaugurated in Cardiff on 14 April. One hundred and fifty people joined the inaugural service under the theme 'SWAAF for all Nations'. Many different nationalities – African, Welsh and Caribbean – resident in Cardiff, Newport, London, Reading, Buckinghamshire, Durham, Oxford and Bristol, attended the service.

As the fastest-growing young city in Europe, Cardiff is an ideal place for SWAAF to be housed. Cardiff is also home to a growing population of Africans as well as a student community served by a world class university with a natural attraction for students and professionals from across the globe.

Cardiff city is already served by a highly multi-cultural Adventist church. However the SWAAF initiative is designed specifically to reach out to Africans in and around Cardiff and to bring together other African Adventist and non-Adventist Christians who, for whatever reason, fail to attend church.

In his welcome address, Pastor George Asiamah, leader of the fellowship, thanked the hard-working members of the fellowship who have devoted their time and resources to outreach. This sometimes calls for sacrifice in the face of difficult challenges and frustrations.

Evangelising in Cardiff, as in many parts of Europe, is challenging. This was noted in a recent BUC bulletin which pointed out that 'only one in ten people in the UK attend church on a weekly basis while 53% of the British population identify themselves as Christian.' This is a drop of 20% from a similar survey conducted just six years ago in 2001. The survey of 7,000 representative adults indicated that 26.2 million adults identify themselves as Christians with 7.6 million of them attending church at least once a month. It also indicated that 3.2 million adults belong to other faiths and some 19 million (39%) say they have no religion.

As that report puts it, 'One in every seventeen UK adults is open to churchgoing, if only churches reach out to them.' It is in this light that SWAAF aims to reach out to its African and non-African brethren to bring them back to our Lord Jesus Christ. The message of Pastor John Surridge, president of the Seventh-day Adventist Church in Wales, was directly in response to a 'Christ-forgotten' society, reminding every family to rethink whom they will serve, a god of materialism or the Creator of our universe.

An afternoon musical and choral performance after a buffet lunch was flavoured with traditional tunes and hymns. Young musical talents, notably the Chigbo sisters, were dedicated to the care of the Lord by church elder, K. T. Aboquaye, BUC Executive Committee member. Visitors from London and Reading were thrilled with the work going on in Cardiff and have promised to return to support evangelistic efforts in the city this summer.



Retired church workers meet at granoVita

On Sunday 22 April, sixty retired church workers converged on granoVita in Wellingborough. This was one of the first 'get-togethers' of retirees planned in various parts of the UK, giving opportunity for old colleagues and friends to meet up to socialise, share information, and share devotional time together. Nigel Phillips, the manager of granoVita, and his team, made everyone very welcome and provided a sumptuous and delicious meal served in one of the giant health food warehouses, surrounded by several million pounds worth of products ready for distribution to supermarkets throughout the UK.

One of the most successful and profitable food businesses in Germany and the UK, granoVita supports the Church where it can. Nigel Phillips told the retirees how they

have been able to support the Adventist College in Tanzania by providing a new roof for the dormitory and have also constructed an administration building.

They have also provided the funds to feed 20,000 otherwise malnourished and starving children in Tanzania. In the UK they have supported Harper Bell School, fully equipping their gymnasium, and also Dudley House School. At Aberdaron they paid the cost of three new chalets on the Church campsite and they have recently given £100,000 to support the Discovery Centre. granoVita is also supporting the 'Take Jesus' campaign throughout Europe.

The retired workers, greatly heartened by what they had seen and heard, were further encouraged by Pastor John Arthur, who told us of

his visit to Buckingham Palace where he was presented to the Queen. John received his OBE for services to humanity. A film, prepared by the BBC in honour of John and ADRA's work, was screened for the group. This was followed by a report from the BUC by Pastor Alan Hodges, its Ministerial director. Alan outlined the challenges facing the Church in an increasingly non-Christian and unbelieving culture. He told the group that in the last ten years the Church of England has lost 29% of its membership and surveys have shown that whereas 3 years ago 60% of people declared some belief in God, a more recent poll suggests that this figure has dropped to 35%. Despite this, the Adventist Church in the UK continues by all means to spread the Gospel message.

The day was concluded with a devotional period and drinks and cakes. It is hoped that these get-together days for retired church workers will become regular events. The next one planned is in Carmarthen, Wales, on Sunday 17 June, and we are also planning another at Stanborough Park in the autumn.

MARTIN BELL



Left: Recently retired Stanborough School teacher Terry Menkens with granoVita Managing director Nigel Phillips. Below: A happy group of retired Church workers



Flats available at Coniston House, Paignton, Devon

Garden Flat

A two-bedroom flat with hallway, lounge, kitchen and bathroom. Completely modernised and with private walled garden to the rear.

Life Tenancy available

First Floor Flat

A gracious high-ceiling flat with pleasant lounge, large bedroom looking over the garden, kitchen and bathroom.

Life Tenancy available

Applications and further details from Pastor Martin Bell, 8 Angus Crescent, Crieff, PH7 4LF. Tel: 01764 654797



Residents of Coniston House with Pastor Martin Bell, Donovan Cleary, Victor Pilmoor and Pastor Ken Clothier

Major donation for new conference centre

by Helen Pearson, PRO

Generous gifts to Newbold this spring will fund new seminar and conference facilities at the College.

This year, the family of a former Newbold principal and other American supporters known as the Principal's Council have given \$30,000 to the College. The gifts from the family of Principal W. I. Smith, some of whom have been students at Newbold themselves, will be added to £10,000 from donors to the annual Newbold appeal. The money will be used to upgrade what is, at present, the Audio Visual Centre in Salisbury Hall – to be called 'The Smith Centre'. The plan is to convert an upstairs wing of Salisbury Hall into a self-contained conference area to accommodate about fifty people. The centre will incorporate two adjoining rooms which are now staff offices and, until the mid-70s, were library stack rooms. The College administration is planning an official opening in September for the new facility.

In 1954, Walter I. Smith, a retired

American, took over the top job at Newbold for two years. His previous stints as principal of both Pacific Union College and Walla Walla College meant that he knew about the nature and demands of Adventist colleges. During his time at Newbold, the plans for affiliation with Washington Missionary College were finalised, two further buildings in Binfield were purchased for staff accommodation and plans for Salisbury Hall were developed.

Newbold's principal, Dr David Penner, says: 'We are delighted to be on the receiving end of this act of generosity. Newbold seems to inspire amazing loyalty in its employees, alumni and friends. We are always glad to see that given practical expression in gifts which make it possible for other people to benefit from the Newbold experience. The Smith Centre will be a valuable addition to our facilities and will contribute to making the College a welcoming, learning and gathering place for many people.'

Sweet Fellowship at Redditch

by Olette Plumer and Dr Jacquie Halliday-Bell

On 28 April, towards the end of the hottest April since records began, the Redditch assembly held a day of fellowship. The modern town hall in the centre of Redditch, bedecked with spring flowers, accommodated the visitors who included the Camp Hill senior choir, attendees from a few churches in the West Midlands and other visiting non-members. The usual church attendance was at least doubled and it gave us a chance to meet up with friends we had not seen for a while.

Pastor J. Nicholson preached an uplifting sermon entitled 'Power in

the Word', reminding us of the lack of biblical knowledge, not only in the secular world or the other churches, but also within our church. He encouraged us all to commit ourselves to work in our communities in order to hasten the Second Coming of our Saviour Jesus. He concluded with a special prayer that the commitment would be fulfilled. A sizeable lunch was enjoyed along with pleasant fellowship before an afternoon programme, which included songs from the tuneful senior choir and a message from the intern Pastor Dan Majaducon.



Eleven baptised in Cardiff

by John Surridge

On Sabbath afternoon 14 April eleven people were baptised in the Cardiff church. This is the largest baptism of recent times in the Welsh Mission and the Cardiff church was filled near to capacity with family members and friends.

Each candidate had a unique story to tell and Pastor Clyde Moore took time to give the congregation an insight into their personalities and the processes that led them to decide to be baptised.

Michael decided at an early age that he wanted to be baptised when he was 16. He turned 16 last October and was baptised with his cousin, Joel.

Thomas started his religious journey as a Catholic and went through the Mormons, Jehovah's Witnesses and Pentecostals before finding the Seventh-day Adventist Church. An ardent Bible student, Thomas discovered the Sabbath and then met an Adventist lady – Maxine Davis, a graduate of Newbold

College – when she moved next door to him. He was so excited by this apparent coincidence that he took it as a direct answer from God to his questions over this new found truth. He began studies with Pastor Moore and brought his wife Jackie and son Anthony along as well. They were baptised together as a family. Thomas feels called to pastoral ministry and has a vision of planting a church in his home town of Pontypridd.

After listening to the stories of the other candidates and witnessing their faith expressed through baptism, the Cardiff church members enthusiastically and unanimously voted them all into membership.

The full list of those who were baptised is as follows: Michael Baloun, Anthony-Lee Barnhouse, Jackie Barnhouse, Thomas Barnhouse, Estelina Garcia, Pedro Garcia, Mubanga Kalimamukwento, Maya Mwangalika, Michael Haran, Joel Haran, and Angelique Umuhoza.

Newcastle baptises six

Sabbath 28 April was extra special for Newcastle church. Six people, all but one in their teens (Winona Sumikan, Ilona Telpova, Sebastian Labro, Jan Labro, Karolle Bencito and David Robins), gave their lives to Jesus and publicly confirmed it by being baptised.

Two brothers, Sebastian and Jan Labro, amazed their parents with their decision to be baptised. Ilona and her family had more reasons to celebrate her day of baptism; it was also her little brother Alex's fourth birthday.

David, the oldest among the candidates, found the Lord in an amazing way. He searched the Internet. 'I went on Google Video,' he says, 'and typed in the search box "Mark of the Beast" and came across a video called "Lamb-like beast in the USA". That caught my attention and I watched it. I wanted to know more so I went to the website that was listed at the end of the programme which is www.hopevideo.com.' In time, David learnt about the Sabbath in one of the videos. He decided it

was time to find the nearest Seventh-day Adventist church. Again, the Internet proved most useful and he was able to find details of the nearest church from www.adventist.org.uk. Two days before Christmas last year, David attended Newcastle church for the first time and has been faithfully attending ever since.

Pastor Sandy Pairman encouraged church members to be true to their own baptismal vows by nurturing the newly-baptised. All six candidates were unanimously voted into membership.

VICTOR SAMWINGA



Pastor Pairman with David Robins

Peckham youth go make a difference

Witnessing was taken to another level in Peckham on Sabbath 10 March when the youth from the local Peckham church, in their jeans, T-shirts and trainers, went into the community to 'Go Make A Difference' (GO MAD). The programme in Peckham Square started at 12 noon with prayer, followed by the vibrant Praise Team lifting up their voices in song to our Lord and Saviour. While this was in progress, the youth, supported by many other church members, took to the streets to witness and give invitations to the Youth Revival that was going to be held from 17 to 24 March. Although there was no preaching, community members and passers-by were blessed with music from Peckham church youth choir, Proclaim, The Company and other singers. The children were also witnesses with puppet shows from The Animated Gospel Choir and message in mime by Personify and Synchronised. One of the highlights of the day was the fact that members from all age groups rallied together in witnessing for the Lord. No one was too young or too old. The children witnessed by handing out



balloons with 'Jesus loves you' to the other kids. Another highlight was when local community members gave feedback such as, 'This is a good thing' and 'Your church should have more programmes like this.' The seed was sown and there is no doubt that God has done the watering.

EMMA LABADIE

Watford people are generous

The generosity of *Watford Observer* readers towards needy children in an Indian orphanage has overwhelmed Garston resident, Kish Poddar.

The founder of STOP International (Save the Orphans Please), which helps children in orphanages in southern India, Mr Poddar had promised the children their own watches on a previous working visit to the Besso orphanage in the state of Tamil Nadu. He set about asking friends and acquaintances for old watches to help fulfil his promise, but the demand outstripped the supply. However, an appeal for more watches in the *Watford Observer* in

February resulted in dozens of watches arriving from complete strangers, which he was able to take with him on his latest humanitarian visit last month. More arrived after he had left for India and he will take these with him on his next visit in July.

Still astonished by the readers' kindness, Mr Poddar says, 'Many of the magnanimous donors did not identify themselves, so I would like to thank the Watford community for their generosity and the *Watford Observer* for running the story so that these beautiful orphan children would be blessed.'

During his trip last month, Mr Poddar, assistant Head at Stanborough School, was accompanied by a group of students who

were undertaking the trip as part of the CAS requirement of their International Baccalaureate course. During their fortnight's stay, the group completed their task of painting and decorating the new two-storey dormitory block which will be home to the twenty-five boys over 10 years of age at the Besso orphanage.

Mr Poddar plans to return in July with another group to begin work on a Vocational Training Village for orphans on a 6.5-acre plot of land in South India. He would welcome more watches to take with him then, should there be any more redundant watches lying around homes. (Send

to Mr Poddar, c/o Stanborough Secondary School, Stanborough Park, Watford. Stop International website is to be found at www.stop-intl.org.uk.

JUNE COOMBS



Hanwell's anniversary baptism

On 28 April Hanwell church, situated in the west of London, was seventy years old. Church members past and present helped fill our pews to the maximum as we all came together to celebrate the occasion.

During the morning services, Molly Nelder, one of our oldest members, was up first to give some of her memories of the early days of what was then the Ealing church in Greenman Passage near Ealing Broadway. She recalled the purchasing and relocation to our current premises in 1959. She displayed photographs of former members and pastors to the congregation. There were some former members visiting, including Marjorie Davison and her family, and Emmanuel Francis.

Ray Allan, himself a former pastor of Hanwell fourteen years ago, was our guest speaker for the day. He recalled some of the many times he was involved in exciting activities with the young people at Hanwell. In particular, the occasion of the run from Newbold to Hanwell, when every person involved ran a mile while passing on a torch, sharing the whole length of the run together.

In the afternoon, after a family lunch and catching up with past friends and family, there were still more of those revealing pictures of times past



Pastor Ray Allan with his children, Seth and Jamie, after he had the privilege of baptising them both

shown to the church, to the embarrassment of some of the now older young people. However, our main highlight at this time was the baptism of Jamie and Seth Allan, son and daughter of Pastor Allan. Our current pastor, Everett Picart, commented on how momentous an occasion it was to have two new members join the church on its birthday. Indeed, it was a special day, not least for Pastor Allan too, as he had the privilege of baptising his own children in his former church.

DANIEL SUADWAH

SEC Elders' Council

by Nana Sifa Twum, London-Ghana church

The president of the South England Conference, Pastor Humphrey Walters, has advised church elders to stand up and articulate what is supposed to be said, otherwise the Church will be spending time on less important issues than preparing souls for the kingdom.

Pastor Walters was addressing this year's Elders' Council and Bible Conference at the King's Park Conference Centre in Northampton. The three-day conference was attended by over two hundred church elders and some other church departmental leaders from the SEC territory.

The conference is organised annually by the SEC to equip leaders of the church with knowledge and leadership skills. The theme for the weekend was 'Excellence in Service'.

Participants at this year's conference were taken through an inspiring exercise of identification and use of their respective spiritual gifts. Among the stimulating and educational topics discussed were the pastor-elder relationship, theological issues, management and problem-solving, the church elder, and the Sabbath School, and what it means to be a Seventh-day

Adventist in the twenty-first century.

Pastor Walters commended the organisation of the one hundred and thirtieth church in the Conference on that particular Sabbath, observing that much has been achieved in the past years in terms of spreading the Gospel in the Conference, but there is more to be done to accomplish that given task, adding that 'the Lord has called us for a finished work'.

He noted that, ideally, there should be at least one Adventist church to every twenty-five thousand units of the population, a situation the church has not yet come near to attaining.

Pastor Walters therefore asked the elders vigorously and prayerfully to formulate strategies in line with the Conference's 'Go Tell' programme to double their efforts to win more souls for the kingdom.

He suggested, 'Let us identify the felt needs of the local communities and prayerfully meet them.' He said that this will help the Church to make an impact in society and use such a platform to introduce the Gospel to them.

'You cannot stand in sunshine without casting a shadow: in like manner, you cannot be in the

church without casting an influence in the church and in your society,' he noted.

The special guest speaker, Pastor Kwabena Donkor, an associate director of the Biblical Research Institute of the General Conference of the Church, encouraged the elders to teach their church members to be wary of suspicious groupings coming up in the Church with dangerous doctrines.

He said the devil is using many biblical texts to confuse 'even the elect' and some renowned members of the Church have unfortunately allowed themselves to be used to propagate false doctrines.

Dr Donkor observed that many avenues are being employed, including the use of science to lure people away from the truth. He therefore asked the elders prayerfully to study the Bible in order to be able to discern properly and also to be able to teach their members.

Other speakers included Mrs E. Staple of the SEC, Dr Daniel Duda of the Trans-European Division, Dr M. Hamilton, Mrs V. Evers, Pastors A. Vontzalidis and R. Hines.

The co-ordinators of the conference, Pastors Cecil Perry, Ministerial Association secretary and Richard de Lisser, Personal Ministries and Sabbath School director of SEC, expressed satisfaction with the great blessing the annual event had brought to the lives of participants and their respective churches over the years.

Just say No!

'What is a drug? And how do we relate to individuals who are drug users?' we were asked.

Recently the Lewisham youth took part in a drama workshop and collaborated with our local council to raise drug awareness. We enjoyed role plays, discussions, fun and games and also put together a drama piece demonstrating the dan-

gers of becoming involved with drugs.

The first week kicked off with interactive games, allowing us to work together in a creative manner. In one game we were split into two teams and had to form a particular shape (for example, a dog or a cuckoo clock) in the most imaginative and creative way, utilising all

team members. We also did role plays, portraying the views and opinions of different individuals affected by a young person's drug abuse.

While we were working on this project, a group of adult members, including the AYS and youth club leaders, participated in an eight-week drug training programme, ending with sixteen individuals receiving certificates. The main facilitator from the council, Eve, came to one of our

workshops and did a small drug training session where we examined and discussed the drugs most affecting youth today, which we felt were alcohol, cannabis and cigarettes.

Finally we put together a short dramatisation entitled, 'Just say No' and presented it at the Albany Theatre in Deptford in front of a host of other organisations. The writer filled the vital role of DJ, holding the show together with her (mimed)

music skills! Two of our youth, Joseph Anti and Shadia Chambers, designed artwork for the T-shirts which we all wore at the presentation.

We were the first church in the Lewisham borough to have participated in drug training/workshop sessions like this and have received certificates from Lewisham Council.

Be safe, be wise, don't do drugs!

SHOBHAN BAKER, AYS secretary, Youth Club assistant



Belfast's Coming 50th Anniversary Celebrations

It was at the General Conference held in Washington in 1909 that Elder W. J. Fitzgerald, president of the British Union Conference, announced that a new church had been built and dedicated in the city of Belfast the previous January. This church, built of corrugated iron, became known familiarly as Florenceville. Remember this was during the Edwardian period, before the sinking of the Titanic (built in Belfast) before The Great War, before the Russian Revolution, before the partition of Ireland, before World War II. It was on the very cusp of the most violent century this world has known to date.

Florenceville served well for many years but by the late 40s it was falling into disrepair and had become inadequate for the growing congregation; it became clear that a new church was needed. The congregation had already set up a building fund, but times were tight and money was scarce. In 1951 Pastor O. M. Dorland came to leadership in Ireland and it was he who arranged for the purchase of the present site. It was his enthusiasm for the project that kept the ball rolling.

The Dublin church had just been completed by direct labour in 1956 under the efforts of Pastor W. G. Nicholson, assisted by John Murtagh, a master plumber. Pastor Nicholson was then invited to come and undertake the major task of building the present church in Belfast. The funds were low, so the building was designed to be as attractive and serviceable as possible while keeping costs down. It is testament to those who built it that it has served so well for so long. It is true to say that Pastor Nicholson worked tirelessly and very much hands-on to give us the facilities we have today. With the help of John Murtagh they undertook a task which they knew was beyond their ability. However, with God's leading, the input of friends and the use of books and magazines, the church was built and was dedicated on 29 June 1957.

The building site was cleared

'courtesy' of one of Hitler's bombs. It is right in the heart of south Belfast, directly facing the main entrance to the Belfast City Hospital, one of Belfast's major hospitals. It is also in the heart of the university district, only a few hundred metres from Queen's University. Not only is it placed in this central location, but it is now in the heart of the most expensive part of the city.

Situated as we are, we are not a community church, and consequently our members travel to the church from a radius of around fifteen miles. In recent years we have benefited from visitors coming from all over Europe, Africa and as far away as the Philippines who now live in the Belfast area. However, not only have we welcomed visitors from abroad we have done our own fair share of exporting to many countries in the world. This is illustrated in our guest speaker, David McKibben, originally a valued Belfast church member, who now ministers in Australia.

David is a son of Ulster, having been born just outside Ballynahinch around fifteen miles from Belfast. He began attending the church as a boy of 7 with his father, brothers and sister. Over the years David became a valued and active member in the church as Sabbath School teacher and talented preacher. After accepting a call to the ministry, he graduated from Newbold College in 1995 and began his ministry in Crief. He then accepted a call to minister in Australia, the home of his wife Jenny. David is currently the pastor of Para Vista SDA Church, the largest Adventist congregation in the city of Adelaide. He and Jenny have two sons, Luke (14) and Nathan (13). We are pleased that he has agreed to come and be our guest speaker on this special occasion and know that God will bless us through his ministry.

We have a special place in our hearts for all those who have ministered to us in Belfast over the past five decades. The list is long and rather than leave anyone out,

suffice to say that their ministry has been much appreciated and each, in their own way, has left a legacy which translates into the culture of the church today. There have been many who were willing to minister in Belfast when it wasn't the most attractive place to be, especially during the height of the troubles, and particular thanks has to go to them. We are also pleased that at the present time our pastor is Adam Keough who has been with us for several years. Adam recently married Heather, one of our own young people, and they have happily set up home here in Belfast.

Those who built the church way back in the mid fifties could not have foreseen the many changes which were to take place in Belfast. Just coming out of the austerity of the post war years, we were to be plunged into the dark days of the

troubles. We are glad that now a new day seems to be dawning for Northern Ireland and we thank God that through the years he has remained faithful.

Not only are we taking this opportunity to look back over those years, but we also look to the many friends we have known and to the good times we've shared with those who used to live and worship with us in Belfast. **Because we value those friendships, we would invite any who have a past association with the Belfast church to come and join in the celebrations with us which will be held on Sabbath 30 June 2007.**

If anyone would like further information you may contact Pastor Adam Keough at the above address or email adam@adventist.ie.

EILEEN IRVINE





MARGARET MAHON (1928-2007) d. 4 February. On Sabbath 16 December on the way to doing one of the things she loved best in this world, singing praise to the Saviour with the Adventus Domini Choir, Margaret Mahon experienced a severe stroke and was rushed to hospital.

During seven memorable weeks her loving family and many friends in the UK and around the world hoped and prayed for her recovery, but on Sunday February 4 Margaret succumbed to a second stroke and in this her loved ones seemed to recognise that a loving Heavenly Father was 'giving his beloved sleep', accepting that her reduced quality of life would have been hard both for the patient and her caring family. Margaret first came in contact with the Adventist Church when a workmate, Anna McCondichie, persuaded her and another colleague, Elsie Milligan, to attend the Thomas Brash Evangelistic Series in the Parade Cinema Denistoun Glasgow in the autumn of 1949. Both were already committed Christians. Margaret was a member of the Bible Pattern Church, a Pentecostal assembly dedicated to following Jesus in every detail of his life on Earth. When they learned that Jesus 'as his custom was' worshipped on the Sabbath day, it seemed to Margaret and her Baptist friend Elsie that they too should follow his example. Both were received into the fellowship of the Glasgow Renfrew St church on the same day in 1950. Later that year, desiring to be a full-time worker for the Lord, Margaret enrolled as a student at Newbold College.

Although Margaret's college career was interrupted by her sailor father having a life-threatening heart attack so that she could not complete even her first year, nevertheless full-time service was what she achieved when she married in Edinburgh in 1951 Jack Mahon, whom she had first met as a member of the Brash team – their first ever conversation being on a Glasgow Corporation tramcar when both were heading homeward after the evangelistic service. (A Streetcar Named "Destiny" perhaps, since neither had any inkling that the journey and

conversation then begun, would continue for 56 years on 3 continents!) Even before Margaret married she had actively participated in the SDA camping programme – when Pastor E. L. Minchin organised a second Loch Lomond Youth Camp. Margaret, one-time cashier of a Glasgow grocery wholesaler gave practical help with the provisioning when the SDA Youth Dept took over the large Youth hostel for a long weekend. In 1954, after serving in the Birmingham Theatre Royal Campaign, the Mahons were appointed to the North England Conference and Margaret began the role for which she is best remembered, taking charge of food services for the annual summer camps on a voluntary basis with a team of like-minded members who became lifelong friends. After five years in the North Conference she repeated the process in South England and when Jack was appointed Lay Activities director in the North in 1967 Margaret thoroughly enjoyed the new concept of 'Family Camp' at Aberdaron where whole family groups enjoyed a pleasant seaside holiday with a daily spiritual emphasis which 'made a difference' to lay response in the local churches. In 1973 the Mahons were called to overseas service in Beirut – no easy assignment for one tragic war had just ended in a dubious truce and the seeds of the most barbarous civil conflict of modern times was even then about to flare up in Lebanon. This was a serious testing-time for Margaret who, when her husband's duties took him away to comparatively peaceful parts of the division, refused to be evacuated to Cyprus or the UK but continued her duties at Division headquarters in the dangerous SDA enclave of Sabtieh. At the end of her seven years service in the Middle East, Margaret was given a citation commending her for her outstanding courage and steadfastness in dangerous times. She took home with her in 1980 a small metallic memoir of her sojourn, not a medal, but the bullet which thudded into her pillow on the night of 4 June 1976. Fortunately (or providentially) the couple – their mid-term furlough long overdue, had taken the opportunity of a temporary lull in the fighting to take the Damascus Road out of the city that very morning, passing through 23 armed road blocks to reach the frontier and arrive back at their UK home in time to celebrate her birthday. After six years of very happy service in Coventry and Derby districts Margaret was off to Africa again, accompanying her husband for a four-year stint in Abidjan in the Ivory Coast where she would find herself once again in a life-threatening situation from the most dangerous type of

malaria which affects the brain and nervous system. Thanks to the Canadian Clinic of St Anne-Marie in Abidjan, she survived, returning to the UK in 1990. Back home in 1980, Margaret had been overjoyed to be settled in Derby and to care for her mother for the final four years of that dear lady's life – a privilege for which Margaret never ceased to give thanks! One of the hardest decisions she ever made had been to go with her husband to the Middle East, leaving behind her elderly mother and three teenage children. It was this very dedication that her children, planning the Order of Service for Margaret's Memorial, likened to the theme song of the 2006 Christmas Concert of the Adventus Domini – Dr Sandra Rigby's Newbold-based choir. On the Sabbath morning of her seizure Margaret had been carrying the score of John Rutter's setting of the Song Of Mary – The Magnificat in which Mary calls herself 'the Lord's Handmaid'. Although she never sang the words in public, this softly-spoken Scotswoman who brought so much fun and beauty into the lives of her family and friends has demonstrated their validity in a long life of service to her Lord and Master. 'A Woman Greatly Beloved', Margaret is mourned by her husband Pastor Jack Mahon, by Murray and Penny, Shona and Tony, Fiona and Barrie and by her four adult grandchildren Kieran, Sara, Bridie and Alex and three step-grandchildren Nicholas, Robert and Megan. Margaret's sister-in-law Ethel Freeman was her lifelong 'best friend' with her husband John and daughters Kathryn and Heather – 'close family' who remember her with much affection. It was appropriate that instead of expensive floral memorials to Margaret which soon fade, the designated charity was the Gucha Orphanage which cares for 85 children of AIDS victims in Kenya's Kisii country – part of the territory Margaret served for seven years as a missionary. Margaret's friends and family contributed two thousand pounds in her beloved memory.

PASTOR JACK MAHON

Jack Mahon and family wish to record their heartfelt thanks to the very many dear friends in many places who kindly sent messages of love and sympathy at the time of Margaret's passing with many anecdotes of their friendship through the years. Please visit the family website www.mahonfamily.co.uk where anecdotes and pictures of Margaret's long and eventful life may be seen.



PASTOR WALTER J. NEWMAN (1910-2007) d. 21 March. Pastor Walter J. Newman was born in 1910 in London. He attended Newbold College when it was located in Rugby, and when he graduated from the ministerial course in 1936, he was assigned to work with an evangelistic team where his main

work was distributing handbills. Tiring of that, he applied for mission service and in 1937 he departed for Nigeria to head up the publishing work. This began twenty-two years of mission service during which he served as the president of the East Nigeria Mission, Sierra Leone Mission, and the Ghana Conference. He travelled to Nigeria as a single man but soon realised that a wife would make life much easier. During his six months furlough in 1939, he let it be known that he was looking for a wife and received many invitations to supper from parents of eligible daughters. When only two weeks were left before his departure for Nigeria, it looked as if he would not find the bride of his dreams. Two Sabbaths before his return, he was invited to lunch at the local pastor's home.

There he met a blond young lady named Myrtle and they seemed to hit it off right away. That afternoon he asked permission to escort her to the bus stop. On the way he asked her to marry him. She demurred saying, 'Don't you think this is a bit quick?' But three days later, she accepted and ten days later, he left for Nigeria. Myrtle could not leave England for another six months and found herself on the last civilian boat to leave England before the beginning of the Second World War. Walter and she were married on 24 April 1940 in Ibadan, Nigeria. In 1959 Walter returned to England as the Publishing secretary for the South England Conference. He then served as president of the Scottish Mission and Publishing secretary for the British Union. When the Stanborough Press burned down in 1964 and soon after the manager J. H. Craven died, Pastor Newman was asked to become the general manager. He was responsible for moving the press from Watford to its present location in Grantham. The difficulties in accomplishing this mammoth task make a great story of God's providential leadings. In 1968 he became pastor of the Lowestoft and Oulton Broad churches. He also pastored the Great Yarmouth church. He built new churches for both Lowestoft and Yarmouth (both remarkable stories in themselves, Yarmouth being built over the graveyard of an ancient monastery). Later he pastored the Southend church until he retired back to Lowestoft. But even in retirement Walter kept busy as part-time Stewardship director for the

South England Conference. He also became an elder and Sabbath School teacher in the Yarmouth church and preached regularly. Finally, as he entered his 80s, he decided he must retire for good. He sold his car (poor vision) and decided to live out his years in the joyful expectation of the return of Jesus, the Saviour whom he proclaimed all his ministry. Pastor Newman leaves his wife, Myrtle, of almost sixty-seven years, his children – David and his wife Phyllis who live in the United States, Gillian who lives in Canada, and Roy and his wife Lynn who live in England – four grandchildren, Michelle and her husband Jerry, Heather, Lee, and Kirsty, three great-grandchildren, Gavin, Gillian, and Gabrielle, and two step-great-grandchildren, Jacqui and Monique.

His funeral was held on 3 April in the Lowestoft church. Pastor Michael Walker led out in the service which was attended by the British Union president, Pastor Don McFarlane, and two past presidents, Pastor John Arthur and Pastor Cecil Perry. Pastor Alan Hodges, ministerial secretary of the British Union also participated, along with Press manager Paul Hammond and Pastor Peter Stearman. He was lovingly laid to rest with his Bible under his left hand and a bar of chocolate under his right hand! He waits for the resurrection call of our Saviour Jesus Christ.

PASTOR J. DAVID NEWMAN

HAROLD LUTHER PENNICOTT (1910-2006) d. 24 October. On 9 November the West Bromwich church was full with family and friends coming together to celebrate the life of Harold Luther Pennicott. The officiating ministers were Pastors Garry Gordon and Dalbir Masih. Harold was born to Adventist parents, Luther and Mary Pennicott, in St Elizabeth, Jamaica. He was the second of nine children. As a young boy, Harold always loved going to church with his parents. He was a good Bible student and studied with people to prepare them for baptism, before he was baptised himself. Harold travelled to Manchester, Jamaica, where he met Annie Blake in 1934. On 4 July 1937 they were married. He worked for a time running a grocery store, bought a piece of land in Ramble and built a house. Harold was baptised by Pastor Nation and joined the Jointwood church. The church was not close so he started a branch Sabbath School in his home. Harold and Annie had six boys and two girls. In 1956, Harold left Jamaica for England, and in 1960 he sent for his wife and eight children. After some time Harold, his wife and four of their children became members of the Camp Hill church. Later he moved his membership to the Smethwick church where he served as deacon and Sabbath School superintendent. In 1973 Harold moved his membership to the West Bromwich church. He quickly fitted into active service again as deacon, Sabbath School superintendent and elder. Although Harold was in his 80s, he attended church on a regular basis and visited members. When Harold was 91 his wife started to suffer from dementia. He looked after her at home until he could no longer manage. His family found a nursing home that would take them in together. Harold contracted pneumonia in the summer of 2006 from which he never fully recovered. Harold held on to the promise of the soon return of his Saviour Jesus Christ. He leaves behind his wife Annie, four siblings, eight children, nineteen grandchildren, seventeen great-grandchildren, and one great-great-grandchild. The family would like to thank everyone for their ongoing prayers and support.

R. PENNICOTT

DOROTHY SWAIN (1923-2006) d. 2 December. Dorothy was born in Hull on 26 May 1923, the first child of Herbert and Edna Frow. Her twin sisters, Audrey and Betty, were born three years later. Dorothy worked hard at school and showed an early talent for music, playing the piano and violin, and winning a scholarship. However, when she was just 14, tragedy struck when her father died in a motorcycle accident and the family was thrown into financial crisis. Dorothy had to sacrifice her scholarship in order to work in a shoe factory to help support the family. Nevertheless, her faith remained strong and in 1938 she was baptised into the Seventh-day Adventist Church. The family became homeless during the war when an unexploded bomb landed next door, rocking the foundations and rendering their home unsound but which could so easily have ended in further tragedy. They decided to travel south and settled near Stanborough Park where Dorothy worked at the Granose food factory. It was here she met Reginald Swain who had recently joined the Church. After only a few months they were married on the 29 December 1946 and enjoyed 59 years of marriage together. They had four children, Miriam, Esther, Michael and David. A Christian education was very important to

Dorothy and Reg and, in spite of the great financial sacrifice, their children were all educated at Stanborough School. In 1983 Dorothy and Reg retired to Northern Ireland and moved into their new bungalow built for them by daughter and son-in-law, Esther and Edward McKee. With half an acre of garden to maintain and beautiful views over the hills, they soon settled into their new way of life. Dorothy loved African violets and developed a skill in propagation, producing large quantities which were sold to raise funds for the Northern Ireland Hospice. She served in the Personal Ministries department of the Belfast church, where she also played the organ right up to the last year of her life. With Reg's declining health, they moved into a self-contained annexe of Esther and Edward's house in 2003 where they were well looked after. The rest of the family will always be grateful for the love and care that was so freely given. Dorothy had been in and out of hospital during the last year of her life, suffering increasing mobility problems and she died in the Royal Hospital, Belfast. The funeral service was conducted in the Belfast Adventist church on 6 December by Irish Mission president, Pastor David Neal, assisted by the church pastor, Adam Keough and three of her grandchildren, Neil, Emma and Daniel, who gave a moving tribute to Dorothy's life. Many friends and family were present and daughter Miriam commented on how much Dorothy would have loved the occasion. Dorothy is at rest now, and sadly missed by many of us but we will soon be able to enjoy a gathering far greater when all of us who remain faithful will be able to join her in the clouds of glory. Amen. 'Even so, come, Lord Jesus.'

DAVID SWAIN

RAYMOND EDWARD COOPER (1931-2006) d. 13 December 2006. A seasonal flurry of snow and a sharp winter's day did nothing to deter family and friends from gathering at Coleraine church on 18 December for the funeral of Ray Cooper, whose somewhat sudden death had shaken all concerned. Ray's wife, Kathleen, and children Ivor and Heather were encouraged by family members who had made the trip over from England, as well as by the attendance of a number of members from sister churches within the Irish Mission, most noticeably those from the Coleraine and Banbridge areas. Ray was born in the pre-war years in Coventry, grew up in the same city, received his schooling there, and undertook an apprenticeship in carpentry and joinery, all of which entitled him to be known as a 'Freeman of the city of Coventry'. This was an honour of which Ray was rightly proud. A very happy marriage to Kathleen in 1953 was blessed by the arrival of Ivor in 1957 and Heather seven years later. Ivor married a girl from the United States, and Heather married an Ulsterman, so that with the children emigrating to foreign fields, Kathleen and Ray themselves left all that was familiar around the Coventry area to be closer to Heather and son-in-law, Jim Colvin, in 1995 and looked forward to any opportunity to visit Ivor and family in California. They moved initially to live in the Hillsborough area in County Down, and then later to the Derrykeighan area of Northern Ireland, in order to be closer to Heather and Jim. Having served the Coventry church well as an elder for many years, Ray's commitment to Christ, his exemplary Christian lifestyle, and several practical talents were put to further good use as a Sabbath School teacher, organist and elder

in both the Banbridge and Coleraine churches. He could also be counted on to use his practical skills to enhance church properties in need of repair. Ivor, who had planned a Christmas trip to visit his parents with wife Jani and 15 month-old daughter Lucy, flew over in advance of this for the funeral, at which he spoke on behalf of his mother, sister, and himself, conveying a deep love and affection for a true Christian gentleman who is sadly missed. Current and former Irish Mission presidents, Pastors David Neal and Alan Hodges, counted it an honour to be involved in Ray's funeral service. The same is true of the writer, whose personal spiritual development has been faithfully prayed for over the years by Kathleen and Ray, whom he met initially in the spring of 1972. Ray's unshakeable faith in the compassion, mercy, and love of the God who sustained him through a long and productive life will surely be rewarded on that glorious day when he hears the words, 'Well done, thou good and faithful servant... enter thou into the joy of thy Lord.' (Matthew 25:21.)

PASTOR J. FERGUSON

DAPHNE DOREEN SKINNER (1925-2007) d. 8 January. Daphne was born in Oakley near Basingstoke, where her father was a master baker. Daphne was an only child. Her early years saw her frequenting hospitals, as she overcame the ravages of polio. The family moved to Croydon where Daphne excelled as a secretarial student and readily found employment with leading companies. It was here in 1941 that she met a billeted soldier, Ron Skinner, and sixty-three years of married life commenced in 1943. Ron continued as an electrician after the war, but the failing health of Daphne's father saw the couple take on the bakery mantle. Their only daughter, Angela, was born in 1947. Ron and Daphne commenced a successful bakery business in Windsor in 1958, working tirelessly to see it flourish. They had set up home in Maidenhead where retired Adventist missionaries Pastor and Mrs Robert Whiteside also lived and frequented the shop for wholemeal flour. A friendship formed with regular visits to the home of the Whitesides who gently shared their love of the Lord. A discarded VOP card, picked up by Angela in her school grounds, was to act as the catalyst to bring them into the church as they studied together series after series of the lessons. Daphne was baptised into the Slough church in 1969 by Pastor Owen D'Costa. Ron's initial antagonism, having lost the services of his business partner on the busiest day of the working week, gradually evaporated as friendships were made and the family home became the venue for many a social gathering. Indeed the home was a focal point during the early 70s when Pastor Billy Frazer worked to establish the new church of Maidenhead, with Daphne a charter member. Daphne embraced the Lord – whom her grandmother had taught her to love – with an enthusiasm and total dedication now that she had found the truth of the Seventh-day Adventist Church. She served faithfully as treasurer, organist – among other offices – and as an effective ingatherer for many years. Retirement in 1987 was followed by five months in Australia where Ron was introduced to many leading Adventist businessmen. This visit went a long way to see Daphne's dream come true, when subsequently Ron also joined the Church. A rapid deterioration of health saw Daphne admitted to Wexham Hospital in Slough where she went to rest with her family gathered around

her. Daphne loved her family, and her last few months had been enhanced by the birth of a great-grandson. A celebration of Daphne's life was conducted by Pastor Vlado Godina in the Newbold Church Centre, followed by interment in the Braywick Cemetery, Maidenhead. Daphne went to her rest in the confident assurance of her faith and awaits her Master's call. This assurance gives hope to her husband Ron, daughter Angela Sharp, grandchildren Vicky Chilvers and Matthew Sharp, great-grandson Emmanuel Chilvers, and the wider family.

ANGELA SHARP

CECELIA ELLEN RAMSEY (1912-2007) d. 31 January. Known to everyone as Celia, she was born into a family of nine children on 12 June 1912, and after leaving school at 14 worked at Rosen's shoe factory, where in due time she became a supervisor. In 1934 Celia married Sydney Ramsey and they had three sons, David, Ron and Neil. Sadly her husband died in 1980 and she was tragically to lose both Ron and David in 1984 and 1991 respectively. After her baptism by Pastor Robert Vine in 1981 into the Hull church, this lovely and faithful lady served as a deaconess and also in the community services department of the church. Celia died in hospital after complications, having spent the last years of her long life in residential care. The funeral service was conducted by the Hull minister, Pastor Solon Kyriacou, in the presence of Celia's family, friends and church members. Our thoughts are with son Neil, in-laws Joan, Annette and Audrey, grandchildren and great-grandchildren. Celia awaits the return of her Saviour whom she loved.

EILEEN WALLER

EVE EDWARDS (1919-2007) d. 8 February. It is with a deep sense of sadness that the Plymouth church records the death of another of God's faithful saints, Eve Edwards. The year 2006 was one of pain and frustration for Eve, following an unsuccessful knee operation. A number of setbacks came in rapid succession and her general health suffered. It was, then, with reluctance that she accepted the surgeon's offer for a second operation in the hope that the damage could be rectified. This was performed later in the year, but improvement if any was minimal and her declining health was of great concern to family and friends. After a year, almost all of which was spent in a hospital environment, it was felt Eve would benefit, with help, by being in her own home. Many prayers ascended for her recovery but just a few weeks later her failing strength gave way and she died in her chair, asleep till Jesus comes. Eve's valiant efforts to remain cheerful and positive were to be admired. Her trust in her Saviour was never in question. At the funeral service, conducted by Pastors Ron Clemow and Bertie de Nysschen, the hope and assurance of the resurrection were emphasised as family, friends and neighbours came to pay their last and loving respects to a kind and gentle lady. Eve looked forward to that time when pain would be no more and she would be united with her husband, Howard. A touching tribute was given by Alison on behalf of the family as she recalled some of the happier moments in their lives. To Eve's children, Richard, Stephen and Alison and her three grandchildren we extend our heartfelt sympathy. May they find comfort in the One whose loving touch comforted the broken heart during his walk on Earth.

BERYL HALL



ADVENTIST REVIEW editor
DR ROY ADAMS, guest speaker,
 will be present for the launch of his once-in-a-lifetime book which
 he has chosen to publish with The Stanborough Press –
FROM THE HEART

Music from Oasys and Jennifer Phillips

Plenty of offers on food and books, and of course fun for the children



The John Loughborough Seventh-day Adventist School

Holcombe Road, Tottenham, London, N17 9AD
 Headteacher: Dr June Alexis
 Telephone: 020 8808 7837
 Fax: 020 8801 6719

Teaching Staff

The governors and headteacher wish to appoint a number of teachers for the Autumn Term 2007.

The school is a co-educational Seventh-day Adventist Christian Voluntary Aided School for students of all faiths between the ages of 11 and 16. The school's motto is 'SPIRITUS, MENS, CORPUS' indicating that students will be encouraged to aim at the great ideal of spiritual maturity, mental excellence and physical well-being. As an integral part of its mission, the school seeks to be a 'Leading Edge Institution' for raising the achievement of all students within the goal of Education Inclusion, irrespective of social, economic, cultural, racial or religious backgrounds.

These posts provide opportunities for ambitious, innovative and enthusiastic Christian teachers and support workers to make their mark by contributing to a dynamic, improving and forward-looking school. The successful candidates should have a track record of success in their subject specialism or area of work, commitment to the highest standards of learning and teaching, and must subscribe to the values of the school.

We are seeking to appoint:

Post	Appointment Status	Salary
Assistant Headteacher, Curriculum and Assessment	Full-Time	L4 – L9
Head of Science and Technology	Full-Time	MPS + TLR 2c
Food Technology Teacher	Full-Time	MPS
Male PE Teacher	Full-Time	MPS
ICT Technician	Full-Time	NJC 14 – 21
Art Technician	Part-Time	NJC 14 – 21

Further details and application forms are available from: Headteacher at the above address.
Interviews week beginning 4 June 2007

Advent Youth Aid
 (AYA) Fund raising events 2007

Fun and activity day: Sunday 1 July. Time 10am onwards at East Park, Hickman Avenue, Wolverhampton.

This will be part of the Pavilion of Hope Campaign. Includes Stroll-athon, Aerob-athon and Gym-athon. There will be fun for the family and friends; inflatables, stalls, food, fun activities and sports. Also Health MOT checks and sickle-cell screening by professionals.

Sing-a-thon: Sunday 8 July, East Park, Hickman Avenue, Wolverhampton.

AYA Awards Presentation Ceremony: 18 November, at Bethel Convention Centre, Kelvin Way, West Bromwich.

The events will help Adventist youth and others increase their community profile by raising money for sickle-cell charities, Pavilion of Hope Youth project and Diana Princess of Wales Children's Hospital.

For Registration pack and sponsor forms contact Trevor Davis 07989 856810; Lorna Harris 07739 840947, email: ldharris_202@msn.com.

ABC BOOK SALES

June

11-17 Camp Meeting

July

8 John Loughborough 10.30am-2pm
 15 Harper Bell 10.30am-2pm

Messenger

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Sunset

Sunset times are reproduced with permission from data supplied by the Science Research Council.

	London	Card	Nott	Edin	Belf
Jun 1	9.08	9.20	9.20	9.46	9.48
8	9.15	9.27	9.27	9.55	9.56
15	9.19	9.32	9.32	10.00	10.01
22	9.22	9.34	9.34	10.03	10.04
29	9.22	9.34	9.34	10.02	10.03

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