



## The call to evangelise in a multi-ethnic society

by Sam Davis, president, South England Conference

As we reflect on the year 2009, certainly God has been good to us. This has been the Year of Evangelism and we have been extremely pleased with the way our members and our pastors have responded to the challenge of evangelism. The Evangelism Expo at the beginning of the year was an outstanding success. Members were enthusiastic about being trained for service and were willing to embrace new methods of engaging the community for Christ.

Our challenge was that our pastors should be the ones standing in the pulpit and doing the preaching/teaching for the various efforts held in their churches. Often we resort to bringing in overseas guest speakers. Our pastors have responded very well. Even if they have not led themselves, they have used, in the main, local talent. We have seen a bumper harvest in 2009, and the baptismal figures are still coming in.

I must publicly thank our pastors and our members for the work that they have done in 2009. It has been a pleasure to listen to the joy and excitement of pastors who ring in or email the stories of record baptismal figures in their district. While we rejoice with these pastors, the overall picture is that we are still failing to make an inroad into the majority host community among whom we live, work and play.

### The challenge of mono-ethnic churches

During the last ten years we have seen rapid immigration into the UK which has changed the demographics of our churches. Whole areas have been transformed. We welcome our new members and celebrate the diversity, variety of gifts and energy that have come as a result of the change. Indeed, in some areas immigration has breathed life into otherwise dying church communities.

Diversity brings with it challenges and the need to understand differences. Sometimes visitors have not felt welcomed in an appropriate way or, even though they have been welcomed, there is the feeling that, as one person said, 'Unless I have worshipped in my own language, I don't feel as though I have worshipped.' There is also the 'birds of a feather' (homogeneous group principle) mentality, where people want to worship in their own people groups. Church Growth specialist Donald McGavran states: 'People want to come to Christ but do not want to cross linguistic,

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### Fire, faithfulness and following

Exactly one year on from the fire that destroyed much of the headquarters office of the Seventh-day Adventist Church, British Union Conference president Pastor Don McFarlane reflects on the impact of 'Fire, faithfulness and following' in the life of the Church. His 'State of the Union' report is now available for viewing on the Hope Channel website, [www.hopetv.org.uk](http://www.hopetv.org.uk). A higher quality version (480mb) for use in churches can be downloaded directly from the President's page of the BUC website, [www.adventist.org.uk](http://www.adventist.org.uk). Giving a broad picture of activity in the Church over the past year, this twelve-minute presentation is ideal for showing in church, sharing the vision that the Adventist Church in this country has for evangelism and growth.

VICTOR HULBERT



### Christmas blessing

May the humility of the shepherds, the perseverance of the wise men, the joy of the angels, the peace of the Christ-child, be God's gift to us and to people everywhere this Christmastime.



We are familiar with accounts about the authorities wanting to take any religious significance out of Christmas celebrations. The following story is a good example:

'It is a story that could have come straight out of the pages of Dr Seuss's *The Grinch that Stole Christmas*. City leaders in Dundee are planning a spectacular festive celebration – but with no references to Christianity. Hailed as a celebration of Dundee's contemporary culture and innovative past, festive season revellers are being promised a visual feast of projections and lights later this month. It will be a "Winter Light Night" of festive season illuminations, audiovisual displays, music, street art performances and a children's torchlight procession.

'But yesterday the city council and the event's organisers were under attack from church leaders, who accused them of eroding the religious significance of Christmas by removing all references to Christianity from the annual switch on of the city's Christmas lights. And, instead of the traditional

nativity story, the festival will feature a solar-powered disco, a continental market, a circus and a fairy on stilts.<sup>1</sup>

We can either see that as a tragedy or an opportunity. I prefer the latter. If the authorities will no longer be a part of letting people know what is behind the Christian festivals such as Christmas, then our responsibility to do so increases. Make no mistake, the retelling of the story of how Jesus came to this planet is becoming not so much a reminder as a revelation. In a recent survey, less than three-quarters of children knew Christmas was to celebrate the birth of Jesus, with 11% believing it was the birthday of Father Christmas.<sup>2</sup>

This makes me think that our children's nativity plays and carol concerts are not just comfortable and cuddly feel-good events. Rather, they are vitally important ways for us to make sure that our own children, as well as our invited friends, are familiar with the events surrounding the birth of Christ.

with Jonathan Barrett

## Christmas 2009



On announcing Jesus' birth to the shepherds, the angel said: 'I bring you good news of great joy that will be for all the people. Today, in the town of David a Saviour has been born; he is Christ the Lord.' Luke 2:10-11. If current trends continue, the people we share the story of Jesus' birth with will be as surprised as those shepherds. Let's hope our listeners will be as curious as the shepherds were!

<sup>1</sup><http://news.scotsman.com/scotland/Dundee-to-celebrate-Christmas-with.5821484.jp>

<sup>2</sup><http://www.express.co.uk/posts/view/67635/Santa-was-born-at-Christmas-wasn-t-he>



## Two boys from Bethlehem

David Marshall

Was it because I was argumentative? Whatever the reason, I didn't get past the first verse of the New Testament before I blew a fuse.

We've been reading our way through the Bible in 2009. Right? I had just arrived at Matthew chapter one and verse one – and at once my main fuse went.

The Old Testament has prepared us for a prophet like Moses only greater. The sacrifices of the temple have prepared us for a greater reality and they are superseded by the reality itself – the sacrifice of Jesus. But Matthew begins with a long list – *of the ancestors of Jesus*. Worse. In his very first sentence Matthew cannot wait to nail King David as one of those ancestors.

Remember? Adultery. Murder. A man of blood, unfit to build the temple. Dishonesty. The world's most ineffective parent. And have you counted the number of 'wives'? Second Samuel 3:2-5 lists the children David fathered in one phase of his life and names their mothers. Just as, in your efforts to count them, you run out of fingers and thumbs, you see a marginal note in your Bible. It refers you to 1 Chronicles 3:9. There you discover that David fathered children on 'concubines' as well as wives!

English history is embarrassed by a number of philandering monarchs – Henry VIII, Charles II, Edward VII – but David King of Israel makes them look like family men, almost.

The man who wrote all the psalms did not write a single psalm about family values. Unsurprising. Having sired so many children that subsequent chroniclers couldn't even count their mothers, let alone them, he proceeded to live as if they did not exist. As you might expect, he produced one of the most dysfunctional families in history. And where were all those 'wives', 'concubines' and children when David was on his deathbed? Nowhere to be found. He died in the care of a stranger (1 Kings 1:3, 4), because he had made strangers of his family.

So when the writer of the first gospel plays 'Who do you think you are?' with the ancestors of Jesus, the ancestor he highlights for special mention is one we might have been tempted to miss out

from sheer embarrassment.

Matthew's is the gospel written especially for the Jews. From it the Jews could identify Jesus as the Messiah prophesied in the Old Testament. Among the points of identification was that Jesus was descended from David. Hence the honourable mention David receives in Matthew 1:1 is, you might say, Matthew's attempt to build a pathway from the Old to the New Testaments. But, right away, is not Matthew also inviting his readers to make contrast between David and David's greater Son? Even a demon said of Jesus, 'I know who you are – the Holy One of God!' (Luke 4:34.) John, one of his closest friends, saw in him 'the glory of the One and Only, who came from the Father' (John 1:14). Peter, who lived in his company for more than three years, testified, 'He never sinned, and he never deceived anyone.' (1 Peter 2:22, NLT.) Friends and enemies alike watched him closely, but none of them could convict him of sin (John 8:14). Even the Roman governor who sent him to his death totally failed to find any fault in Jesus (John 18:38).

Hence David's presence in Matthew 1:1 was to establish the *bona fides* of Jesus AND to mark the contrast between the two Bethlehem boys who were separated by ten centuries. No one would have lived around David for long without finding faults aplenty in him!

Nevertheless, knowing all there was to know about David, don't you think Jesus should have protested when the Palm Sunday crowd shouted, 'Hosanna to the Son of David!?' (Matthew 21:9.)

Knowing all there was to know about David, Jesus owned him anyhow!

That is all the more surprising in light of the widescreen – eternal, cosmic – portrait both John and Paul present of Jesus. Remember? 'The Word became flesh. . . . We have seen his glory, the glory of the One and Only, who came from the Father' (1:14).

'In Christ lives all the fullness of God in a human body.' (Colossians 2:9, NLT.) Jesus himself expressed the widescreen view in Matthew's gospel: 'All things have been

committed to me by my Father. No-one knows the Father except the Son and those to whom the Son chooses to reveal him.' (11:27.)

With that kind of heredity, why did Jesus own David as an ancestor, apparently without a qualm?

The clues to our conundrum are in the widescreen chapters of John 1 and Colossians 2. The 'One and Only who came from the Father' was 'full of grace and truth'. (1:14.) 'All the fullness of God in bodily form' included 'the fullness of his grace.' (Colossians 2:9; John 1:16, 17.)

Jesus personified the Mind of God, and the essence of that mind is grace. Jesus, 'the Word', was always part of the eternal scheme of things. He was not a created being; he was there before creation. He was not part of the world; the Word precedes time and is part of eternity (John 1:1-18). Jesus showed not only what God is like; *but what God has always been like*.

God sent Someone to accomplish our redemption who was uniquely qualified to do so. He was God's Son, born of a human mother. 'The One and Only' became the one and only God-man. 'When the time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law.' (Galatians 4:4, 5.) Throughout his life he submitted to all the requirements of the law. He succeeded where all others before and since have failed: he perfectly fulfilled the righteousness of the law. The divinity of Christ. The humanity of Christ. The righteousness of Christ. They uniquely qualified Jesus to be mankind's Redeemer.

For 'mankind' read 'David'. Then, in place of David, insert your own name.

Jesus did not disown David. He will not disown you. He became one of us to redeem us. He is not ashamed to call us brothers and sisters (Hebrews 2:11).

Aren't there conditions? Just one.

You must have the Psalm 51 experience – and call him Saviour. Whether you're from Bethlehem or Birmingham, Bermondsey or Bradford, that's the only way.

**NEC LETS Prayer Harvest Ministries 9th Annual Retreat** • 4-7 February 2010 • **Venue:** Barcelo Hotel, Daventry • **Speakers:** Pastor S. Telemaque, Caribbean Union, Pastor D. Blake, New York, USA, incorporating the School of Intercessor • **Contact:** Mrs D. Dawkins on 01902 751715 or 07853 457656, Email: [carnationdar@yahoo.com](mailto:carnationdar@yahoo.com) • **Closing date:** 15 January.

## Enhancing Health

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

### Body clock

What makes some people 'night owls' (become energised towards the evening, staying up late and retiring to bed well after midnight), while others are 'larks' (early birds waking bright-eyed and ready for action at the crack of dawn)? The difference generally relates to the internal body clock, which is largely determined by our genes.

The biological clock affects the daily rhythm of many physiological processes. The 'Circadian' is a twenty-four-hour cycle in the biochemical, physiological or behavioural processes of living entities. In humans this impacts the sleep-wake cycle, hormone levels, body temperature regulation, blood pressure levels, alertness and performance ability.

Circadian rhythms usually synchronise with cycles of light and dark, but other factors such as mealtimes, nap schedules, stress, exercise and ambient temperatures can all influence the timing.

These cycles in humans are controlled mainly by a region within the brain's hypothalamus, known as the suprachiasmatic nucleus. This circadian 'pacemaker' helps the body keep time.

#### Physiological impact

Chronobiologists study the body's various internal clocks and their physiological impact. From scientific analysis the following circadian pattern is typical of someone who gets up early in the morning, has lunch around midday and goes to bed by 10pm.

- 06.45 – Steepest rise in blood pressure
- 07.30 – Melatonin secretion stops
- 08.30 – Bowel movement likely
- 09.00 – Highest testosterone secretion
- 10.00 – High alertness
- 14.00 – Best co-ordination
- 15.30 – Fastest reaction time
- 17.00 – Greatest cardiovascular efficiency and muscle strength
- 18.30 – Highest blood pressure
- 19.00 – Highest body temperature
- 21.00 – Melatonin secretion starts
- 22.30 – Bowel movements suppressed
- 02.00 – Deepest sleep
- 04.30 – Lowest body temperature

#### Sleep cycle

The suprachiasmatic nucleus responds to signals from the retina. Light travels from our eyes to our brain, which is the key factor in orienting our bodies to daytime alertness and night-time sleep.

Studies show that for most people the pressure to sleep builds up throughout the day and peaks around 9pm-10pm. At the same time, body temperature starts falling and lowers about one degree during sleep. Around 4am, body temperature rises, increasing the likelihood of waking.

The pineal gland within the brain produces and secretes the chemical melatonin at high levels at night. Melatonin secretion is affected by a number of factors, in particular many common medications and light. Artificial light, for example, can affect sleep cycles stimulating the pineal gland and triggers the chemical processes for wakefulness.

Next issue looks at the body clock and its health impact.

#### Good health!





# The changing image of the Church

by Mike Johnson\*



angels. Angels are God's messengers (Luke 1:19, 26). What are they doing? Flying in the midst of heaven; in other words, they are carrying a message to the world (Revelation 14:6, 7; Matthew 24:14; and 28:19, 20).

The first angel is saying that we should worship the Lord and that the hour of his pre-advent judgement has come (Revelation 14:6, 7). The second angel says we should come out of Babylon (false religion). We can be in God's true Church and yet be peddling false doctrines. The third angel warns against receiving the 'mark of the beast'. This takes place when three things converge: (1) you know the truth of the Sabbath, (2) the law enforcing Sunday worship is in place, and (3) you consciously worship on a day not ordained by God.

In Bible prophecy angels represent human messengers, people like you and me. These angels are represented carrying a message and so they are depicting you and me spreading the Gospel of the Kingdom to people in our sphere of influence. The fact that the Church has wiped them from our corporate identity does not cancel or wipe out our obligation to remain true to the original purpose.

**God's original design for me**  
I was created perfect and that is still God's design for me. Christ uttered it when he said, 'Therefore, be ye perfect, even as your heavenly Father is perfect.' (Matthew 5:48.) But what is perfection? In a Christian sense and in the context of the sermon that Christ gave, it means doing what you were created to do. If we did all the things Christ spoke of in the Sermon on the Mount, 'therefore' comes in to play. Therefore is a logical consequence. For example, Michael is a boy's name. My name is Michael. Therefore, I am a boy.

Here's a brief reminder of the original design specification for you and me: 'He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?' (Micah 6:8.)

'Is this not the fast that I have chosen: To loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh?' (Isaiah 58:6, 7.)

'My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.' (1 John 2:1.) But if we do sin: 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' (1 John 1:9.)

**What is the Church?**  
The presenter was at pains to say how the Church has changed, but who is the Church? The last time I checked, you and I make up the Church, and so the issue is not 'Why

has the Church changed the design of the logo?' but 'Am I still true to God's original design and purpose for me?'

**It's not about the Church, it's all about me**

Whichever way you look at it, this all comes down to me and you. We are the angels and we are the ones who make up the Church.

The first angel had 'the everlasting Gospel', a message that must be preached to a dying world right up to the time of Christ's coming. I am that angel. Do I possess that gospel message and am I still faithful to it? Do my friends, neighbours and work colleagues know about this life-changing message? Can they see in my life any attractive features that will make them want what I have?

The logo is the public image of the organisation; so what image are you projecting today? Has it changed since you first accepted Christ into your life? It should have changed for the better in the sense that you've grown in knowledge and the grace of our Lord Jesus Christ. (2 Peter 3:18.)

These messengers also warned the world that 'the hour of his judgement has come and to worship him who made heaven and earth'. (Revelation 14:7.) Am I still living in the knowledge that my life (thoughts, words and actions) is being reviewed?

Thoughts: 'Let the wicked forsake his ways; and the unrighteous man his thoughts.' Isaiah 55:7.

Words: 'Every idle word that men shall speak, they shall give account of in the day of judgement.' Matthew 12:36.

Actions: 'For God shall bring every work into judgement, with every secret thing, whether it is good or whether it is evil.' Ecclesiastes 12:4.

Have I forgotten that there will come a time when Christ will reach an end of this work of review and will declare: 'He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still?' Revelation 22:11.

When I worship, am I worshipping 'in spirit and in truth'; in other words, am I consumed in the act of worship, or am I present in body but my mind and heart are far away? Matthew 15:8.

**Conclusion**  
We need to stop looking at things from a corporate level and become

# The story of the Welsh Bible A 'present' for Christmas

by David Foster\*

It has been rightly said that both the Welsh nation and its language would not exist today, at least not in the form that we know it, if it wasn't for the existence of a Bible translated into Welsh.

At first sight that might sound an extreme view. But it happens to be true.

Let me start with a poem written by the Reverend Thomas Jones, vicar of Llanfair or Llandeilo Bertholau in Monmouthshire.

Without the help of God's own book  
Or learning of any kind,  
Without true teaching given him,  
The Welshman was quite blind.

But now it is my earnest hope,  
In this my faith is bright,  
That after suffering ages long  
The Welshman is given sight. . . .

To Bishop Morgan for his pains  
We must give thanks the most,  
For putting into Welsh the Book  
With the strength of the Holy Ghost.

The year was 1588. Thomas Jones had already written a ballad of thanksgiving for relief from the Spanish Armada.

The Bible in Welsh had come from the printers in London in the autumn, reaching Wales late in the year – hence it was a 'present' around Christmastime.

That was not much of a 'present' for those who could not read it!

The fact that most people did not know how to read and write in their own language meant that the Bible was off limits to all but a select few educated people.

With the Reformation the Bible began to be translated into German and English, but the 'dawn' was slow to break in Wales.

When Queen Mary's bloody persecution of Protestants came to an end in 1558 and Queen Elizabeth came to the throne, two acts of parliament re-established a moderate form of the Church of England.

What, then, of the Bible in Welsh?

In 1563 Parliament passed an act allowing the Bible and *Book of Common Prayer* to be translated into Welsh.

more personal. The corporate Church is not the issue; it's about me and you and the things that we do. Christ will seek an answer from individuals, not headquarters. A Church doesn't have a revival or backslide; it's the individuals within that trigger either action.

So let's leave the Church alone and turn the spotlight on ourselves.

As soon as the act was passed, it would be compulsory to use the Welsh versions everywhere that Welsh was a common language.

Bishops of Wales and Hereford were commissioned to carry out the work of translation.

The effect on the use of the Welsh language was profound. It has been said that the act of 1563 to translate the Bible into Welsh was as important in its consequences as the Act of Union in 1536. How did it ever get past an English parliament? Probably because unity in religion was more important than unity in language.

English parliaments were afraid that Wales would turn Catholic, so promoting the Welsh language was a small price to pay for the nation becoming staunch Protestants. Early translations struggled because of the use of obscure and difficult Welsh phrases, and did not find much favour. The result was pretty unreadable and incomprehensible. The translators fell out after the New Testament was published (it is said over the translation of a single word). So there was a long gap before Sir John Wynn of Gwydir handed over the partly completed translation to Bishop William Morgan in 1572.

William Morgan was born in a house called Ty Mawr in the parish of Penmacho, in the Conwy valley near Betws-y-Coed (now a National Trust property). He was the son of a tenant on the estate of Sir John Wynn, and he arranged for the young William Morgan to be educated, first locally and then at St John's College, Cambridge.

An intelligent student, he studied Greek, Latin, Hebrew, Divinity, Mathematics, Logic, Rhetoric and Philosophy, gaining an MA in 1571. In 1583 he gained a Doctorate in Divinity from Cambridge.

Unlike other translations of the Bible which have been done by committees, the Bible that William Morgan translated was all his own work, although based, in part, on the previous half-finished foundations. As well as undertaking his parish work as Bishop of Llandaff, he translated the Bible from 1579, finishing in late 1588 when a copy was given to the library of Westminster Abbey where it remains to this day. It was a great work, and a great struggle. He nearly gave up several times, but was sustained by the encouragement of Whitgift, Archbishop of Canterbury.

Morgan's motivation was to present the Welsh with

purpose for my life?'

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the truth by giving them a Welsh Bible.

What was the effect of publishing this Bible?

Protestantism came to be firmly established when men and women could read the Bible for themselves. But also it had the effect of creating a scholarly version of standardised Welsh (based on the Northern Welsh dialect). Thus it gave a sense of unity to the nation. It received a warm reception.

Revised by one of Morgan's successors at St Asaph, Bishop Richard Parry, in 1620, it remained the basis for all subsequent revisions up to the twentieth century.

These Bibles were big and were chained to the lecterns of churches and shelves of libraries. It was only in 1630 that a smaller version was produced, the *Little Bible* costing a very expensive five shillings.

Then what?

Well, in 1737 Griffith Jones set up a network of Welsh 'circulating' schools in Carmarthen to teach the common people to read the Bible. People were encouraged to read the Bible at home by the Methodists and Baptists and, by 1786, William Morgan's translation really came into its own when innumerable Sunday Schools were set up the length and breadth of Wales under the inspiration of Thomas Charles of Bala.

You have probably all heard the famous story of the visit of 15-year-old Mary Jones to Charles at Bala in 1800. She had saved up three shillings and sixpence to buy a Bible. It had taken her three years! Then she walked barefoot from Llanfihangel-y-Pennant in Merionethshire to buy a Bible from him. He was so moved by her heroic self-sacrifice that he used his influence to form the British and Foreign Bible Society in 1804, a society which still flourishes today!

The influence of William Morgan's Welsh Bible spread to every corner of Wales, since there were very few other books available in the language. It has been truly said that the Welsh were a 'nation of one book', and that book was the Bible of William Morgan. It changed the relationship of Wales to England. There were plans in hand that if Wales had turned Catholic, as seemed likely at one point, then Protestant loyal English landowners would have been foisted on Wales to ensure Welsh loyalty, in the same way that Scottish landowners were planted in Ireland.

The very survival of the Welsh nation and language is due in no small part to the Bible of 1588.

The Gospel was preached, and a thousand chapels and congregations sprang up. The very place names in Wales reflect this Christian heritage; everywhere that you see the phrase 'Llan' as part of a place name, such as Llanstephan, it means 'church plant' — that is to say 'the church that Stephan planted'.

Sadly we are in danger of losing this rich Christian heritage.

Everywhere you travel in Wales you see chapels for sale by auction. They are turned into coffee shops, bars and private houses. It has been said that church attendance in Wales is now lower than that in England — and that is only 3-5%.

We have this book, and the English equivalent, in our hands only by the sweat, tears and even martyrdom of those generations that went before us. God worked with those people to ensure that we have in our hands a version of his Word that we can read in our own language. We did not have to save up for three years to buy it. Or walk barefoot over the mountains to get it. We did not have to learn Greek, Hebrew or Latin to understand it.

Since this book has come to us through the heartache, pain and sacrifice of previous generations, let's not squander the opportunities that we have to read it, meditate on it and let God's amazing good news into our lives day by day.

Make time each day to read a little of God's Word — and it will change our lives.

Wales was known as the 'nation of the book', but now sadly it isn't.

Adventists were known as 'people of the book'. . . .

Wales was once transformed by coming into contact with God's Word, and it can be again.

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## End of year message

Victor Hulbert, Communication director, British Union Conference



What a year! It started off with an attack on religion as bus adverts splashed the message, 'There's probably no God. Now stop worrying and enjoy your life.' Christians responded positively. My favourite came from a wayside pulpit, 'We believe there is a God. Now stop worrying and have a cracking Easter.' What atheists thought would extinguish the Christian flame actually gave cause for celebration as the slogan became a talking point in schools, pubs and workplaces across the country. It opened the door for witness.

What was more difficult was the media assault on origins with the Darwin Blitz in February. The bicentenary of Darwin's birth made for a plethora of programmes that put our origins as a species back millions of years with less than godly roots. Many Christians accept at least some theistic form of evolution. For instance, The Revd Dr Philip Luscombe, Principal of Wesley House, Cambridge, and President of the Cambridge Theological Federation where he teaches Systematic Theology, Preaching and Religion and Science, said, 'Christians believe that God created the world. Charles Darwin gave the first successful scientific account of one important part of God's creation: how life developed from the simplest of forms into the extraordinary variety that we see around us.'

That is something Adventists challenge. While many Christians root their faith in New Testament origins, Adventists take the larger 'great controversy' picture between Christ and Satan with our origins clearly laid out in the book of Genesis, our salvation assured in the gospels and our hope for the future realised in the book of Revelation. All sixty-six books of the Old and New Testaments play their part in telling the story and drawing us closer to the God of our salvation. It is a message our churches, our pastors and our scientists have shared in seminars and outreach programmes up and down the country. That sharing has resulted in record baptismal figures and increasing faith.

As we draw to the close of 2009

many of our members will also be drawing to the close of their Bible reading year. Articles in *Messenger* throughout the year (and now on the [www.adventistinfo.org.uk/followthebible](http://www.adventistinfo.org.uk/followthebible) website) have helped guide our understanding of key books and given suggestions as to the best way to approach Bible study. But our 'Follow the Bible year' is nearly over. What do we do now?

The disciple John writes towards the end of his gospel, 'Jesus did many other miraculous signs in the presence of his disciples which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.' (John 20:30-31.) This is the same disciple who revealed in the 'Word become flesh', who said, 'We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.' (John 1:14.) This is the disciple who found his life radically changed from being a 'son of thunder' to becoming 'the one whom Jesus loved'. His aim from then on was to tell the story. Tell it and retell it. Tell it in his gospel. Reinforce it in his three letters. Celebrate it in the cosmic drama of the book of Revelation.

In 'Following the Bible' this year I hope that you have found your life transformed in the same way as John — and being transformed you feel the same imperative to tell the story. The apostle Paul emphasises a similar message. Writing to his young friend Timothy, he urges him to 'fan into flame the gift of God', reminding him that God did not give him a 'spirit of timidity, but a spirit of power, of love and of self-discipline.' (1 Timothy 1:7.)

Equally, having read The Book, do not keep it to yourself. Read it again and again — use a different reading plan, select a different version, but don't stop there. Choose in 2010 also to tell the story, share the message, proclaim the good news.

All Bible references are from the *New International Version*.

## For Christmas outreach

Last issue at old price



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### 'This is the victory that overcomes the world: our faith.' 1 John 5:4

If you haven't heard of Irwin Rosenberg, here's his inspiring story. As a junior officer he was discharged from the Navy when he was diagnosed with cancer. That was the standard military procedure at the time. But he was determined to get

back both his health and his job. At one point he was given only two weeks to live. But through faith and dogged determination his cancer was eventually brought under control. Irwin then focused his attention on becoming a naval officer again. But



## Telling the full story: A reflection on 2009

by Willie Tafadzwa Chinyamurindi\*

It was dubbed as one of the greatest media debates of the year, characterised by the usual pre-debate rumblings and media hype, all part of the 'game'. In one corner featured an eager, hyped-up and cosmopolitan studio audience reflecting the fabric of British society. In the other corner were political figures like Nick Griffin, Jack Straw and Baroness Warsi; the real and pseudo political brains of Britain. To the ordinary person on the street 'Question Time' came and went, yielding nothing but 'hot air' and was just a 'high sounding nothing'. To others it was momentous celebration of the plural views that exist in society and how they can be aired on a public broadcast even though some may be dysfunctional. As I listened with bated breath, one question arrested my attention and is worthy of reflection as we say goodbye to the year 2009 and are by the borders of a new year.

One guest in the audience unashamedly declared his pride in being a British Bangladesh Muslim and rebutted Nick Griffin's accusation that Islam was a 'wicked and vicious faith' by making a comparison of Islam with Christianity. In his assertion Nick Griffin isolated Muslims as being 'wicked and vicious' and said nothing about Christianity. The gentleman went on to say that Christianity was the 'wicked and vicious' faith as asserted by Nick Griffin, because in the book of Revelation 'when Christ comes back his rule will be that of the rod of iron and nations will be smashed like potted clay'. I sat and thought for a moment and then the penny dropped. Could it be that maybe someone did not tell this gentleman on 'Question Time' and many like him the full story of our faith?

So many out there have a wrong picture of what an Adventist Christian is. Some view us as a people of the Book and in other circles we are known as the 'Saturday people'. Some confuse us with Jews and others view us as a people with 'veggie' breath. True as some of these perceptions may be, some can be very destructive to our image. As we end the year 2009, the question I ask you is, What story have you told people about your faith? Has it been a good story or a partial one, jaded with fears of being thought a religious extremist, and thus has your desire to tell your full story been only half-hearted?

In 1 Peter 3:15 we are reminded with an earnest pleading: 'Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.' However, before this plea are two other exhortations; one reminds us to 'in your hearts set apart Christ as Lord', and the other to do this 'with gentleness and respect'.

In telling the full story don't forget to mention and uplift Christ; your defence of your faith lacks efficacy when Christ is not presented as a passionate and compassionate Saviour. Equally true, the most fervent and aggressive defence of your faith amounts to nothing if gentleness and respect do not accompany each other, the same traits that characterised our Saviour Jesus Christ. As you begin a new year, remember to tell people the full story, and the Cross is a good place to start.

\* Willie Tafadzwa Chinyamurindi enjoys writing and currently resides in Milton Keynes where he runs a blog dedicated to sharing audio sermons online: <http://dare2stand.blogspot.com>. He attends Milton Keynes church.

an Act of Congress. After years of waiting, petitioning, cutting through red tape and battling bureaucracy, President Truman eventually signed into law a special bill that allowed Irwin Rosenberg to re-enlist in the Navy; and go on to become a Rear Admiral in the United States Seventh Fleet!

The Word for Today, United Christian Broadcasting



# The Watering Hole Christmas evangelism

by Rosemary Lethbridge

'Can you be our Father Christmas?' was the request from the nearby junior school. Could we? Should we? Why should we? were all questions that went through our minds when this request was made to The Watering Hole church plant team.

Our decision – 'Yes' – was with the proviso that 'Santa' did not lie and whenever possible and appropriate was given the opportunity to help children understand the real reason for the season, as well as teaching them that 'it is more blessed to give than to receive'.

Over eighty children had the chance to talk to 'Santa'. Santa

made such a caring, listening, supporting job of it that parents and children were still talking about it weeks later. While visiting Santa children spoke of their concerns over difficult family situations, asked specific geographical and scientific questions, shared their hopes for the season and answered questions about what they were doing for others over Christmas. Santa even had the opportunity to correct one child who told him that Christmas was to celebrate Jesus dying!

Christian parents educate and encourage their children to talk to God about their needs but who does

an unchurched child talk to and confide in? From our experience it was 'Santa' who, in the children's minds, was someone safe who would listen to them. Hopefully, over time, as we build relationships with families in the school we will have the opportunities to share with them Someone far better to take their problems to.

Queuing parents also used the opportunity to unburden to 'Mrs Santa' as they told of their problems with household arrangements, parenting issues, finances and relationships.

People got real value for money

with this Santa – not just a cheap toy for the children, but lifestyle coaching and counselling for both children and adults. The real value was in discovering that church people can be fun, involved with the community and care enough to listen. What we did for the school was so valued that they have already asked us to get Santa to visit again next year and have changed the date of the School Fayre in order to fit in with our calendar. In The Watering Hole we continue to 'become all things to all people so that by any means possible we might win some'.



# Eleven miles run for ADRA

by Hastings Kandaya

My ADRA collection this year was a special blessing to me and the members of Stoke church.

During the ADRA campaign I decided to run to raise funds, and as it was necessary to justify the distance I asked my brother-friend Barry Carnell to go with me in his car so that we could calculate the distance where I intended to run. For those who know Stoke-on-Trent, the route was as follows: Shelton to Newcastle water fountain roundabout, to Walstanton and crossing through the motorway (A500), passing through Brownhills High School to Tunstal main roundabout. From that point to Burslem town centre,

and upon arriving at Cobridge I

turned to Synned Green and further proceeded to Hanley town centre and later finished the run in Shelton where we live, and this run totalled eleven miles and I raised £209.

I was very grateful to the members and the minister of our Stoke church, Pastor Carlton

Douglas, who supported me. Over the years of my growing up I have been active in sports. When I was a teenager I played football back in Malawi and with time I developed interest in other sports.



# Dudley House School – ADRA shoebox appeal

In our assemblies this term we have been thinking about helping others and thought that it would be lovely if the children could help other children less fortunate than themselves by joining in with the ADRA-UK shoebox appeal to send Christmas packages to Zambia.

Each family was asked to prepare a shoebox over the half-term break. We had an excellent response and took delivery of twenty-nine boxes, all beautifully wrapped in festive paper and ribbons. Our pupils were shown video footage of children receiving shoeboxes in previous campaigns, and we were all moved by the images of children expressing their joy and excitement when given such unexpected gifts.

The children and staff of Dudley House School are remembering the children of Zambia in their prayers and wish them a peaceful and safe Christmas.

DEBBIE REES



# Stanborough Park's Parallel service

God told the people of the Bible to build altars to mark their journeys. We marked ours by building a tower of cupcakes for our one-year anniversary. Our journey began on 13 September 2008. It was on this date that the visions of many came together and became reality. Parallel is a worship service held most Sabbaths at the Stanborough Park church in Watford. The purpose of this service is a simple one: we strive to give others in our community and church a place to belong and to call their own; a place where people can come together and be introduced and re-introduced to God.

On Parallel's first Sabbath over fifty people attended. The following few Sabbaths saw a decrease in numbers, but with lots of prayers and dedication people from all around the area opened up to our new baby church. And the numbers have been growing ever since. On any given Sabbath day we can expect up to 180 members. But numbers are nothing when it comes to a service. That lives are being changed is what matters most. By God's grace, this alternative service brought families back together and back to God. We rejoiced with our newly baptised brother, and rejoice with the people committed to be baptised – new faces and old ones as well. The leg-room of the church members is always being

negotiated in order to make room for more chairs and more God-thirsty people. Children are actively and happily involved, and there is always room for growth. God's fountain of blessings never runs dry.

We are pressing on for God's glory and we have planned a very busy schedule for 2010! After taking a break in December we are kicking off the New Year services on 16 January with speaker Gifford Rhamie, plus a superb band ready to worship God with all our hearts! Why not come and be part of our church family? Need more information? Check out our website for pictures, podcasts, news and calendar at [www.parallelservice.com](http://www.parallelservice.com).

Pray about it and let God lead your heart! Parallel is a service especially for you. So come!

DIANA IONITA and AUDREY REITSMA



# 'Palace to Palace'

On 27 September 'The Adventists' from Greenwich set off in support of the Princes Trust 'Palace to Palace' cycle event on a 45-mile cycle ride from Buckingham Palace to Windsor Castle. Cyclists activated their pedal power at precisely 7am (Big Ben time) and began their lengthy journey with Magic 105.4 organisers cheering.

Ten miles later we arrived in Richmond Park, and what a picturesque view it was – wild stags in the park, deer nestling around the trees, and a mist descended on us, adding to the already chattering teeth and numb hands.

At the thirty mile mark we were flat out and completely knackered, sitting to regain some energy. It took much willpower to restart the momentum to continue, even with more miles behind us than ahead of us.

The next fifteen miles were the longest in history, or so it felt. The 'miles to go' signs appeared further apart.

It could even be suggested that they had stopped putting them up altogether. That is, of course, until one was seen in view, stating that there was more ahead than we expected.

Finally the sign for '1 mile to go' appeared in our peripheral vision which was momentum in itself. Maximum pedal power was activated again, believing that the grand finale was within our reach. Corners were turned, heights were reached, long stretches completed, but still the finish line was not in sight. Around about the time when excuses were sought to disembark the bicycle and walk, a white tape was spotted. Squeals of delight were heard from every direction, and we began our descent.

The grand finale: 'And here they come! Come on guys, you're doing a fantastic job. Almost there, just a little more to go and . . . YOU MADE IT!'

TIMON FERMIN





## Oxford Pathfinders

Oxford church Eager Beaver and Adventurer club started in 2005 with four Eager Beavers and five Adventurers. We are pleased to announce that we now have fifteen Eager Beavers and six Adventurers, and on 5 September we held an induction service led by Pat Dyckhoff (Area 5 Pathfinders co-ordinator) to present six new Pathfinders into the Oxford Pathfinder club. The whole day was led by the Pathfinders. The theme for the day focused on developing the internal character. The sketch presented in the Sabbath School by the Pathfinders and the morning sermon presented by Nigel Nicholls (elder) followed the theme. Using the story of the young boy Narcissus, and the Bible story of the anointing of the shepherd boy David, Nigel illustrated the importance of building the internal character to the glory of God.

The Pathfinders led out again in the afternoon programme when we were delighted to be joined by our sister church club in Aylesbury, led by Margo Thomas.

SOPHIA NICHOLLS

## Baptisms in Slough

On 19 September four young people gave their lives to Christ in baptism, and one was accepted into fellowship after attending the outreach programme in Reading a few months earlier. The sermon was entitled 'Beginning again', emphasising that God is a God of new beginnings. The message spoke about the potter and the clay, reminding the young people that when they mess up God can remould them and change them. After giving a personal testimony as to why they wanted to be baptised and what Jesus meant to them, Pastor Ron Clemow, assisted by Newbold student Frederick Iloegbune, had the joy of baptising Rutendo Chingosho, Armstrong Mvura, Grace Maliwa and Oniel Cox on this beautiful Sabbath morning. After the baptism they were accepted into membership along with young Ocian Murray who was baptised at the end of a campaign earlier in the year at Reading. Included in the photo is Brian Otieno who was baptised earlier in the year. Slough has been blessed in this year of evangelism with the addition of sixteen new members. To God be the glory for the Master Potter continues to mould and renew souls for his glory.

PASTOR RON CLEWOW



## SEC music team conduct Music and Worship workshop in Ukraine — 30 October-1 November

by Trevor Johnson

Paul Lee, SEC director of Music, Trevor Johnson, SEC Music co-ordinator, and Ken Burton, composer, music educator and choir director\*, conducted a three-day series of seminars on music in worship and practical workshops on how to use the voice and instruments in delivering music ministry. The seminar culminated in a concert that included a joint massed choir singing a collection of gospel songs by American composers Lamar Campbell and Michael W. Smith, as well as traditional Ukrainian compositions by various groups and soloists.

Organiser and musician Valentina Kulnich said, 'It was the long-awaited event for youth actively involved in worship ministries. Seminar topics were developed specifically to address those musicians and ministers who had a need of a spiritual revival and renewal. For me personally the most impressive and powerful moment was the evening after the concert, when the singing youth could not be stopped. In spite of the late hour, the young people gathered round an old piano like old friends and just continued singing, not wanting to say goodbye

and leave. The many months of waiting, difficulties and worries were worth it! I knew this event would become the catalyst for new ideas, projects, improvements and development of musical ministry in Ukraine.'

This collaboration demonstrated how very different cultures can come together in worship and praise to the honour and glory of God, which indeed is a celebration of unity in diversity.

TREVOR JOHNSON and VALENTINA KULINICH

\* All three are also members of the TED Worship Team managed by Dr Miroslav Pujic.



Left to right: Ken Burton, Pastor Borys Korzhos (president, Eastern Ukraine Conference), Paul Lee, Pastor Myron Vovk and Trevor Johnson



Valentina Kulnich

## Colchester youth

Some of the many young people who have come to study at Essex University have helped to swell our Sabbath morning services at Colchester. Some of our own young people have left to attend university elsewhere, and we would urge all churches to welcome any students who attend their services as we have embraced these young people in Colchester.

We now have a purpose-built kitchen and our youth hall is up for refurbishment. Ideas for the use of the new areas are filtering through, one being a community feeding plan for the homeless of the area, currently being discussed and implemented by our sister Gladys and her team of helpers.

Colchester places great value on our youth and we have our share of talented youngsters. The PowerPoint group recently dramatised their lesson for the week with the theme 'Living in love and unity'. The youth have also recently been responsible for conducting divine service. Tracy told an impromptu children's story and this was closed by a prayer from 4½-year-old Andy Omondi. His sister Nicole (age 11) preached the sermon 'Worship which pleases our Lord' in which she showed a maturity which belied her years.

Gertrude (also 11), who regularly participates in services, took the morning prayer, while Dominique read some of the relevant texts to us.

This is the Year of Evangelism, so Colchester church held a series of meetings from 29 July to 7 August run by local pastor Sam Ouadjo.

SUE INGRAM

## Forbidden science

Professor John C. Walton from St Andrews University highlighted a need for greater open-mindedness on the part of both the scientific and Christian communities with reference to the ongoing argument about origins. In a lecture entitled 'Forbidden science', he cited examples of scholars who had been ridiculed and expelled from responsible positions because of their leanings towards 'Intelligent Design'.

Darwinian dogmatism pours scorn on any involvement by God, and seeks for the creationist argument to be reclassified as a fable. 'In this way there seems to be a great threat to freedom of speech,' stated Dr Walton.

During his 58-minute lecture at the Crieff Adventist church on Wednesday 11 November, he outlined a range of problems associated with the evolutionist argument, with some leading scientists expressing a

## Plaistow's successful MicroCHIP programme

by Faith Mkandawire

Plaistow church's journey towards MicroCHIP started two years ago when a snapshot health needs assessment was done which found that a majority of our members were within an age group susceptible to diet-related health problems.

A health club was established with an aim to reclaim our health based on the following objectives: to provide a prayer-centred nurturing environment for sharing and promoting the health message; and to assist participants in broadening members' understanding of health from the purely biological to social and spiritual dimensions. Sessions were organised on various different food groups. We focused on agriculture; specifically how the food we eat is grown and how animals are reared. We went on to contemplate the digestive pathway – following different food groups from the time they are eaten to the time they are excreted from the body.

It was at one of these sessions that Dr Audrey Tsoetsi visited Plaistow and informed us about the MicroCHIP programme. A MicroCHIP team was formed who embraced the programme eagerly. In January Gene Kol, the BUC CHIP co-ordinator and corporate CHIP director, visited Plaistow to explain the process and encouraged the team to do the MicroCHIP programme. A proposal was discussed and approved by the church board. On 8 March Plaistow started the MicroCHIP programme and ran two sessions every Sunday for a month.

One of the challenges faced was

belief that Darwin's Tree of Life ought to be axed.

Using such examples as fossils, fruit flies, bacteria, the nucleotide sequences of DNA, retrotransposons, pseudo genes and a wide range of additional technical data, Professor Walton argued that it was not unreasonable to subscribe to the case for intelligent design.

Links to resources used by Dr Walton are available on the Crieff church's website: [www.crieffadventist.org.uk](http://www.crieffadventist.org.uk).

JOHN ARTHUR

the recipe book, which was American/English, whereas the majority of the participants were from Africa and would not normally eat the types of foods mentioned in the book. We divided the participants into cultural groups and asked them to prepare their own cultural food using CHIP methods. That addressed the issue. Apart from creating the humour and laughter that accompanied the presentations, the important message was that changing the way we eat cuts across all cultural foods groups.

On 5 May Gene Kol presented certificates to twenty-nine participants who completed their MicroCHIP programme. We also had in attendance two young children, Eunice (3) and Louise (2) who attended all the sessions with their parents.

The climax of the programme

was a banquet for the MicroCHIP participants and families. The afternoon was a thanksgiving programme that included prayer and a reflection session on the benefits of MicroCHIP. This focused on identified family and community members with whom the participants will make the effort to share the benefits of the programme.

The hope and plan is to run a full CHIP programme in 2010.



Two young CHIP starters with Dr Hans Diehl



Plaistow MicroCHIP participants and Gene Kol, BUC CHIP co-ordinator

## Feedback from participants on what MicroCHIP has done for them:

- 'I have lost weight and it feels good.'
- 'I have lost weight and need more holes on my belt.'
- 'I am a diabetic and have tried to lose weight with no results. Went back to my GP after the programme. He couldn't believe that I have lost weight.'
- 'I used to eat a lot of meat and I used to get easily angry and since I started on the programme my anger levels have gone down,' said two members.
- 'My sugar levels have come down and my food budget has also gone down.'
- 'My blood pressure has gone down.'
- 'I am walking more and am cautious of food labels and I feel healthy.'
- 'I am diabetic and couldn't read without my glasses. Since being on the programme I can manage to read a paragraph without glasses.'
- 'I used to feel so sleepy at work and used to take coffee to keep me awake. Since the programme I am more alert.'
- 'I drink lots of water and my workmates have noticed and they have also started drinking water.'
- 'I used to find it hard to wake up in the morning. Since the programme I am alert in the mornings.'





## WM women's retreat

by Lily Kidwell

This year's women's retreat was held near Swansea over the weekend of 23-25 October. It was very relaxing and spiritually refreshing.

There was a full and interesting programme, combining regular song services, devotionals and worship time. We started on Friday evening by introducing ourselves and exchanging gifts. The giving of gifts experience became more meaningful as we further studied the actual meaning of the word 'grace' which was the theme of the weekend. Christians know that grace is God's free gift to all of us through Jesus Christ our Lord and Saviour. On Sabbath the main part of the morning service was spent in worship with a video presentation and discussion about the prodigal son. To whom do we relate – the younger son or the older son? Here is the challenge: How can we be a good elder brother or elder sister? The good thing is that the Father loves both his children – and that is encouraging for us all. After lunch some people went to the beach while others went for a mountain walk and some enjoyed a little rest. During the evening Anette Moore presented a workshop promoting her crafts. Others played board games and some spent time just chatting.

Following the morning worship on Sunday we enjoyed some moments of reflection. We were also blessed with special items as well as guitar music by Elva during the worship times.

A special thank you to Jane for organising the weekend and for everyone who participated. We hope that even more women will be able to join in next year. To find out more, contact Jane Wells via the Welsh Mission office.

We had great food and excellent hospitality throughout our stay at the house. Some good weather also allowed us to enjoy the nature and the beautiful sea views overlooking Oxwich bay.

### Colchester auction

A big thank you is due to our ladies who made and served such a wonderful meal. The mixture of foods and cultures was evident in the nourishing dishes presented. The tables were groaning under the weight of goodies. There were both full tumms and minds from the chat that accompanied this glorious repast. But there was yet another table and serving surface groaning under completely different goodies – the buying kind. Yes, along with our annual church social this year we ran an auction for our 'New Choir Fund'. This is a first for Colchester. The elder, Ray Hornett, ably assisted by Pamela as secretary, did the hon-

ours. The bidding was fast and high. Our pastor added greatly to the fun by going head to head with Philip over a hammer. There was little left to take back. Definitely NOT the cake made by Ray or the fairy cakes made and beautifully decorated and presented by Gertrude. She has a great future in the catering trade if she is this good at 11 years old! This fun evening – along with entertainment from various members – raised a sum in excess of £250. We sang Happy Birthday to Pamela who was 21 again, and went on our way filled with happiness. Poorer but happier!

SUE INGRAM

### CHIPS, CHIPS, CHIPS

The CHIP programme has been promoted for some time now in Britain by the various Health department directors and reported well in Adventist publications. 'The proof of the pudding is in the eating,' runs the saying. *Do the Conference leaders and workers themselves believe in what they are promoting?*

Some of the staff, departmental leaders and secretaries, along with visiting friends, at the North England Conference office in Nottingham have been doing a MicroCHIP course during their lunch break. The programme, run by Grace Walsh, the Conference Health department director, and Mike Rossiter, former Pathfinder director in the Conference, has been an initiative to help the staff at the office share in the benefits of the course, developed by Dr Hans Diehl.

Titles and words used by the speakers and participants come from the excellent on-screen

resources and the literature provided. 'Optimal diet', 'jump start' and 'cleansing diet' possibly represent a whole new language for the visitor, yet outline the motivation behind the course – better health for all.

Wendy Forrester, one of the new employees at the Conference, said of the lunch provided, 'In the long term this should give me more energy and better health.' That from a young lady who by her own admission doesn't think she has high blood pressure or high cholesterol and so is taking steps to make sure that she avoids both.

'Eat more and lose weight' sounds a very attractive proposition. As a sound-bite from the video we recognise that the aim of the CHIP course is not simply about health at all costs but offers a lifestyle change that will lead to a healthier, happier person who eats a normal diet – and who can fit into a normal family and church life.

As Mike Rossiter pointed out, the CHIP course is all about 'being healthy by choice, not by chance'. The choice worked for Mike who looks really well and is convinced of the value of the course. He advised his doctor that he expected his medicinal needs to change by the close of the course. A dubious response was followed by the doctor having to cope with real changes in Mike's blood sugars and then the need to change medicine for Mike Rossiter.

Behind the CHIP course is advice given for years by Adventist health educators – which really should be able to change a life. The staff at the office are giving it a try and showing that they believe in the programmes they are trying to promote. PETER JEVNES

## Found! A bone marrow match!

by Clapton Communication team

In *Messenger* 24 (13 November) we featured an appeal for bone marrow for Jermaine Louis-O'Mard, a young man recently diagnosed with leukaemia. Despite a 1 in 100,000 chance of success, we're now delighted to report that a bone marrow match has been found.

On Sabbath 21 November Clapton Community church held the first joint venture between the Adventist Church and the Afro-Caribbean Leukaemia Trust (ACLT), a charitable organisation which empowers, supports and educates the community on blood disorders and cancers. Orin Lewis and Beverley De-Gayle, co-founders of ACLT, started the charity in 1993 to find a suitable donor for their son Daniel De-Gayle.

The day was organised to raise awareness of, and more importantly to outline, the plight of Jermaine. The O'Mard family are members of the Clapton church, and therefore when the sad news was received by Dr Richard DeLisser (director for Communications) and Elsie Staple (director for Health) and Pastor Bernard Akakpo (pastor for Clapton), collectively they rose to the challenge to see what further support could be given.

During the planning of this event and through much prayer news came to the Clapton church that Jermaine by the grace of God had found a bone marrow match!

It breaks the hearts of many families as more and more people will lose their lives simply because not enough people are stepping forward as blood donors. Elsie Staple urged the congregation to be heroes. ACLT has a severe shortage of donors from the Afro-Caribbean community; as it stands, the number of registered donors is only 30,000.

Giving bone marrow is not something that most of us would think about until something like this happens to a loved one or dear friend. The greater and more widespread the awareness of the problem, the more lives will be saved by helping. This illness can strike anyone at any time; you can make the difference between life and death. You will be someone's hero – you may give a child, a mother, or father, a brother or a sister another chance at life.

A great number of people turned out on the day to have their samples taken and register as donors. We need more people to come forward. Just take a look at these statistics: White British – 1 in 5 chance of finding a suitable bone marrow donor; Afro-Caribbean – 1 in 100,000 chance of finding a bone marrow donor – simply because not enough of the black community are coming forward to donate.

As a church family let's do this together and save lives. ACLT is a registered charity. Feel free to contact them on 020 7240 4480, [www.aclt.org](http://www.aclt.org).



estimates,' says Pastor Surrige, 'as these days it's not always easy to work out from an IP address where someone is physically located. However, it does indicate that our localised advertising strategy is having some effect.'

Statistics on the popularity of the quiz subjects have highlighted some interesting trends. The Sabbath, Creation and Baptism are among the most popular, whereas Stewardship, Spiritual Gifts and Unity in the Body of Christ are among the least popular. You can check out the full popularity list at [www.quiz28.org/statistics\\_popular.php](http://www.quiz28.org/statistics_popular.php).

We would encourage as many Adventist churches as possible to

promote the Quiz28 website among their membership and publicise it in the community as well. Artwork for advertising leaflets can be downloaded from the Welsh Mission website at [www.adventistwales.org/resources](http://www.adventistwales.org/resources).

PASTOR JOHN SURRIDGE

### Congratulations

to Gladys Tshabangu on being awarded a BA Honours in Hospitality by Thames Valley University.

TED SHIRLEY



## Holloway Ladies' Night

It was Ladies' Night and the mood was certainly right on Saturday 4 October. The Women's Ministries department organised the first evening of its kind at Holloway church, and it was well attended by the various age categories among the over 16s.

Women's leader Toyin Aworinde skilfully engaged the women's interest through her promotion of the event, and the night delivered above expectations with a delightful spread of finger foods and an array of games to suit every disposition.

Contented senior women laughed at the irony of the board game 'Mid-life crisis', while ambitious, driven types steered clear of it, for fear this might become their reality. They opted instead for the competitive thrill of UNO or the high octane pursuits afforded by the Nintendo Wii Games menu. Sporty types had a great time with Jacks, and those of tropical origins re-engaged their dormant throwing skills, formerly used to dislodge juicy mangoes from trees. The intellectual activists were drawn to a 'Jumbo Connect 4' while the most superior brains soon discovered errors in the questions of 'Who Wants to Be A Millionaire?' and may yet seek legal advice, in order

to sue the game board company under the sale of goods act!

With the exception of a handful of children, some determined teens and a few stray men, the women's department largely succeeded in retaining the 'over 16, women only' profile of the event. It was amusing to see the lengths that the men went to in order to gatecrash this exclusive event. Some pretended to offer audio-visual services, while others entered under the pretext of seeking family members. Nevertheless they were promptly ousted by shouts of 'Intruder!' by self-appointed defenders of the night, amid peels of laughter. It was nonetheless a pleasant and subtle reminder that men certainly appreciate the women in their lives.

Despite fun and sisterly bonding being the main objective of the evening, as women of God, the opportunity to solicit the throne of grace on behalf of an ailing sister was given priority as the evening approached its end. The evening was a great success, and as we thanked the Lord for his goodness and each other, we were unanimous in our resolve that the event should be repeated.

ANNELL SMITH

## GC Health dept on swine flu vaccine (in response to readers' questions)

This is the very sensible advice received from the GC Health department: 'The vaccine is produced like many others on chick embryo cells which grow on a gelatine film. The actual vaccine is of viral not porcine extraction and any gelatine will be present in minuscule amounts representing contamination. Whether such gelatine is porcine, bovine or of another source does not constitute the eating of swine, any more than smelling swine which also involves minuscule inhalation of swine products. It has been a traditional stance of the Church that such medicinal products do not represent eating of swine.'

## Two thousand Bible studies so far in 2009



Since its launch at the beginning of the year the Quiz28 website [www.quiz28.org](http://www.quiz28.org) has been steadily notching up Bible studies at an average rate of about six studies a day. The Quiz28 site was developed in the Welsh Mission as part of the 'Follow the Bible' strategy. It has twenty-eight different subjects to choose from – one for each of our fundamental beliefs – and each subject has twenty multiple choice questions. The object is to complete

a subject as quickly as possible, with users encouraged to repeat the same subject several times in order to gain a faster time. 'We all need to keep studying our fundamental beliefs to keep them fresh in our minds,' says Quiz28 author Pastor John Surrige, 'and by going over the subjects again and again we reinforce the things that we once learnt in our baptismal classes.'

Quiz28 also has an evangelistic purpose. When each quiz is complet-

ed, users are encouraged to enrol on one of the Adventist Discovery Centre courses or investigate other Bible websites. In Wales more than 30,000 advertising cards have been distributed and the site is being advertised on Google. Statistics from the site show that approximately half of all the completed quizzes have been by people in the UK, with the United States in second place, followed by Australia, New Zealand and South Africa. 'These are only rough



<1  
**The call to evangelise in a multi-ethnic society**

cultural or racial barriers in order to do so.' This desire for people to worship in their cultural groups has given rise to a plethora of mono-cultural churches within the SEC. These church groups have served the following purposes for their members: \* Provided a sense of belonging in a strange and alien environment. \* Provided support for their members who are often facing similar problems of language, job insecurities and immigration challenges. \* Fostered quicker growth within the cultural group than in the other multicultural churches. Having said all of the above, the call of the gospel commission is to people of all nations and languages. It is clear, therefore, that once the initial requirements of job insecurity, linguistic challenges and feeling alone in an alien environment are in the past, then the challenge of inclusion begins to loom large for the mono-ethnic church.

**The challenge of inclusion**  
Recognising the challenges that diversity brings, the SEC has embarked on a series of Diversity Conferences across our territory led by Marge Lohar and Mervyn Weir. This is important as we grapple with issues of difference and seek to find ways in which we can live, work, play, understand and embrace each other across cultures, genders and sexuality.

We have also set up a diversity committee chaired by Dr Mike Pearson of Newbold College. These are all attempts to see how we can best engage with one another, understand our differences and become more effective in witnessing to the host community in the UK.

Before I began my sermon on Sabbath I congratulated the congregation because I recalled that two years ago when I preached there they used an interpreter. Now they were worshipping in English. Not only that but they were about to baptise two people from another ethnic group in the coming weeks. Worshipping in the language of the host community has reaped dividends for that particular church. I mentioned that we would like to see all our mono-ethnic churches transitioning to conducting services in English, thereby demonstrating

their relevance to the local community and their drive to support inclusion.

As we sat at lunch that Sabbath, the elder from a visiting mono-ethnic church said to me, 'Pastor, I heard what you said about wanting mono-ethnic churches to worship in the local language. Well, I can tell you that we have beaten you to it. At my church we have just two weeks ago voted to conduct services in English. Not only that but we have changed our name from . . . to the . . . International Church in order to show that we are all-embracing.'

**The greatest evangelistic challenge**  
The greatest evangelistic challenge facing the SEC is that of winning the people of the host community. Many of our provincial churches are aged and low in numbers. We are in need of individuals who are willing to be trained and sent out into areas where our Church is struggling for survival. There are several areas that come to mind that have between three and seven elderly members, and we need to act now if we are to save these groups.

It is our intention in the new year to provide training for individuals who are interested in frontier ministry. That is, you are willing to give up a year of your time or even more, move from your current locality and move into a new territory and do ministry.

You will need to think outside the box and embrace new ways of engaging people for Christ. We have one such project at the moment in St Austell, currently headed up by Steven Hulbert. The rationale is that the young people living in the house will find part-time jobs in the community and befriend other youth in the town and witness to them. This is a model that is working.

We are looking for individuals, husband and wife, singles, whoever is willing to give of their time and believe that they have a ministry to win people for Christ. Please do get in touch with us here at the SEC so that we can begin this journey together.

We would also like to start a new church plant in London that is geared to reaching unchurched youth. All our departmental directors will be working together to provide training so that we can start a new church in an unentered area in London, primarily driven by youth for youth. Again, if you're interested and

**Dr Peter Angus Lowe (1927-2009)**

Peter Lowe was a man of stature. Physically he towered above the rest of the human race but this quiet man possessed an inward quality that had little to do with genetic inheritance. This quiet strength was evident in the last month of his life when in calmness of soul he ceased the fight with invasive cancer and enjoyed the quiet hours with his loving family and close friends, plus the solace of great music, nursed by his loving wife Margaret and his eldest daughter Anita, a specialist cancer nurse. The voice of Sue, his second daughter, bred and born in Africa and now resident in Australia, was the last he heard in this world, for as it became evident that his life was drawing to its close, the telephone line was opened and the familiar voice was heard, 'I love you Daddy. . . .' (There had been a time when as a tiny child in the grip of fever in Ghana they had feared she would not survive the night. Perhaps his last conscious memory was the joy of their baby's survival. . . .)

Peter Lowe belongs to that era when Adventist believers spoke of medical missions overseas as 'The right arm of the message'. Few people are aware that Peter and his wife Margaret gave the best and most effective years of their lives to mission service in what was then known (not without reason) as the White Man's Grave – the Gold Coast of West Africa which, since the month of their marriage in the capital Accra (July 1957), had become the Republic of Ghana.

The call to medical missionary service for Peter Lowe is unique in Adventist mission history and defines his character rather effectively. After two stressful years, first in Edinburgh where he graduated from the School of Medicine in 1953, Dr Lowe then went back to his home town, Derby City Hospital, to gain two postgraduate diplomas in Gynaecology and Obstetrics. Having applied to the Orient Shipping Line for the advertised position of Ship's Medical Officer, he was glad of the respite on *RMS Oronsay* when selected for that coveted position in 1954.

After several round-the-world cruises in the fastest and most luxurious cruise liner afloat, Peter was met in Sydney Harbour by Pastor Ronald Vince bearing an urgent message from the Northern Europe West Africa Division secretary. Would he be willing to give a year of service as Medical Superintendent of Kwahu Hospital in the Gold Coast to relieve

Dr John Hyde who had been there for five years without relief and urgently needed respite? Peter thought for a moment before replying, 'Yes. Tell him I will go and do my best.' (If you would like some idea of Peter's lifestyle on *Oronsay* go to [www.ssmaritime.com/ssOronsay.htm](http://www.ssmaritime.com/ssOronsay.htm).)

Did Peter Lowe for the rest of his life regret the decision he made then? Evidently not, for he made many life-long friends and stayed at Kwahu much longer than the promised year. In October 1956 nurse/midwife Margaret Sanders, a Cornish graduate of Shrodells Hospital, Watford, arrived to replace Ursula Acton-Hubbard who was serving there with husband Lionel (director of Nursing) when the family took long-delayed home leave.

Although the hospital with its huge catchment area already had a heavy surgical programme, Peter, with an eye to the future, started classes to improve nursing practice and to teach Midwifery. Both Peter and Margaret were well qualified to teach, and the standards they set at Kwahu would later become the national norm. What had begun as a professional collaboration became in the course of time a lively friendship and then a loving and lifelong relationship.

The effect of the classes on those eager-to-learn young would-be professionals was remarkable. When he retired from his city practice back home in Derby in 1993, Peter, accompanied by Margaret and daughter Sue, went back to Kwahu, unannounced. Only two of their original workforce were still employed. However, when the fabled 'Bush Telegraph' picked up the news that 'the Lowes are back home at Kwahu', from near and far their students of yesteryear came hurrying back to meet the visitors, and what emotional scenes ensued! They only vaguely resembled the youngsters they had taught; grey hair was the norm, beaming smiles and moist eyes predominated. For Peter and Margaret it was a consummation – a memory to treasure as each former student rendered an account of his/her professional career. Almost without exception they had been delivering nursing care in responsible positions throughout the country and beyond its borders. What the visitors were now witnessing was a national treasury of healers who would continue to bless the nation for years to come. In the six and a half years of their ministry at Kwahu, Peter and Margaret had sutured and succoured literally hundreds of patients, restoring their lost

womanhood to so many damaged ladies, but what they were witnessing in their last view of Kwahu was a glimpse of the Gift which would continue to bless the nation for years to come – they thanked God and took courage.

The memorial service for Peter Angus Lowe MD was held at Markeaton Crematorium Chapel on Friday 13 March, a day when few other services were scheduled. The large chapel was filled with mourners, many having travelled long distances to pay their loving tributes to a man greatly admired and loved. A goodly proportion were former patients, mainly women, appropriately representing the many hundreds Peter had helped and healed on two continents. There was likewise a good representation of colleagues who had served with him in Africa. The homily was presented by Pastor Cedric Vine, a close relative of Ursula Acton-Hubbard, Peter's first midwife at Kwahu. Great and precious promises from the Healer of Nazareth illuminated what the superstitious would allege to be 'inauspicious' hours. It appeared that practically the entire congregation removed to the hospitable home of the Lowes, filling the capacious lounge. Shortly after returning from the African mission the green-fingered Margaret had created a notable garden not completely visible from the lounge. Proud of his darling wife's prowess, Peter created and installed a remarkable bow window. Thus it was that, with refreshing cups and plates in hand, the mourners looked out upon a memorable closure to Cedric's homily – a kind of loving Amen from the missionary couple. The day had begun clouded but the last hour before the dawn of the Sabbath was illumined by wonderful sunlight. Spring came early this year and the young green grass was dotted with the colourful buds of burgeoning flowers. 'A new heaven and a new earth.' Every year our Great Creator and Redeemer demonstrates his power to renew our planet . . . once and for all.

O the Spring will come and once again  
The Wind be in the West  
Breathing the odour of the Sea,  
And life that was ugly  
And work that grew a curse  
Be God's best gifts again,  
And in your heart you'll find  
The dreams you thought were dead.

PASTOR JACK MAHON

Margaret and family would like to say a big thank you to all of the many relatives and friends around the world who have sent messages of sympathy and love over the past few months.

Anita Mehrez (née Lowe)

**Remembering Pastor Delroy Foster**

A wide cross-section of the North England Conference family and members of the wider community met together on 17 November to give thanks for the life and ministry of Pastor Delroy Foster. The service, held at the Camp Hill church, was packed with standing room only. Fortunately the favourable weather made it possible for others to stand outside. During the funeral service we saw his wife, Evelyn, and children, Delevana and Benjamin, enveloped in the love of their extended family and the support of the ministerial team and church family at large.

A wide variety of tributes were given, highlighting various aspects of Pastor Foster's journey and the way he impacted positively the lives of so many different people. His hard work and ambition were remembered; his passion to succeed despite the enormous odds that he faced was highlighted. Pastor Foster was an avid cricketer and sports fan. His commitment to a healthy lifestyle and physical fitness were remembered. Delroy's love of music, which first led him to become a member of a reggae band until he responded to the call of God and consecrated his talents to the service of God, was also mentioned.

After training and working in the business sector, Pastor Foster felt the call to the gospel ministry but was refused admission to Newbold College, which was reversed on appeal. There were frequent references to Pastor Foster's speech impediment which, in the eyes of many, made his desire to work in full-time ministry seem unrealistic. We heard his prayer and his challenge to God to reveal his will for his life in this respect. Then we heard testimony of God's amazing answer, which directed the course of the rest of his life. God's answer to his prayers came in Exodus 4:11, 12, when, in response to Moses' protestations concerning his lack of eloquence, God said: 'Who made man's mouth? . . . Have not I the Lord? Now therefore, go, and I will be with your mouth and teach you what you shall say.'

**KATHLEEN (Kay) MILLER (1918-2009) d. 28 October.** 'She was born in Wales.' This was astonishing news to most of the congregation at Kay Miller's funeral. It was an accident of birth for this lady, born of Irish parents and whose Irishness was one of her distinguishing characteristics. A much loved member of the Watford community and an institution in the Stanborough Park church, a fact attested by the packed congregation, the sixteen instrumentalists from The Watford Workshop Orchestra on the platform and the presence of Dick Lewis, minister of Christ Church, Watford, and Canon of St Albans Cathedral. Kay's was a big personality – she was one of life's unforgettable characters. Many at the service spoke movingly of how her influence changed their lives for the better, and several that she was the one who saved their life. Music was one of Kay's great loves and she will be missed in the church orchestra. Her illness was short but terminal, a fact she met with more than courage, fortitude and hope. To quote her: 'I'm going down with grace and Hallelujah.' One of her 'boys', Gardar Cortes, came all the way from Iceland to sing at her request the hymn

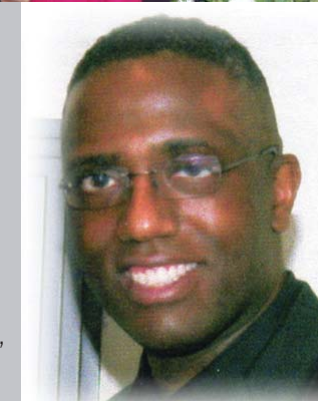
'Jesus My Lord'. The words made a deep impression upon all present and accurately expressed Kay's faith.

Jesus, of Thee shall be my song;  
To Thee my heart and soul belong;  
All That I have or am is Thine,  
And Thou, blessed Saviour, Thou art mine.

Jesus my Lord I Thee adore;  
Oh, make me love Thee more and more.

Kay served the Lord in Granose Foods, the Voice of Prophecy and by her unashamed witness to her Lord and the Seventh-day Adventist faith. It can be truly said of her she lived for something, which outlasted her life. Her son Tom spoke of his mother's hard and difficult life and how her influence was an inspiration to him and his sister Kathleen Kelly. As she had wished, her funeral service was a celebration of praise to him in whom her life was centred. She leaves an empty space in the Stanborough Park church. Pastor Ian Sleeman and the writer conducted the service with Canon Dick Lewis. Kay sleeps with so many other believers in the North Watford Cemetery, resting until her Lord calls her forth to life everlasting in his glorious Kingdom.

PATRICK J. BOYLE



From then on, every time Pastor Foster entered the pulpit, in the eyes of many, was a sign of the miraculous power of God. The man who, moments before, was stuttering and inarticulate outside of the pulpit, became, in the pulpit, fluent and eloquent.

Pastor Ian Sweeney, North England Conference president, in his tribute, reminded the waiting congregation that Pastor Foster was like a soldier in the army who has fallen but that soon he will meet his Commander again, who will give him his eternal reward. South England Conference president Sam Davis reflected in his tribute the experience of so many, when he commented on the unwavering courage and faith of the deceased during his illness. 'One unvaryingly left Pastor Foster's bedside being encouraged by him rather than the other way around,' he said. Pastor Morgan in his brief address reminded the congregation that Pastor Foster was a true Christian who had a living faith, a man whose life and death showed that he had a vibrant, living relationship with God. He challenged the congregation to make the necessary preparation so that together we can be reunited never to part again.

JEFF NICHOLSON

**FRANCES ELEANOR ('BOBBIE') COOMBE (1909-2009) d. 20 July.** Frances Eleanor Coombe (known as 'Bobbie') was born on 27 June 1909 in Southend, Essex. She was the youngest of four daughters born to Maud and Edwin Carter. Her family was very musical. She finished her schooling at the age of 15 and was baptised into the Adventist church at Westcliff-on-Sea while still in her teens. She worked as a telephone operator until she was 20, and then left home to go to the Stanborough Hydro in Watford where she took the three-year nursing course. There she met her future husband who was also taking the course, and they were married in 1935 in the Stanborough Park church. Bobbie and Roy had a son, Martin, and a daughter, Pauline. They had three granddaughters and eight great-grandchildren. Roy died in Dorset in 1984. Bobbie passed to her rest on 20 July 2009. She was proud of the card sent by Her Majesty the Queen on the occasion of her 100th birthday, some three weeks before her passing.

ROBERT BELL



<14 feel that you could make a contribution, then please do get in touch with us here are the SEC so that we can begin the dialogue.

**2010 – Year of Evangelism – reclamation**

The SEC has earmarked 2010 as a year of reclamation. This is still under our banner of evangelism. We can all identify with the fact that there are many young people, sons, daughters, brothers, sisters, husbands, wives, and so on, who have left us and no longer walk with the Lord. We need to look at ways in which we can reach these 'lambs' who have strayed from the fold.

**Chelmsford celebrates seniors**

On Sabbath 14 November, Chelmsford celebrated the elderly folk in their church by dedicating the day to the seniors. Sometimes we can forget about the work the senior folk have done in our church, and what they still do now, so Chelmsford decided that it was time their work was recognised and they made sure their place in the church was valued.

The morning service was devoted to the elderly, and divine service was the opportunity they had to share stories and personal testimonies with the church. And this was started by a moving testimony from Robert Beswick who spoke about his father, Charles, who, when he was younger, was sent to Chelmsford prison for a few months because of his decision not to take up arms in the Second World War. And Robert also told the church about the abuse that his father suffered because of the choice he made, how people like him were called cowards and disloyal to their

Sometimes all it takes is a phone call and a visit, sometimes it's just an apology that is needed.

As we continue with our evangelistic drive, let us remember those who have gone out from us and seek, just like the Good Shepherd, to find these individuals and bring them back by God's grace to the fold of safety.

We began last year with our Evangelism Expo at Newbold College and we shall be doing the same again next year. Accordingly, we are inviting you to our Evangelism Expo where training will be provided in various forms of evangelism, as well as reclamation of the lost.

country. However, Robert also told how his father was one of a group of young people during that time who started the Chelmsford church, and how he is now the last surviving member of the people who initiated Chelmsford church. A few others then also addressed the church and shared stories about their life that many people probably didn't know about.

After this, Jacqui gave a talk about what life was like for the people living during the Second World War, and the struggles they faced. She spoke about the many world problems and other wars that the elderly have lived through, and what life was like when they were younger. She recognised that the stories the old people have to tell about their lives are still relevant to today's society and that we shouldn't push them aside. She finished her talk by speaking about the younger years of Pastor Desmond Murtagh, who retired after pastoring twenty-four churches in London

and then came to Chelmsford to finish his career. This was followed by the presentation of a little gift to all the elderly members of Chelmsford to show how much they are appreciated.

Pastor Jerry Smith then preached, and his sermon was also centred on the elderly folk. He preached on Proverbs 16:31, which says how grey hair is a crown of glory and it is earned by living a godly life. However, he also spoke to the youth during his sermon, and stated how the lives of the elderly should be an inspiration for the youth who should listen to the experiences they have had and pay heed to their wisdom.

Overall, the day was a reminder of how much the elderly are valued in Chelmsford and that without them there probably wouldn't be a church there today.

THOMAS STONE

**ACTS is back!**  
20 February 2010

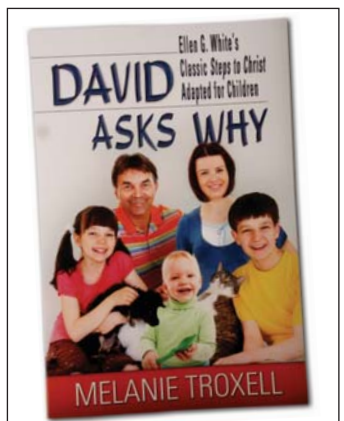
After six years, the exciting, BUC-wide Youth Day of Fellowship is back! In 2003, ACTS (Active Christians Together in the Spirit) hosted a total of 1,800 people, fellowshiping together in Jesus. On 20 February 2010, Newbold College will be holding ACTS 'Reinvented' once again. You won't want to miss it!

Come and enjoy a full day of back-to-back preaching, for and by youth and young adults. Following morning spiritual feasting on the Word, lunch will be served to all – soup, baguettes and fruit – at no cost. Then, in the afternoon there will be more than fifteen workshops from which to choose – all dedicated to rediscovering the power found by the early disciples in the Upper Room. The day concludes on a high note – a musical concert of the best talent from around the British Union under the direction of Paul Lee, minister of Music for the South England Conference. A donation of £5 per person is requested for entrance to the concert and food items will be on sale throughout the evening.

Mark your calendars for 20 February 2010 for ACTS 'Reinvented'. It won't be the same without you!

For more details and information, contact [info@newbold.ac.uk](mailto:info@newbold.ac.uk) or call 01344 407 580.

TAYLOR BAJIC



**New book of the week**  
**David Asks Why**  
by Melanie Troxell

This book for 6 to 9 year olds is an adaptation of *Steps to Christ*. In the questions David asks and in the answers he discovers you will find the help you need to guide your children (or grandchildren) in growing in their love and knowledge of God. Contact ABC sales on 01476 539900 to purchase your copy at £9.25 plus p&p.

**ABC BOOK SALES**

**December**

- 13 Harlow 2pm-5pm
- John Loughborough 10am-2pm
- 20 Newcastle 10am-2pm
- Willesden 10am-2pm

**ABC Shops**  
Watford, BUC.

11am-5.30pm, Monday-Thursday,  
10am-2pm Friday.

**NB: Sunday openings as follows:**

- 13 December 10am-2pm
- 27 December 10am-2pm
- 10 January 10am-2pm
- 24 January 10am-2pm

**Advent Centre**

Sundays 11am-3pm  
Saturdays 5pm-8pm

**Messenger**

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**Sunset**

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

	London	Card	Nottingham	Edinburgh	Belfast
Dec 11	3.52	4.04	3.48	3.38	3.58
18	3.52	4.05	3.49	3.39	3.58
25	3.56	4.08	3.52	3.42	4.02
Jan 1	4.02	4.15	3.59	3.49	4.09

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