

MESSIAH

News to the churches • 19 February 2010 • Volume 115 • 4

They had compassion!

Jacqui Grant reports on Mark Finley's visit to the Cutting Edge Day of Fellowship

Hosted by the South England Conference Personal Ministries department, the Cutting Edge Day of Fellowship proved to be a remarkable success with over 1,400 worshippers coming together. The Watford Colosseum came alive on 23 January as SDA worshippers from around the Conference gathered to hear top evangelist and trainer Pastor Mark Finley.

In his moving appeal to help victims of the Haiti earthquake disaster, the SEC treasurer, Earl Ramharack-singh, touched the hearts of worshippers and a grand total of £4,152 was collected in donations.

The family service commenced with Pastor Terry Messenger warmly introducing those who led out in the worship service, which included BUC president, Pastor Don McFarlane, and SEC president, Pastor Sam Davis.

Evangelist Mark Finley was introduced by SEC executive secretary Pastor Paul Lockham. First and foremost, Pastor Finley was introduced as being no stranger to the UK. Both he and his wife Ernestine had previously worked in the ministry here and they were warmly welcomed back. Ernestine has worked alongside her husband during most of his ministerial career, and Pastor Finley now serves the world Church as the general vice-president.

Based on Luke 10:25-37, Pastor Finley's message focused on showing compassion for others just as Jesus did. Setting the scene, he allowed everyone present to examine themselves and ask how many times they might have passed by people with whom they could have shared the truth about Jesus. 'Can we be so wrapped up in our own thoughts and disappointments that we fail to see or acknowledge those around us who are in obvious need of our help?' Finley asked.

The teacher of the law in this passage of Scripture was on an obvious mission to 'trip Jesus up'. 'What must I do to inherit eternal life?' was the question asked of Jesus. Being a student of

the Torah and having studied the Old Testament intently, if anyone should have known the answer to his own question, this teacher of the law should have. Pastor Finley observed that it was clear that the question did not come from a sincere heart. However, in answer to the question Jesus told the story of the Good Samaritan.

Broken and bruised, the man lay on the desolate road going down to Jericho. Passing by, the Levite and the priest had their own priorities. The priest saw the man but being involved in his own thought patterns, he glanced and walked on by. When we walk down the Jericho road and see people broken, divorced, struggling to pay bills or diagnosed with a serious illness, can we be so wrapped up in our own priorities that we just glance and then pass on by? The question that should be asked is: Do we separate religion from our lives as the priest did? Pastor Finley confirmed that religion for God's people should be a way of life and not something to be picked up and then put aside as our own priorities dictate.

Similarly, the Levite, *looked* and passed by. Should I or shouldn't I help him? The Levite did not want to interrupt his own plans. Does God expect us to make sacrifices? The Levite was not willing to pay the price, neither was he willing to change his schedule to help someone else. It was a stark reminder that God can never use us to our fullest extent unless we make some sacrifice of our time or our effort or both. Pastor Finley made it clear that the satisfaction which can be experienced when we share Jesus Christ with another person can bring overwhelming joy.

The Samaritan who came to the man's aid was of another race. With the Gospel that transcends national boundaries, God sometimes puts us among people who are different because he wants us to reach people wherever they might be. He puts us where he wants us to be. We are to come out of our comfort zones and minister to people right where they are. The Samaritan had compassion,



and in Matthew 9:36 we see where Jesus had compassion. When 'priests' and 'Levites' pass us by, Jesus is our Good Samaritan. He has compassion because he experienced pain and heartache.

In conclusion, all were reminded that Jesus requires us to step out of our comfort zones and be prepared to make sacrifices. The final questions to be posed during the family service by Pastor Finley were, 'Are you willing to make a sacrifice to reach out and touch someone? If Christ has picked us up by the arms, how can we be silent when the world is crying out to hear his love?'

The theme of compassion and care was continued in the afternoon programme which was led by Pastor Finley and his wife Ernestine as co-presenter. The Finleys are no strangers to the exploration of national boundaries, which means that Jesus' love does reach all people. They both shared their experiences of evangelism in different countries such as China, India and various parts of Africa. Their stories and visual presentation showed just how, through the love of Christ, the worldwide Church has grown and is continuing to grow at a phenomenal pace.

The culmination was a concert, presented by Tony Best. The musical talents which came together from around the Conference clearly presented the very best of Adventist musical ministry. The Watford Day of Fellowship was the first of four events in which Mark Finley was speaker. The other three – at Brixton, at the Ministerial meetings in Swanwick, and in Birmingham – are reported elsewhere in the magazine.

Mark Finley coverage continues on pp. 8-9, 10, 12



ADRA UK
Annual Appeal 2010

Gathering dates 2010

METROPOLITAN AREA: 27 March - 18 April
PROVINCES: 27 March - 11 April

Adventist transplant co-ordinator wins Mary Seacole award

Kidney transplant co-ordinator Sonia Clarke-Swabby from King's College Hospital and a member of the Lewisham church has been awarded one of five Mary Seacole awards at a ceremony held in London recently.

Sonia received a £6,250 award for her project to examine the attitudes of black and ethnic minority (BME) people towards organ donation.

The awards, funded by the Department of Health and NHS Employers, are made every year in honour of Mary Seacole's leadership qualities, visionary approach to diversity and outstanding contribution to nursing.

Mary Seacole was born in Jamaica in 1805 and had considerable skills as a paramedic and a nurse. During the Crimean war, she made a major contribution to nursing practice by helping wounded British soldiers, and demonstrating her commitment to inclusivity.

Sonia will use the money from the award to look at attitudes within the BME community towards organ donation. Sonia, whose role at King's involves working with patients awaiting kidney transplants, is acutely aware of the importance of organ donation. She applied for the award after becoming increasingly concerned about the shortage of donors among BME communities. She said: 'I wanted to do something to raise awareness of organ donation among BME patients and their families. Organ donation can mean the difference between life and death, and I think we need to do more to maximise the likelihood of people within BME communities choosing to donate. This grant will enable me to look in detail at the social and cultural reasons that affect people's decision to donate.'

KING'S COLLEGE HOSPITAL NHS FOUNDATION TRUST and DR RICHARD DELISSER, SEC



COMMUNICATION SECRETARIES!

You're still sending in some rubbish photography. It must be sharp/high resolution. To find help visit www.adventistnews.org.uk/messenger/guidelines.php.



with David Marshall, editor

Adventist prodigals

are far more likely to keep their youth, apparently. (Page 33.)

Researchers have worked on other denominations, of course. Among them has been Peter Brierley, executive director of the Christian Research Association. "Teenagers who are leaving the churches are not necessarily abandoning Christianity," says Brierley, "but are rejecting *belonging or involvement* or whatever relates them to the adult world into a world of their own." Elsewhere Brierley states: 'It is not so much Christianity that teenagers reject as the church.'

In terminology that Jesus might have used: *It is not so much the Father that the teenagers reject. It is the religion of the Elder Brothers and Elder Sisters.* Is that fair?

Right off, let me say that that is *not* entirely fair. Loving and lovable families and loving and lovable congregations lose youth from time to time. But they lose them for reasons other than the ones we have mentioned. The youth casualties of 'the phoney' who over-emphasise externals, 'the critical and the uncaring' and those absorbed in 'organisational' matters to the exclusion of the people that the 'organisation' is meant to serve have been (potentially) done to death spiritually by Elder Brothers and Elder Sisters. To paraphrase Rob Parsons: 'If the Father's love was shared by all the members of the Father's household the prodigals would come home. Until it is, when the prodigals *do* come, let us make sure that they encounter the Father before they meet the Elder Brother/Sister.'

Of the little congregation who adopted her in Norway, Kari Paulsen says, 'I could have been one who left. But I was anchored with cords of friendship and love that kept me secure until I had a chance to grow and become strong in my faith.'

The need for youth to be 'sheltered and embraced' to give them time to grow spiritually is so great that Pastor Tompkins is launching a Churches of Refuge programme in March.

With one other young person I was baptised at 13 after a fruitless evangelistic

Did you see Kari Paulsen's story in the January issue of *ADVENTIST WORLD*? Or did you just get stuck on the pictures of her husband, the General Conference president, when he was young and handsome?!

I read Kari's story the same week in which I studied Division Youth director Paul Tompkins's research on 'Bringing Home the Adventist Prodigals'. There is a connection.³ Both Mrs Paulsen and Dr Tompkins address the questions of reclaiming and retaining youth.

Kari spoke of her need as 'a troubled 15-year-old girl' for 'a safe haven of warmth and acceptance'. She spoke of it as 'the "make or break" of my spiritual journey'. The small, homey congregation of thirty or so Adventist believers didn't judge her. They adopted her as part of the family. The church met in rented rooms. It was made up of small-time farmers and home-makers. But, among them, were two 'compassionate, dedicated women' who shaped her spiritual journey.

Dr Tompkins writes of the many Adventist parents who pray that their prodigal children will come home. He believes that the Lord's promise through Jeremiah (31:16, 17, GNB) meets their case: 'Stop your crying and wipe away your tears. All that you have done for your children will not go unrewarded; they will return from the enemy's land. There is hope for your future; your children will come back home.'

A number of studies of large samples of Adventist youth (one numbering 11,000) suggest that the phase of development when youth are in most danger of leaving the church is late teens and early 20s. The dropout rate is 40-50%. The reasons given for leaving church have little to do with theology and everything to do with relationships.

Those who leave our congregations, when asked why, are most likely to mention the 'phoney' lives of adult members. The very same adults, perhaps, who hide their very hypocrisy behind too great an 'emphasis on non-essentials' (the second most frequent complaint of youth who leave us). Typically congregations which haemorrhage youth are likely to be perceived as 'critical and uncaring', with leaders 'preoccupied with organisation, not concerned with people'. 'Preoccupied with organisation' probably means church politics. Those leaving our congregations often say that they have failed to find 'true friendship' there.

Some surveys asked youth who have taken a break from church what would induce them to return. 'The main reason that would contribute to their return,' says Tompkins, 'would be a result of relationships either with God, family or friends.' (Page 32.) Caring churches

campaign had been run in City Hall. The evangelist needed to justify the vast expenditure occasioned by his lavish campaign. The young person baptised with me never attended church again. Equally significantly, the minister who baptised me could never subsequently look me in the eye. That I remained an Adventist owed much to his successor. He was an older pastor called George Bell who was intensely interested in people. He oversaw my education, visited my headmaster and made it possible for me to change schools. He stuck around to exhort and encourage until I was accepted at university.

Young people leave home to go to university at the exact age when youth are most likely to leave the church.⁴ That I remained in the church was not on account of any evangelistic campaign. Though there was one, and one of my university friends was baptised and remains an Adventist. What kept me on board was the warmth of the local congregation. Even the Elder Brothers/Sisters were warm at the Hull church! What settled me into the Adventist Church, however, was not any bright light that shone over Spring Bank, but the friendliness and hospitality of Francis and Margaret Robertson. So, with Kari Paulsen, I can say: I was anchored by cords of friendship until I had a chance to grow in my faith.

Churches of refuge are a great concept to enable youth to mature spiritually away from the Elder Brother influence. However, let it be noted that at least one such church grew by natural means in the Norway of the 1950s, and at least one other in the North England Conference of the 1960s. But Dr Tompkins is right. There needs to be a whole lot more in 2010.

References:

¹'What Happens to the Wanderers?' by Kari Paulsen, *Adventist World*, January 2010, pages 8-10. ²Paul D. Tompkins, *Bringing Home our Adventist Prodigals: A Strategic Plan to Reclaim Youth in the Trans-European Division*. DMin dissertation, Andrews University, 2009. ³Cited Tompkins, page 35. ⁴Tompkins, pages 22, 23.

Feel free to share your ideas for 'churches of refuge' - EditorDNM@mac.com.

Enhancing Health

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

Body clock part 5 — Practical tips to enhance wellbeing



In this final issue of the body clock series we share some practical tips for managing your day.

Mornings

Timothy Monk PhD, professor of psychiatry and director of the Human Chronobiology Research Program at the University of Pittsburgh, shares the following early morning tips:

- Let light into the room;
- Eat breakfast in natural lighting;
- Take a short walk outdoors.

Monk states: 'Get as much light into your eyes as possible first thing in morning.' This alerts the brain that it's time to be active.

Afternoons

Around 2.30 researchers have identified what they call a 'post-lunch dip' (afternoon sleepiness), which occurs whether or not you have eaten a midday meal. Some cultures take an afternoon siesta around this time.

- If you're able to control your schedule and comfort, a nap of up to 20 minutes is beneficial.

cial. However, napping for longer periods engages you in deeper sleep that's harder to wake from, makes you feel more tired and interferes with getting a good night's rest.

- Avoid your most taxing assignments at this time, particularly if afternoon lethargy is a problem.

Evenings

Professor Monk shares the following pre-bedtime tips:

- Avoid watching TV from 11pm, not only because of the lateness in the evening but due to the nature of some news reports or high action drama that can over stimulate, causing delayed sleep.
- Avoid stressful activities like paying bills.

Nights

David N. Neubauer MD, associate director of the Johns Hopkins Sleep Disorders Center in Baltimore, states: 'Get enough sleep and you can cruise through the day.' For most people seven to

nine hours is sufficient.

- For a restful night don't eat a heavy meal before bedtime.
- Avoid alcohol or any caffeinated food and drink (including chocolates).
- Create an ambient environment of quiet, dark and a comfortable temperature.

Travel tips

- Because the body clock is designed for regular rhythms of daylight and darkness, jetlag occurs when the circadian rhythm is thrown out of sync when the body experiences daylight and darkness at the 'wrong' times in a new time zone. Symptoms of jetlag may persist for a few days as the internal body clock slowly adjusts to the new time zone.
- To help avoid jetlag (particularly if flying long haul), begin adjusting your sleeping and eating habits closer to that of your destination's time zone.

Good health!

Vatican West

Growing papal features in America?

by Gerhard Padderatz*

Dr Padderatz delivered this as an address at the European chapter of ASI.

Since the arrival of Barack Obama in the White House, the United States has won back many international friends which the country had lost under George W. Bush. And yet, the eight years of Bush administration have shown to the world the ugly face of America – an America which looked much more like the lamb who speaks like a dragon. Seventh-day Adventists, especially, looked on in amazement. After all, we believe, according to prophecy, that America, for so many years the great champion of religious liberty and political tolerance, will eventually turn into a religiously intolerant and persecuting power.

Were the Bush years a wake-up call for Adventists? Could it be that the religious, social and political events of that period were a sneak preview of what might be coming after Obama? Was God trying to show us that the impossible is possible after all – and how (and how quickly) things could change into exactly what Revelation 13 and Ellen White in *The Great Controversy* were telling us? During the Bush years some Adventists believed that we were just weeks away from the passing of Sunday laws. Thank God, the tension has eased with the election of Obama. But we now know more about the size, methods, effectiveness, speed and brutality of religio-political organisations and developments in the United States.

The land beast in Revelation 13, which looks like a lamb and speaks like a dragon, is, no doubt, the United States of America. For Christians in the Mediterranean – long before the discovery of the New World – it must have been impossible to decipher the apocalyptic code when it came to America. For us who, especially under the Bush administration, were watching on TV every day the aggression and grow-

ing intolerance of the 'almighty' United States, the evidence for the correctness of the Adventist interpretation of Revelation 13:11-18 was and is overpowering. Therefore, in this article we are not asking, 'Is this passage really referring to America?' and 'What will change in America?' but 'What characteristics mentioned in the prophecy can we already see – or were we able to see during the Bush years?' and 'How close are we to the fulfilment of the yet outstanding prophecies?'

In this context we specifically want to deal with the prophetic notion that the USA in the end will assume papal features. For the lamb-like beast will begin to look more and more like the first or sea beast which in the tradition of the early Protestants, no doubt, is the papacy. The second beast (America) will exercise 'all the authority of the first beast' (verse 12). Therefore, we can assume that there will be papal behaviour on the part of the United States. But what is papal behaviour? What is typical for the papacy – not so much today but during the 1,260 years of unrestricted power? The answer: 1. The exercise of religious and political power (and a mixing of the two); 2. Intolerance and force in matters of faith and conscience; 3. The claim to speak for God; 4. The argument that the end justifies the means; 5. Persecution and inquisition.

Impelled by Catholic circles – namely, the Jesuit Virgil Blum, the American Conference of Catholic Bishops, political strategist Paul Weyrich, the direct-mailing and fundraising expert Richard Viguerie and brewery magnate Joseph Coors – in the middle of the 1970s a politico-religious movement with an evangelical-protestant face came into being: the Religious Right (which calls itself the Christian Right). Its leaders were the TV preachers Jerry

MESSENGER Opinion pages represent the diversity of opinion within the Seventh-day Adventist Church. Opinions are issues being debated by informed persons and should not be mistaken for official position statements. EDITOR

Falwell (Moral Majority) and Pat Robertson (Christian Coalition of America), the end-time novelist Tim LaHaye (*Left Behind*) and the child psychologist James Dobson (Focus on the Family).

Their goal was (and to a large extent still is) to fight secular liberalism and humanism and to take control of America (and, in a second step, of the entire world) for Christ. 'It is our task,' said D. James Kennedy of Florida-based Coral Ridge Ministries, 'irrespective of all cost, to conquer America for Christ and to extend divine rule over every aspect and every institution of human society.'¹ 'It is dominion we are after. Not just a voice. . . . Not just influence. . . . World conquest. That's what Christ has commissioned us to accomplish,'² says George Grant, another fundamentalist political activist from Florida. They want to 're-conquer' the country – like in a war – city block by city block, precinct by precinct, state by state.³ To accomplish this, the evangelical fundamentalists want to eliminate the constitutional principal of separation of church and state and turn America into a theocracy. In this they can count, among others, on Antonin Scalia, one of the judges of the Supreme Court. He thinks that religious liberty is a luxury which America can no longer afford.⁴ The transformation of the American legal system under the Bush administration was progressing steadily – even though there might have been, in the eyes of the evangelicals, certain setbacks. For instance: A bill which was defeated in congress in 2004 would have, if it had been written into law, denied judges of any courts of appeal the right to accept a case from a lower court in which the judge had claimed God as the supreme source of justice, freedom and government.⁵ That would have been a clear mark of a theocracy. It doesn't require a lot of imagination to picture this bill coming back when the majority in Congress and Senate have changed once again.

As early as in the mid-1970s the Religious Right had chosen the Republican Party as their vehicle for their path to power. During the Bush years more than a few described the party as 'a religious sect'. With the aid of 125,000 local churches and more than 40 million effectively controlled voters the Religious Right succeeded in filling numerous key positions of political power and jurisdiction. If the 100 million evan-

gelicals (of a total population of 300 million) are politically united (in 2008 they weren't), they easily determine who will become president. If they vote, said Ted Haggard, former president of the National Association of Evangelicals, an umbrella organisation for approximately 30 million evangelicals, they will determine the election.⁶ In any case, no presidential candidate will be elected against the wishes of the Religious Right.

In their 'culture war' for the ideological, political and legal transformation of the country, the Religious Right is receiving support because of a general fear of disaster following the terror attacks of 11 September, which seem to have been kindled on purpose. The resulting emergency laws which, of course, are veiled in the garb of patriotism (Patriot Act and Homeland Security Act) have – with popular consent – eliminated or restricted numerous civil liberties. According to former vice-president Al Gore, George W. Bush was not far from acting like a dictator. Bush, according to Gore, stated that he, as the president of the United States, had the right to arrest and imprison every American citizen who in his opinion would pose a threat to the country. And he could do so without a warrant or indictment and without even informing a person's next of kin.⁷

The elements of pressure and force in the Christianising of America under Bush could not be overlooked. Ninety-three percent of all Americans believe in God and 77% assume that God in the end will torture the unbelievers in hell forever and ever. We therefore must not be surprised that 'Christian' America has no problem with the element of force. In their eyes it is sanctioned by God, because God himself is using force to accomplish his good purposes. 'The Kingdom of God will suffer violence,' Pat Robertson wrote as early as 1982. And violent people will conquer it with violent means.⁸ Meanwhile the demands of the Religious Right become more and more militant and extreme. Even today there are more executions in the Bible Belt states than elsewhere in the country (38 US states still have the death penalty). And if the growing number of extreme agitators in the Religious Right get their way, the listing of 'crimes' calling for a death penalty will soon be extended to include adultery, prostitution, homosexuality,

blasphemy and heresy.

Forgotten are the words of Jesus that his 'kingdom is not of this world' and ignored is the fact that when he was arrested at Gethsemane Jesus did not put up any resistance – even though he could have called on an army of angels. Instead, the self-appointed 'warriors for God's Kingdom' relied on Nazi, Taliban and guerrilla methods to bring about their concept of a theocracy. 'I want to be invisible,' said Ralph Reed, then director of Pat Robertson's Christian Coalition. 'I paint my face and travel by night. You won't notice that it is over until you find yourself in a body bag.'⁹

Brutality and immorality in their methods don't seem to pose a problem. Both the concept that the born-again Christian has an irrevocable assurance of salvation (once saved – always saved) and the belief that certain persons are marked by God for salvation before the beginning of the world, have given fundamentalists *carte blanche* for unchristian behaviour, apparently. And President George W. Bush, who saw himself as God's agent on Earth, fitted right into this line of reasoning.

Already under the Bush administration one could see the tightening of the thumbscrews when it came to the forced or at least pressurized conversion of 'unbelievers'. Based on a presidential directive, billions of dollars in tax money, which before were disbursed by the government welfare system, are now channelled through churches. The 'Faith-based Initiative' and the 'Charitable Choice' now force needy individuals into the churches for charity – regardless of whether they are believers or not. And in the churches they find themselves subjected to a more or less covert pressure to become members. Additionally, this way tax money is being used to strengthen the churches financially – churches which tax payers in general often would never choose to support.

Under Bush there was a widespread tendency among the evangelical fundamentalists to view America's wars in the Middle East as crusades of prophetic proportion. The war against Iraq, consequently, is not feared and little questioned. Instead, it is viewed as a positive step before the coming of the Messiah.¹⁰ It is, according to the journalist and book author Barbara Victor, rather the beginning of a war against Islam prophesied in the

SANCTITY OF LIFE

Dear Editor,

Each and every person began life about the size of a full stop on this page. When the sperm from your father joined with the egg from your mother YOU became a unique, never-to-be-repeated individual with potential. Three weeks after you were conceived, your rudimentary heart was already beating, and by the time you were eight weeks old you changed from being called an embryo to a foetus, as by this time all your organs and limbs were developed, and all you needed to do was grow safely until it would be time to be born.

After God had made man (male and female) in his image he blessed them and told them to be fruitful and multiply. (Genesis 1:27-28.) In Genesis 9:1 he blessed Noah and his sons and again said to be fruitful and multiply.

Psalm 139:13-16 says, 'For you formed my inward parts; You covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; Marvellous are Your works, and that my soul knows very well. My frame was not hidden from You, when I was made in secret, and skilfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them.'

What joy each new baby brings – a gift from God. In Exodus 13:2 we see that the Lord tells Moses: 'Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether man or animal,' showing how especially important each firstborn child is to the Lord. God-given life is precious, and we should all uphold the sanctity of life.

Yet there is sin in our land, and instead of dedicating our firstborn to the Lord, since The Abortion Act of 1967 many firstborn have been dedicated to Molech. Leviticus 18:21 says, 'Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God.' But Satan has deceived us, and since that time over seven and a half million children have been killed by abortion – the majority of whom should have been firstborn children.

I am one of those sinners and, thankfully, have found the forgiveness and healing of the Lord. My abortion had taken place in May 1972 while I was still at school. The first time I ever confessed this to anyone was the day I gave my life to the Lord in March 1983. My friend said that the Lord could forgive me if I asked. My whole life changed from that day – not only had I committed my life to the Lord but I gradually knew I was now pro-life and wanted to help others find the forgiveness and healing I had found. Over the years I went through numerous counselling and healing courses but most of my healing was done while alone with the Lord. I also joined various pro-life groups and became a national speaker as well as an Evangelical Development Officer but I knew that unless I could speak openly about the healing that only comes from Jesus Christ, then any healing I could offer would be only partial. I also knew that there are many people within (as well as outside) the Church that have been associated with the killing of a child by abortion, whether by commission or omission, and it is those within the Church I feel called initially to reach out to.

As I continued to seek the Lord and his truth he led me via many God-incidences away from being a Sunday Christian into the SDA Church which I joined in June 2007.

In 2009 I created a website, May Blossom

Ministries, based on my own experience, to enable others to see that it is only through repentance of the sin of killing children by abortion that the healing of individuals and the nation can take place. The healing pages lead to Jesus. The prayer pages encourage prayer for the nation on a daily basis with a different topic each day, repeated each week. My heart's desire is that the Holy Spirit will move across this land and that many will come to know and accept the Lord before he returns.

May Blossom Ministries can be found at www.mayblossom.org. There is also a May Blossom Ministries Group on Facebook.

GRACE MASON

Ed.

Those interested in the Church's stance on abortion can visit www.adventist.org/beliefs/guidelines/main_guide_1.html.

TONGUES

Dear Editor

I would imagine that Dr Verrechia prepared his article dealing with tongues (22 January) before your article dealing with the charismatic movement appeared on 1 January. It is therefore understandable that he does not refer to your query about tongues in the book of Acts.

Two different Greek words are used in the book of Acts, similar but not identical:

- γλῶσσα (glossary) – Acts 2:3, 4, 11, 26; 10:46; 19:6.
- δῶλετος (dialect) – Acts 1:19; 2:8; 21:40; 22:2; 26:14.

Acts 2:11 reads 'We hear them declaring the wonders of God in our own tongues.' (NIV)

Acts 10:46 reads 'They heard them speaking in tongues, and praising God.' (Footnote, 'languages', NIV)

I have to ask myself how the listeners knew God was being praised if they were unable to understand the language.

Acts 19:6 'They spake with tongues and prophesied.' Once again the listeners must have understood the message.

Some of my commentaries in my personal library are worth noting.

Barclay is at variance with a number of other commentaries on the subject of tongues. He describes Acts 10:46 and 19:6 as 'a flood of unintelligible sounds in no known language'.

However, Matthew Henry on Acts 2:1-4 writes: 'We may suppose that they understood not only themselves, but one another too. The Spirit gave them utterance; he furnished them with the matter as well as the language. . . . to prove that Christ could give authority to preach to the nations, he gives them ability to preach to them in their own language.'

On Acts 19:6 he writes: 'They had the Spirit of prophecy that they might understand the mysteries of the Kingdom of God themselves, and the gift of tongues that they might preach them to every nation and language.'

Your query concerned the book of Acts. I fully endorse what Dr Verrechia has written regarding Corinthians, but it would be interesting to know what he believes about tongues in the book of Acts. Personally I believe there are several differences between tongues in the book of Acts and the behaviour in Corinth.

We'll all speak the same language in the earth made new. I have a distinct feeling it might be Welsh!

Bhwyddyn Newydd Dda,

KEN CLOTHIER, Teignmouth

*Gerhard Padderatz, author of *The Gospel Flies by Night*, has a DPhil degree and comes from an academic background in Theology, Religious and Social History and Communication Sciences. He is a Corporate Consultant and author of a number of books. The article is based on his book, *Amerika: Mit Gewalt in den Gottesstaat*, published in German in 2007.

Questions about 'The Charismatic Movement'

Sincere thanks to all those who have written to me since the publication of the two articles on 'the Charismatic Movement' (mine on 1 January and the comprehensive and more authoritative treatment by Newbold's Dr Jean-Claude Verrechia on 22 January). I appreciate, in particular, those who have urged me to take a more tolerant and inclusive approach to things charismatic. However, the arguments and experiences you have kindly and graciously shared with me have, if anything, brought even more questions to my mind. May I share some of these questions with you? Perhaps you can help answer them.

When I hear of Christians weeping uncontrollably, see DVDs of thousands of Christians engaging in high-volume gibbering and witness histrionic preachers yelling 'Fire!' at sick and vulnerable people and (apparently) pushing them over, I don't automatically think, 'This is

the work of the Holy Spirit.' Far from it. I think of other explanations. I remember my studies of the mass hysteria-inducing techniques of the 1930s dictators. I recall studies of pseudo-religious, quasi-sexual behaviours in primitive societies. I ask myself 'Why?' and 'Who stands to gain?' and 'Precisely what's hap-

pening here?' Just about the last thought that surfaces in my mind is, 'This might be God at work.' At the same time I recognise the patterns of behaviour as having occurred in Christian contexts before, sometimes in connection with mass religious revivals.

<5 Vatican West

Bible and thus an important step on the way to salvation.¹¹

The United States of America, the land of the free and the tolerant, once the refuge of Europe's persecuted Christians, at least during the Bush administration became increasingly un-free and intolerant. Before our very eyes the country was changing into an image of the medieval papacy. It seems that after the election of Obama we have been granted a short intermission, some breathing time. To some Adventists the Bush years seem like a rehearsal for what, according to prophecy, is coming, when "those who keep the commandments of God" will be persecuted by a majority of very religious people who, however, have not understood that God will never use force to win our hearts.

Many Christians – including Adventists – are wondering what the outcome of the current economic crisis will be in regard to the fulfilment of prophecy. A majority of the evangelical fundamentalists believe that the so-called Second and Third Great Awakenings in nineteenth-century America, in each case, were triggered by economic panic. They recently found support for their opinion from David Beckwith. The Texas economist in 2007 published a study with the title, 'Praying for a

Recession – The Economic Cycle and Protestant Religiosity in the United States'. According to an article in the *New York Times* the author found out that during each recession cycle between 1968 and 2004, even though traditional Christian churches lost members, the number of evangelicals in America grew by 50%. Should this be a general pattern and hold true in this recession as well, we shouldn't be surprised if the current number of evangelicals jumps from 100 million to 150 million. In any case, the churches are full like never before.¹²

References:
 "Shlomo Shamir, 'Für Christus!' *Tachles – Das Jüdische Wochenmagazin* (3 March 2006; translated from German into English).
 "George Grant, *The Changing of the Guard. Biblical Principles for Political Action* (1987), 50.
 "Ralph Reed, quoted by Conrad Schutler, *Unter Brüdern – Die USA, Europa und die Neuordnung der Welt*, 2003, p. 261.
 "Jay Gallimore, 'Closer, Still Closer', *Michigan Memo* (March 2005).
 "Marcia Pally, 'Fröhlich zapackender Geist. Der amerikanische Evangelikalismus: Warum wir ihn hassen und warum er funktioniert', *Süddeutsche Zeitung* (21 October 2005).
 "Ted Haggard (quoted in *Religion News Service and Associated Press* 2006).
 "Al Gore, *The Assault on Reason*, The Penguin Press 2007, p. 131.
 "Pat Robertson, *The Secret Kingdom* (1982), 82.
 "Ralph Reed, quoted by Mark O'Keefe, 'Robertson's Phone Corps Boosted GOP: Local Democrats Claim Network Ambushed Them', *The Virginian-Pilot* (9 November 1991).
 "Barbara Victor, *Beten im Oval Office. Christlicher Fundamentalismus in den USA und die internationale Politik* (2005), 11.
 "Ibid.
 "Gore, *The Assault on Reason* (2007), p. 59.

Paul asked the Corinthians, 'if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?' (1 Corinthians 14:23.) Would you concede that that is still a valid question? Is it mere coincidence that the century that saw the 'charismatic explosion' also saw the most devastating decline in numbers among most Christian groups? Has not the outbreak of tongues hysteria created a credibility gulf which Christians are finding difficult to bridge? Shouldn't Christians listen again to the sensible counsel of Paul in 1 Corinthians (14:12)? 'Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.'

Commenting on 1 Corinthians 14 these are words from a contemporary authority: 'We must beware of any glib acceptance of apparent speaking in tongues as God-given. Such a phenomenon was common in the Greek mystery religions, is often found today in different cultures and cults of a pagan character, and must always be evaluated by the criteria which Paul addressed in 1 Corinthians 12-14.'¹³ The same authority questions whether modern 'glossolalia' has any connection with spiritual gifts listed in Scripture, and quotes others as 'attributing current phenomena to purely psychological causes or even to satanic counterfeiting of the true biblical gift'.

Alister McGrath describes the charismatic movement as 'the most rapidly growing element of Christianity today. . . . The movement grew from ground zero in 1900 to at least half a billion in 2000.'¹⁴ Is that a little scary? That numerical growth, says McGrath, is 'primarily among the urban poor and the socially marginalised of Asia, Africa and South America'. However, he believes that the 'seismic impact' of that growth is felt in Western Christianity.

Basic to Paul's concern in 1 Corinthians 14 is the edification of the Corinthian church. The word occurs seven times (verse 3, twice in verse 4, verses 5, 12, 17, 26). Paul connects edification with spiritual growth. Earlier in 1 Corinthians (3:10-18), Paul began, 'By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation

other than the one already laid, which is Jesus Christ. . . . Paul also stressed the irreplaceable power of love as uniquely conducive to edification (1 Corinthians 13). He wanted corporate worship to strengthen not weaken the church.

Despite Paul's strictures on tongues in 1 Corinthians 14, our friends among the charismatics continue to stress tongues-speaking as 'the fullness' of conversion, and the gift a Christian must receive before he can experience any other gift or any fruit of the Spirit.¹⁵

Jesus said: 'When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me. . . .' (John 16:13, 14.) I have italicised two phrases which, I believe, are weak on the case for the contemporary charismatic movement as a work of the Holy Spirit. Is it rather too tongues-obsessed and self-obsessed? Is it more person-

centred than Christ-centred? Is it more concerned with gifts than with the Giver? Why does it seek the most spectacular – but, according to Paul, the 'least' – gift more than any other? By stressing tongues as the 'fullness' of conversion is it 'over-looking the biblical fact that anything beyond Christ is not Christian. No full gospel beyond Christ can possibly exist, for the fullness is found only in him.' (See Colossians 2:9, 10.)¹⁶

Feel free to respond to Editor@nm@mac.com. Responses of 200 words or less are more likely to be published.

References:
 "David Prior, *The Message of 1 Corinthians* (Leicester: IVP), page 235.
 "David Prior, *op cit*, pages 241-242.
 "Alister McGrath, *Christianity's Dangerous Idea* (SPCK, 2007), page 415.
 "Vinson Synan, *The Outpouring of the Holy Spirit in the Twentieth Century* (Ann Arbor), page 26.
 "M. T. Kelsey, *Tongue Speaking* (Doubleday), pages 78, 79.
 "Norman Gulley on The Charismatic Movement in CHRIST IS COMING (Review and Herald, 1998), pages 132-158.

Study and Share
 Sabbath School Retreat
 20th - 21st March 2010

Callings All Adult Sabbath School teams and those interested in supporting Sabbath School
 For a Weekend of Worship, Training, Visiting and Future Development Planning for your Sabbath School, an Award Ceremony and Concert.

Speakers:
 Dr M. Hamilton (TED) St B. Plunkett (NEC)

At: Yew Lodge Hotel, Packington Hill, Kegworth, DE74 2DF (Near Nottingham, off M1 Junction 24)

North England Conference
 2010 Camp Meeting

Pr Alex B. Royes
 Commitment Speaker

Nyse Collins
 Youth Health & Temperance
 Medical Ministry Advocate &
 Youth Recovery Team Officer

Dr Eric Walsh
 Youth Power Hour Speaker
 M33 Living Links University of Hull
 & Yorkshire's Youngest Youth Evangelist

Sebastian Braxton
 Youth Commitment Speaker
 Director of Christian Education
 & Youth Ministry at St. Andrew's Church

14 - 20 JUNE

ACTS
 concert all day
 Faith Vocal

February 20th 2010

Active Christians Together in Spirit

ACTS is back!

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 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, beginning at 11am. Following morning spiritual feasting on the Word, a pasta lunch will be served to all at no cost. Then in the afternoon there will be more than fifteen workshops from which to choose for some food for thought. The day concludes on a high note with 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. Tickets for entrance to the concert are £5 per person and food items will be on sale throughout the evening, including jacket potatoes, Caribbean cuisine, hot and cold drinks, desserts and more!

Join us on 20 February for ACTS Reinvented.

For more details and information, contact info@newbold.ac.uk or call 01344 407 581.

Take a Stand
enditnow
 Adventists Say No to Violence Against Women

Annual Council held at the GC headquarters in Silver Spring, Maryland, prioritised ADRA's enditnow campaign. The slogan is 'ADVENTISTS SAY NO TO VIOLENCE AGAINST WOMEN.'

These facts were highlighted:

- One in three women around the world is a victim of physical or psychological repression.
- More than 135 million girls and women have undergone female genital mutilation and an additional two million girls and women are at risk each year, 6,000 a day.
- Even in Western nations one woman is battered every fifteen seconds, usually by her husband or boyfriend.
- One in five women around the world will be a victim of rape or attempted rape.

Visit enditnow on the General Conference website – www.adventist.org.

enditnow is a global campaign to raise awareness and advocate the end of violence against women and girls around the world. Through enditnow, Seventh-day Adventists affirm the dignity and worth of each human being and decry all forms of physical, sexual and emotional abuse.

www.enditnow.org

'No one is saying evangelism is easy,' said Finley, 'but it *is* possible . . .'

by Jeff Nicholson, Communication director, NEC

The words: 'This is an amazing time to be alive and active in the service of God and the proclamation of the Gospel' summarised the entire British Union Conference evangelism symposium held at the Hayes Conference Centre, Swanwick, Derbyshire, from 25 to 28 January. One attendee commented, 'This has been the third BUC workers' meeting I have attended and without doubt it has been the best.' The main presenter was Pastor Mark Finley, evangelist and vice-president of the General Conference, along with his wife Ernestine. In his keynote address, BUC president Pastor Don McFarlane reminded us that 2009 saw 1,300 baptisms in our territory, the largest in the history of the field. He challenged the attendees not to rest on their laurels and feel satisfied about it, because it can never be enough.

Pastor McFarlane challenged the attendees to lift their sights higher, to the possibilities of ever greater success: 'God can make it 13,000; God can make it 130,000.'

Pastor Finley, following on in the same vein, said: 'No one is saying that it [evangelism] is easy, but it *is* possible.' The ministerial workers were reminded that as a result of world conditions 'There are honest-hearted people everywhere, including Britain, seeking for answers.' Time after time we were challenged and reminded over the three days that 'we are involved in a work that will

triumph in glory. The ultimate question is not whether God's purpose will triumph but whether we will triumph with it.' Our calling demands that we be men and women fully immersed in the Word, because 'God wants to work in you before he can work through you.' Pastor Finley highlighted the fact that we were being 'paid to study and proclaim the Word of God, and if men and women come to church and leave unfed, it is a real tragedy.' Further we were reminded: 'Unless there is in us that which is above us we will be like those around us.'

'Evangelism is not a programme but a way of life for the true believer.'

Mark Finley

Pastor Finley observed that we are involved in spiritual battle more real than any military conflict going on in the world. The Church must be daily immersed in prayer, interceding with our heavenly Father, because 'Prayer releases the power of God to work for the spiritual deliverance of God's people.' As a consequence, we who belong to the Kingdom of Light cannot refuse to pray, because all

over the world 'Satanists are praying for the foolishness of Christianity to be banished from our society.' The Church cannot afford to be complacent, because we are always one generation away from extinction. While nurture is crucial to our growth and success, if nurture was all that we did we would die out in one generation. The function of preaching is to proclaim the Gospel so that the listeners may hear, believe and be saved; our duty is to call so that they might become committed. We were challenged to lift the sights of our members to a higher plane that they might become actively involved in outreach because, like many in our world today, we are guilty of 'overeating and gluttony and have become engorged with good spiritual food, leading to obesity and the diseases of [spiritual] degeneracy. . . . Without outreach and Bible study the Church simply becomes a debating society. Evangelism is not a programme but a way of life for the true believer.' Mark Finley gave these reasons why all should be involved in evangelism:

- Evangelism brings joy to the heart of God.
- Evangelism is God's way to a vibrant spiritual life.
- Evangelism opens the channels of the heart to receive the refreshing rivers of the Spirit.
- Evangelism puts you in the centre of God's activity.
- Evangelism is God's way to unify the Church.
- Evangelism gives you a reason for living and fulfils the reason for your existence.
- Evangelism completes the work so that the saints can go home.
- Jesus cannot come until the Gospel of the Kingdom is preached and the world is warned. (Matthew 24:14.)

We were reminded, 'The reason why so many church members have a stagnant Christian experience and have so little joy in their Christian lives is that they are not sharing their faith.' Three reasons given why many members and churches fail to evangelise were:

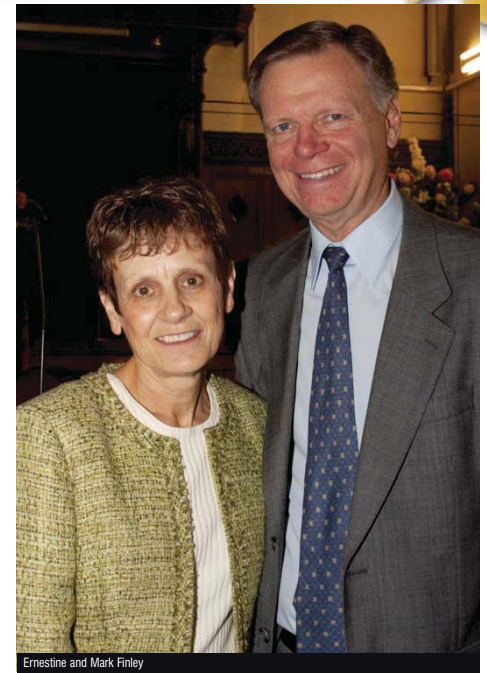
- fear of failure
- fear of innovation
- fear of criticism

We were challenged, 'It is better to do something and fail than to do nothing and succeed.' Our duty is to go out and sow the seed, leaving the results to God. Results are not the most important thing but faithfulness is.

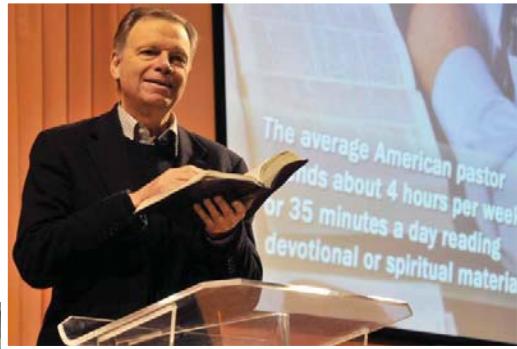
It took the Adventist Church nearly 100 years to grow its first million members, which it achieved in 1955. In the subsequent years we have experienced explosive growth, with church membership at the end of 2009 at 16,049,101. Mark Finley said that in 1995 it was projected that, based on present growth

trends, by the year 2020, 80% of church membership would be completely new people. This phenomenal growth calls for serious and intentional programmes of nurture and discipleship, if we are going to continue to maintain our unity and sustain our growth.

The three-day conference came to a climax with Mark and Ernestine presenting a symposium on church growth. We were reminded of the amazing political changes that have taken place over the last twenty-five years and the phenomenal evangelistic opportunities and growth that we have seen over that period. We were inspired by the tales of mass evangelistic projects and explosive growth in the former Soviet Union, South and Inter America, Africa, India and China. Yes, God is doing a great work, and though Europe, North America and Australia seem gospel hardened, our duty is to sow the seed using every means possible, because very soon our day, too, will come.



Ernestine and Mark Finley



The average American pastor spends about 4 hours per week or 35 minutes a day reading devotional or spiritual material.



NEC: 'Soul-winning is our business'

by Jeff Nicholson

Photos: Peter Jaynes

Friday night in Leicester

All Christians are given a gift by their Master. If they use their talents they are multiplied. If the gift is not used, it is lost. Are you using your gifts of time, speech and influence to touch people for God? These introductory words summarised the presentation of Pastor Mark Finley in the Leicester church to launch the weekend of programmes called 'God's Great Commission to the North England Conference'. He challenged the waiting congregation to make the motto of eighteenth-century missionary to India, William Carey, their own: 'I cobble shoes to pay my bills but soul winning is my business.' Pastor Finley revealed his professionalism on that Friday night. Never having been in the Leicester Central church before, he informed the congregation that the pulpit he was preaching from was used by F. B. Meyer, nineteenth-century preacher, Bible expositor and writer.

The appeal at the close of the evening's meeting drew many people to make a decision for Christ. The

appeal drew one man who had been prayed for a period of over twenty years, to make a decision – not only for Christ, not only for joining the church but also for later baptism.

Sabbath morning

A full moon and the sight of three planets high in the dawn sky, with a deep frost and remnants of overnight snow greeted the AV team at Bethel Convention Centre as they began their technical service for God that Sabbath day. Ministry Media, led by Daniel Rayne along with staff from the North England Conference, assisted by Anton and Aaron Stewart and Delaney Francis from the Birmingham area, set the stage for the day's great events.

Sabbath School saw the hall filling rapidly to its capacity of 2,500, a congregation enthusiastic to learn more and wanting to grow in faith. The divine service was deliberately kept focused on the sermon time with few special items. As Pastor Finley stepped onto the blue carpet on the stage the audience hushed,

the Portuguese group with their translator waited, children were quiet and then Pastor Finley invited God to speak through him, and God did. The results

were seen in the appeal at the end of the sermon. There were ranks of people kneeling in front of the stage having made real decisions for God. One audience member suggested that the meeting was so relaxed that people felt free to make their responses which varied from first-time commitment to Christ, to decisions to serve God in an evangelistic endeavour.

The afternoon programme continued with a presentation by Pastor Mark and Mrs Ernestine Finley. Revealing enthusiasm, deep commitment, wonder at God's work and their appreciation for God's calling them to ministry, the Finleys enthused their audience with tales of growth and the presence of the Holy Spirit in evangelistic outreach taking place all over the world field. Many in the audience went away with a new vigour and determination to experience the joy and richness that can only come from seeing God at work in power through their lives and witness in Earth's closing hours.

One young man, Kyle, an official photographer for the day, had his photograph taken with Pastor Finley. The result is that this young man, who had only recently made a decision for baptism himself, went home having seen a model of what true service for God can be. That, of course, was the expressed desire of

most if not all of the people who had worshipped in West Bromwich that Sabbath.

Sunday morning workshops

God's great commission to the NEC ended on Sunday 31 January with a training day held at the Camp Hill church in Birmingham with about 200 people in attendance. The day's programme took the form of workshop presentations in which Mark and Ernestine Finley addressed the art of personal and territorial preparation, soul winning, giving Bible studies and nurturing and 'discipling' new believers. The day's programme reflected the excitement and enthusiasm of the programmes held over the entire weekend. Pastor Mike Simpson, North England Conference, Personal Ministries and Church Growth director, said, 'I am thrilled at the enthusiasm shown by the membership of the NEC and more so at the support and commitment of our youth and young adults to this weekend's programme. "With such an army of workers . . . rightly trained . . . the message of a crucified, risen and soon coming Saviour" will without doubt be spread to all corners of our territory.'

What a week!

It was the grand climax to a High Wycombe revival week conducted by Pastor Kirk Thomas . . . and what a week it was!

The church was filled to capacity each evening and the messages were absorbed by each member and visiting friends. The messages were presented in such a way that the impact they had on the congregation was visible.

Pastor Thomas and local minister Pastor Andrew Leonce worked tirelessly through the week, and tremendous blessings flowed towards the end of the week when sixteen souls of varying ages took their stand for the Lord.

A larger church building was hired for the Sabbath service, and many of the families and friends of the candidates joined the three churches in High Wycombe to witness a great day of rejoicing.

Another baptism is planned for the Micklefield church and another year of evangelism is scheduled.

LEN WILLIAMS

GBK baptism

On 27 December church members, friends and family braved the weather and witnessed the baptism of two at the Great Brickkiln Street church. They were Levani Njanike and 13-year-old Shaquille.

Levani, a former Methodist, was introduced to the Adventist church by one of her workmates. Levani went through a series of Bible studies and then made the decision to be baptised.

Shaquille, guided by the pledge to remember his Creator in the days of his youth, told Pastor Steve Palmer of his wish to be closer to Jesus during his daily walk in life.

DELIA M. CAMPBELL

Bridge building at Yarmouth

On 17 January in the Market Gates shopping centre, 110 people were screened on Yarmouth's health emphasis day. Tests included BMI, blood pressure, carbon monoxide, blood sugar and cholesterol. Elsie Staple, SEC Health Ministries director, and her husband, Eldon, joined the Yarmouth team. Thirty members of the public were referred to their GPs, having been diagnosed with serious health impairments, which would otherwise have gone undetected. Thirteen smokers who undertook the carbon monoxide test were happy to leave their addresses and

be contacted with information regarding a smoking cessation clinic. Conducting a Breathe Free programme is the next endeavour on Great Yarmouth's list. The starting date was 16 February and there will be nine sessions.

The screening has certainly built many bridges and painted a positive image of our church in the local community. Many people took the Adventist literature, which was available to them free of charge – *Steps to Christ* and *He is Coming* books and *FOCUS* magazines.

IZABELA CLARRY



Body Builders' holiday club

A number of local children had fun acting, dancing, singing and painting at Gloucester church's holiday club. The holiday club was based on Scripture Union's Body Builders' holiday club material, a programme with a creative arts theme, including games, crafts, music, drama and Bible stories.

The holiday club was set in 'Body Builders' Health Club', an imaginary sports complex of a distinctly second-rate nature in a distinctly second-rate town. In this setting the children took part in a physical workout with aerobics, exercise and challenges, as well as a spiritual

workout with teaching, prayer and discussion led by group leaders Pam Catchpole and Albert Gardiner. In five sessions each group built a life-size body in two dimensions and each day children undertook various activities linked to a part of the body. Co-ordinator of the holiday club Pam Catchpole was pleased with the way the event went.

On Sabbath 31 October, participants along with their families and friends were invited to a graduation service which took place in the afternoon. Dr Terry Messenger presented graduation certificates and gifts to all of the participants.

ANGELA CONNICK



'Awesome' at Wellingborough

by Peter Jaynes

'It was awesome,' was the opinion of one of those present at the first baptism held on the premises of the Wellingborough church on 16 January.

Five young people, all under the age of 20, have been demonstrating that as Christians they have been serving their Master for some time. Givens, Takudzwa and Tinotende Bere, Lencia Ryan and Alana Bramble had asked that in their baptism they could demonstrate before their brothers and sisters their commitment to God. Naturally the church was really happy to arrange for the ceremony.

The service was planned by elders and deacons so that the candidates could reveal their personal commitment and relationship with God. In testimony, song, poetry and by interview – as well as the reading of the baptismal vows – a packed church heard that the young people they have been watching grow up really had developed a mature relationship with God.

Then, in the portable pool borrowed from the Conference Pathfinders, the church watched and rejoiced as each candidate was immersed in beautiful warm water. Young Alana Bramble was immersed by Pastor Jaynes and her father

Charles, the Wellingborough senior elder, after being introduced to the congregation by her mother Jackie.

The family nature of the event was exemplified as greetings were read out to the new members from their larger family. This included greetings from Conference and Union officers from Britain, brothers and sisters from around the world, and then from Pastor Paul Clee from the Division who offered a warm personal welcome to each candidate, while Pastor Doug Batchelor sent a spiritual message from himself and the staff at Amazing Facts in California.

The regular welcome into the local church family followed with all members present happily voting the young people into the fellowship to be active members and servants of the Lord.

The whole happy process was confirmed as the young people practised in their various groups and most definitely made beautiful music for God – and the Personal Ministries team made plans for service – while the current youth leadership began to work on further ways to help the church of God reach out to the community of Wellingborough.



Left to right: Ludy Jaynes, Pastor Peter Jaynes, Takudzwa Bere, Givens Bere, Alana Bramble, Lencia Ryan, Hatembo Simwami (youth leader) and Tinotende Bere. Photo: Immanuel Musavengana

Langley elders

December 26 saw the ordination of two new elders at Langley church. They were Satish Paul and Alfred Masih. The occasion was celebrated on Sabbath morning with family and friends present to witness the historic event. Pastor Dalbir Masih led the ordination, assisted by Pastor Sohan Gill and Elder C. L. Mall.

ALFRED MASIH

12 Messenger

Mark Finley at Brixton church

There was hardly a seat to squeeze into when Mark Finley came to Brixton church on Friday 22 January. His programme had been well publicised for weeks, and many people had registered, anticipating a message that would enable them to branch out in delivering the Gospel in many different ways, and we were not disappointed.

He spoke about the open door of opportunity to receive the Holy Spirit and said that just before the coming of Christ doors would be open through which we would be able to reach out to others with the message. God is looking for men and women who are loyal to him and whose minds and hearts are fixed on pure soul saving.

It is an exciting message of hope for those beyond the doors and, more importantly, we were admonished to look for those doors and move through them with speed and precision before they close. Everyone is winnable to the Gospel, he said, and with that positive thought we were encouraged to pray that God will open our eyes to see how we can be used by the Holy Spirit to bring people to God on a daily basis.

On Sunday 24 January the emphasis was on ways in which to give Bible studies to those who did not know that deep down inside they were seeking the Lord and how this message could transform their lives. We were told to look at ways of making the message 'real' to people. We should present the message in unique and individual ways, follow through after making the initial contact and, as we progress, allow the Holy Spirit to do the rest.

We were refreshed, invigorated and inspired.

VALERIE MOODIE

Rhyl helps unemployed

As part of their Christmas services, Rhyl church took up Christmas Tree offerings at both their candlelit carol service and the following Sabbath morning. An offering of over £270 was collected, and a local charity which tries to help bridge the gap between people losing their jobs and being able to receive any kind of benefit support was the recipient.

Cymru Community FoodShare was set up last October by Counsellor Linda Hurr and her husband Fred, as a result of a difficult personal experience. Both committed Christians, they have been astonished at the level of poverty which prevails even in supposedly well off districts such as Conwy. The Rhyl church was happy to be able to help in a small way, and we look forward to more co-operative ventures in future. 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Matthew 25:40, NRSV.

PASTOR DAVID FOSTER



Left to right: Satish Paul, Pastor Gill, Elder Mall, Pastor Masih and Alfred Masih



A crowd gathers in Carrefour in front of Joseph (left) and Walix's (right) motorbike-powered water purification unit. Happy to be providing clean drinking water for their community members, Walix pats the logo on his chest and says, 'Now I wear ADRA on my heart.' ADRA has 20 motorbike drivers buzzing throughout the area. (Photo: ADRA International)

http://www.adra.org/site/News2?page=NewsArticle&id=10751&news_iv_ctrl=1141

Eagles deliver water to thirsty Haitians

by Michelle L. Oetman, Communications co-ordinator for ADRA International, currently on the ground in Haiti

At first glance, they just look like four bikers flying by, then pulling to the roadside. As their two motorbikes come to a stop, the pair on each bike quickly set down a large yellow box and erect a table between the two bikes. A small crowd hurriedly gathers around them. As you get closer, you see why. Truth is, these bikers are integral to providing vital clean water to communities and displaced person camps throughout earthquake ravaged Port-au-Prince.

The yellow box they carry quickly unpacks into an ingenious water purification system called a trekker, specially powered, amazingly, by a motorbike. The trekkers, portable yellow briefcases filled with a pump and tubes, can serve water to 330 people in an eight-hour day.

Greenwich baptism

Greenwich church hosted a campaign titled 'Earth's Last Crisis', which looked at current events in light of last-day Bible prophecy. Our speaker, Jeremiah Davis, came from the Mount Zion church, Scottsboro, Alabama, USA, where he serves as lay pastor. He and his wife Aretha and daughter Amiah travel the world sharing the three angels' messages.

Pastor Jeremiah's nightly presentations spanned two weeks, from 10 to 24 October, enlightening and edifying souls. His fresh, Spirit-filled approach to teaching Bible prophecy promoted a greater yearning for hearing the Word of God. The Holy

Spirit convicted hearts and brought about a great reformation among both the brethren and visitors.

Topics included 'Knowing the Time', 'The Final Generation', 'What is Money?' 'The Threefold Union', 'The New Deal', 'Guard the Avenues of the Soul' and 'Set Thine House in Order'. As a result, fifteen souls were baptised on two consecutive Sabbaths. They are Jeauvarn Baptiste (Welling church), Karene Uldersma, Michael Beckford-Henry, Simba and Annah Garande, Francoise Bhebe, Jeaneil Leon Baptiste (Welling), Noel Elton Jackson, Tash-Marie Gordon, Clavier Frater, Mark Anthony Little,

Beginning Friday 22 January, ADRA hired and dispersed twenty motorbike drivers around the city to areas where water is available, but undrinkable. Once they're set up, they begin dispensing purified water into containers brought by those living nearby. The motorbike drivers, who've named their team 'Les Eagles' (The Eagles) – because they're light and can fly by jammed traffic or crumbled roads – also hand out water purification tablets during their day-long shift. In return, drivers are given food, a small salary and reimbursement for their fuel. Because of the project's low cost and the possibility of wide distribution throughout the earthquake-affected areas, ADRA expects to expand the project to thirty trekkers.

Walix, father of four young girls, was anxious for food and eager to be part of the ADRA Eagles team. The top of his house caved in during the recent earthquake, forcing him and his family to sleep on the streets. They have other scars, too. A wall of their home fell on his sister, who lives with him, one child sustained injuries to her head, and another to her leg. But all have survived, for which Walix thanks God.

Ironically, Walix doesn't even have water at home for his family, yet he's committed to driving around and providing water for his fellow Haitians. He'd never heard of ADRA before this earthquake, but now, when asked what ADRA means to him, he replied, 'Do you see where ADRA is?' pointing to the bib he and his team wear. 'ADRA is on my heart.'

His partner at the water site, Joseph, shares a similar story. He, his wife and three small children are now living on the ground close to their completely flattened home. His family has all survived, but his brother suffered a broken arm when one of the walls of his home fell. He decided to be an ADRA Eagle because he had heard that 'ADRA always helps the poor people'. 'I saw people here in a difficult situation,' he said. 'They have no water. They needed help!' And he enjoys being that help. 'The people are so happy to get water. They say, "Thank you," and "The water tastes very good!"'

The technology for the trekker's unique water purification systems is provided by GlobalMedic, ADRA's partner organisation in providing water supplies throughout Port-au-Prince in response to the recent earthquake. GlobalMedic team members also trained the Eagles and scout the locations for trekker placement each day.

Now, more than a week after the initial earthquake, Haitians are still desperate for many basic needs. Your support for Haiti does things like hiring Eagles like Joseph and Walix who, in turn, are flying around their city providing clean drinking water to the thirsty people of Port-au-Prince.

If you would like to support ADRA's relief efforts, give to the **Haiti Earthquake Response Fund** at www.adra.org/haiti.



Back: Jeaneil Leon Baptiste, Clive Richardson, Simba Garande Middle: Noel Jackson, Mark Little, Jeauvarn Baptiste, Michael Beckford-Henry Front: Karene Uldersma, Tash-Marie Gordon, Shammoney Russell, Pastor Jeremiah Davis, Pastor Kevin Johns

Shammoney Russell, Philmore and Colette Britton and George Moses.

The nightly congregation comprised members from various churches, including Plumstead, Welling, Brixton and as far away as

Baham. The general consensus of the attendees was that God indeed had a message for his Church at this time and that our lives need to reflect the urgency of the time in which we live.

TIMON FERMIN

Messenger 13

CHIP a 'resounding success' at Manchester South

Manchester South church, under the leadership of Pastor Fred Mapp, has moved forward into community health programmes. CHIP (Coronary Health Improvement Project), the latest health reform initiative in the BUC, was conducted over a four-week period in the church youth hall by the Health Ministries team, with assistance from the chief co-ordinator for the NEC, Grace Walsh, and the BUC co-ordinator, Gene Kol. It was hailed 'a resounding success'.

Around thirty-three eager participants from various local churches took part in a series of lifestyle and health training seminars starting on 4 October. This was one of the biggest health training sessions in the NEC in recent times.

The purpose of the training was to build a core team of well-informed personnel to carry the health message into their own homes and to promote wellbeing in the homes of neighbours, friends, churches and the community at large. The lectures were conducted by a team of people from such diverse fields as nutrition, nursing, resources and medicine, who taught and demonstrated ways of implementing various health programmes. Dr Hans Diehl's powerful, well-packaged lectures were very interesting, informative and practical. People called them 'eye-openers'. Books, notes and reading materials were provided, health checks in the form of body parameters and blood

tests before and after CHIP were documented, group discussions were facilitated, cooking and nutrition classes conducted, testimonies encouraged and question and answer sessions were held to emphasise and clarify objectives of learning and training.

Jane Nyakundi, Health Ministries leader for Manchester South, set the tone among the various church groups for involvement and participation which required great team work. She, like Deborah of Old Testament times, has erected another milestone in the health frontier to advance the cause of the Gospel. Grace Walsh, Rose Gomez and Gene Kol were the overall co-ordinators and supporters.

'It is indeed a privilege and opportunity to be trained as a health evangelist,' said one participant. 'If we care, we must share.'

The CHIP programme ended with a big healthy and nutritious lunch and a graduation ceremony on 1 November which was well attended by church family and friends. Gene Kol graced the occasion and commended the graduates, who were now 'true health missionaries equipped to carry the health message in the northwest'. She saw great potential for the work 'that God has entrusted to us in the end times'.

The programme is such a success in the USA that there are about 125,000 CHIP graduates who are adopting this cause of Adventist healthy lifestyle. Every church which embraced this programme would be richly and truly blessed. *PRABHU SAHA*



Gone . . . but far from forgotten

Tottenham WGR says goodbye to two prominent and longstanding family members

by Angela Hunter

It was with some sadness that Tottenham West Green Road church said farewell to two of its most influential families on Sabbath 9 January. The Charles family – Roger, Sophia, Candice and Chelsea – were leaving for the sunnier and ever-enticing climes of Montego Bay in Jamaica, and the Thorpe family – Fabian, Janine, Sebastian and Olivia – were leaving for Fabian's job transfer to the, arguably, equally sunny Cyprus.

Both families have been stalwarts and longstanding Adventist members, who through their respective ministries helped to challenge, improve and launch Tottenham WGR church to dizzy spiritual heights and reach out to the surrounding community as never before.

Roger Charles was the trailblazer in the Personal Ministries department, helping to train Bible workers to give Bible studies. Ever keen to

reach out to the community, the Lord inspired him to be a constant and reassuring face on field days, even when the weather would persuade most to recline indoors. He also promoted worldwide missions, including the ADRA Shoebox Appeal. Many recalled when Brother Charles first attended Tottenham and remarked on his willingness to assist the church and the subsequent spiritual growth that was all too evident. Although he arrived at Tottenham a single man, he has left with his wife Sophia and two adorable young girls, Candice, 6 and Chelsea, 4.

Fabian Thorpe has his ministry in the Music department. A gifted and talented music director and singer, he organised and contributed to the Praise Team, Youth Choir and the Gospel Choir. Music Day was always well attended and it was an opportunity for Fabian, under the leading of the

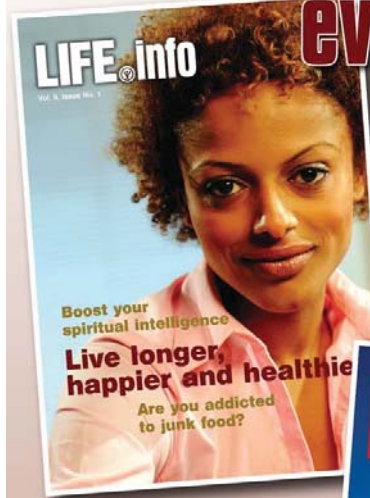
Holy Spirit, to touch the hearts of those who visited by chance or were on the verge of spiritual commitment. His wife Janine is a talented vocalist and she would often present a meditational or solo. Their contribution to Tottenham's young people and youth choir was nothing short of stellar. Described as inseparable, and with the recent addition of Sebastian, 3, and Olivia, 2, the Thorpes will be sorely missed, even though, as one elder put it, 'They have Blackberry and are only a couple of hours away, so they haven't really left us!'

As we bid farewell to our two families, we wish them God speed and showers of his continued blessings. You are gone but not forgotten and will always occupy a special place in our hearts.



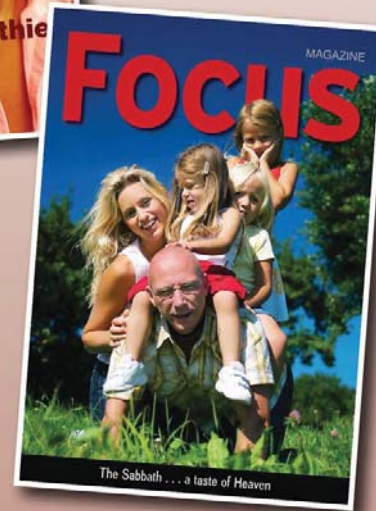
Roger and Sophia Charles

The vision of magazine evangelism



'After coming out of vision, I said . . . : "You must begin to print a little paper and send it out to the people. Let it be small at first . . .

That is how Adventist magazine evangelism began with *Present Truth* in 1848. The last decade has been the most difficult for Adventist magazines.



Around the world many have gone to the wall, including the ones in North America.

In Britain two survive.

LIFE.info is a first approach or entering wedge magazine aimed at the secular public.

FOCUS is a no-holds-barred Adventist message magazine in which the Gospel of salvation and Christ's return are shared.

If *LIFE.info* and *FOCUS* are to survive 2010 they will need the support of both you and your congregation.

The way to support them is to take out standing orders committing yourself to a quantity of each issue.

'*FOCUS* is intended to be given away or sold by the hundreds (small churches) and by the thousands (larger churches).' *Don McFarlane, president, British Union Conference.*

. . . It will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

Ellen G. White, *LIFE SKETCHES*, page 125.

Don't let the vision die!

Order from your PM secretary or on the ABC sales hotline
01476 539900 (Monday-Thursday 8am-5.30pm).



ADRA-UK

How to spend £1.2 million in just twenty months. That is the challenge facing ADRA-UK in Ghana. Working together with its local partner ADRA Ghana, ADRA-UK is implementing a new project in

Northern Ghana where the food situation is very precarious. Recent increases in the cost of food, combined with extensive drought and reduced rainfall, have created an almost desperate situation for tens of thousands of people. This short project will help 10,000 small farmers to receive better seeds, fertilizer and training in improved agriculture and business management.

ADRA Ghana will teach the farmers better business practices, including reserving a portion of the produce as seeds for new harvests. This may sound logical but in these areas people are often experiencing four to six months of hunger each year, living on perhaps just one meal a day. Seeds retained for new planting are thus a very tempting food

Food for Ghana

by Bert Smit,
executive director,
ADRA-UK

source. And yet, through the process of reserving and revolving seed, farmers can increase their yields and harvest more in years to come. Better harvests mean more food and, where possible, surplus to sell on the market. Often farmers will use this extra cash to send their children to school. This is one possible solution to help end poverty in Northern Ghana.

This project, which will benefit over 70,000 people, is made possible by a significant grant from the European Commission. For each £1 ADRA-UK raises, the EC gives another £1.1. This year's Annual Appeal will help provide the funding for this project.

For more information or to make a donation to this project see our website at <http://adra.org.uk>.



Official agreement between ADRA-UK and ADRA Ghana, Dr. William Brown, ADRA Ghana Country Director, and Bert Smit, ADRA-UK CEO

Jehanna's DVD

Last year Jehanna South from Penderford church in Wolverhampton travelled to Three Angels Broadcasting Network in the United States to record a number of songs for the Kids' Time Praise broadcast. Her performances are due to be aired in the course of the year.

As a result of the recordings a DVD entitled 'Quiet Place' has been produced. 'Quiet Place' is a selection of Jehanna's favourite hymns and choruses recorded at 3ABN for a worldwide audience and includes a bonus feature of Jehanna's sister Miyarah. The variety of much-loved songs is sure to be a blessing to all the family. Copies are available for a suggested donation of £10 plus p&p by emailing pasouth@hotmail.co.uk.

PAUL SOUTH



New book of the week

Torn
Jacob's Story
by Ed Dickerson

Gain new insights into the life and times of Jacob in this brilliant and dramatic retelling of his fascinating story.

Contact ABC Sales on
01476 539000
to purchase your copy at £14.25 plus p&p.

ABC BOOK SALES

February	
20 Newfield ACTS	after sunset
28 Devy Chester green	10am-2pm
Wolverhampton	10am-2pm
March	
7 Stoke Newington	10am-2pm
14 Manchester	10am-2pm
Newcastle	10am-2pm
21 Daventry Women's Ministries	
ABC Shows	
Watford BUC	
11am-5:30pm, Monday-Thursdays	
10am-2pm Friday	
Lincolnshire, NG31 9SL, Tel: (01476) 591700.	
Fax No: (01476) 577144.	
Email: Editor@abc.com	
Send high resolution pictures to: david@stanboroughpress.co.uk	
ABC Sales line: (01476) 539000	
Mon-Fri 9am-5:30pm	
www.stanboroughpress.com	
The Editor may alter, clarify, précis or expand articles sent to him (he thinks it necessary). Published fortnightly on Fridays by the British Union Conference of Seventh-day Adventists. Printed in the UK.	
Visit the ABC website at: www.adventist.org.uk	
ISSN 0309-3654	

Messenger

Volume 115 • 4 - 19 February 2010

EDITOR: D. N. MARSHALL

DESIGN: DAVID BELL

COPY FOR NO. 6 - 1 March 2010

Copy should be sent to the Editor, Messenger, The Stanborough Press Limited, Almg Park, Grafton, Lincolnshire, NG31 9SL. Tel: (01476) 591700.

Email: Editor@abc.com

Send high resolution pictures to: david@stanboroughpress.co.uk

ABC Sales line: (01476) 539000

Mon-Fri 9am-5:30pm

www.stanboroughpress.com

The Editor may alter, clarify, précis or expand articles sent to him (he thinks it necessary). Published fortnightly on Fridays by the British Union Conference of Seventh-day Adventists. Printed in the UK.

Visit the ABC website at: www.adventist.org.uk

ISSN 0309-3654

Sabbath

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

	Land	Card	North	Edin	Bell
Feb 19	5:23	5:35	5:24	5:25	5:39
Feb 26	5:35	5:48	5:37	5:40	5:54
Mar 5	5:48	6:00	5:50	5:55	6:08
Mar 12	6:00	6:12	6:03	6:10	6:21

MESSENGER SUBSCRIPTIONS

Cost to member supplied in bulk to churches \$6. Single copy subscription by post £13. Overseas airmail £27.50