

MESSANGER

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The steel band



Juan Carlos Patrick

NEWBOLD COLLEGE a mind-opening experience

Newbold award ceremony

by Ania Kelman

Photos: Asun Olivan

Colourful costumes, scorching sun and the rhythmic beating of the steel pan – no, this was not a Caribbean holiday but a welcome to Newbold College's annual awards ceremony, held on 11 July at the Newbold Church Centre. Cheered on by family and friends, forty-eight names were called to signify academic achievement and the start of life's next adventure.

Despite a humble childhood in rural Kenya, solicitor Ronald Dryango rose above hardship to forge a career in law. Through the Riana Development Network, he now works to empower disadvantaged people in his homeland in their climb out of poverty. As guest speaker, he in turn challenged Newbold graduates to serve the Lord, be proud and contribute to strengthening their respective communities through sacrifice and service.

So what next for the class of 2010?

Maureen Rock is an enthusiastic, divinely inspired woman with a personal motto of 'Not my will, but yours, O Lord'. Fresh with her Bachelor of Divinity (Hons) degree in hand, Maureen will head to the South England Conference to take up her new role as an interim pastor. Her previous experience in West Blechley Community church, as an elder and church-planter, led her to theological studies through the 'Newbold in the City' programme.

Sensing a call to ministry, Maureen moved her family to Newbold College to acquire deeper spiritual and biblical knowledge. She plans to continue studying the Word and sharing the excitement of God's love to all. Maureen says, 'There is no greater honour than to serve God's people and take his word into the communities. I have come this far, by God's grace, and will not stop.'

Raised in Albania with limited opportunities for higher education, Ram Hadroj's dream was to study abroad. In his search for God, he joined the Seventh-day Adventist Church. Here he learnt about Newbold College but thought it impossible for Albanians to study in

England. After hearing the testimonies of alumni he prayed that God would also provide a way for him to attend Newbold. Despite the challenges, Ram's prayer was answered, and he proudly joins the list of Behavioural Sciences graduates. He pays tribute to lecturers Val Bernard and Barbara Abrahamian for his achievement.

Rami reveals, 'Newbold has changed me. I have to accept every person, no matter who they are and how they behave. I must help them. Now that I have my degree, the traffic light of my life is stuck on green and all doors are



Maureen Rock





All set for Sabbath 25 September?

There are 31,000 Seventh-day Adventists in the British Isles. On Sabbath 25 September every member is encouraged to distribute 31 pieces of literature thus reaching millions with the message. Joint project of the Youth department and the Church Growth and Personal Ministries departments, with the Adventist Discovery Centre.

DES BOLDEAU, EGLAN BROOKS, DES RAFFERTY

In Stalin's USSR you didn't have to do much to find yourself behind the barbed wire in Siberia.

No record survives of what Boris Kornfeld did. All we know is that he was a Jewish doctor who accepted Jesus as the Messiah while he was in the camp.

That conversion cost Kornfeld his life. It happened like this: before his conversion he let the savage brutality of the guards to vulnerable prisoners go without comment. After his conversion his conscience obliged him to report their crimes. Having done so, he knew it was only a matter of time before the brutes first got mad, then got even. Despite that, for the first time in his life Kornfeld felt at peace.

Kornfeld wanted to share his story with someone. Still using his surgical skills, Kornfeld found himself alone in the recovery room with a patient following a cancer op. The young patient, groggy from the anaesthetic, heard Kornfeld whisper his story which, in addition to his conversion, included brutal details about life in the camps. The patient fell asleep. When he awoke, he felt a strong desire to hear more of Dr Kornfeld's story. He asked to see the physician. The nurse who went to find him found him dead. He had been killed by eight brutal blows from a heavy hammer.

Good people are not exempt from the world's violence. The bloodthirsty do not exempt the good. The difference is that the story of the good does not end with their death. Jesus warned his followers that scourging, trials, death, hatred and persecution could be expected.

God is a 'refuge', a 'hiding place' and a 'fortress'. The wise man said, 'Fearing people is a dangerous trap, but trusting the LORD means safety.' (Proverbs 29:25, NLT.) 'The LORD is on my side; I will not fear. What can man do to me?' (Psalm 118:6, NKJV.) Evil cannot reach you without passing through him.

'Who shall separate us from the love of Christ?' Paul demanded. Life can't and death can't. Angels can't and demons can't. Worries of the present can't and fears for the future can't.

Nothing can. (Romans 8:31-39.) 'We know that in all things God works for the good of those who love him.' (8:28, emphasis supplied.)

In all things? Surely not in the going-to-death of Boris Kornfeld?

Whips, thorns and nails marked the final hours of Jesus, the Author of salvation.

with David Marshall

The whisper that shook the world



As things turned out, Boris Kornfeld's whispered words to the cancer patient in the recovery room – just before Kornfeld was murdered – were the beginning of the end for the whole atheistic, hammer-and-sickle, Soviet regime.

There have been those who used to attribute the collapse of Eastern Communism to a coalition of Ronnie Reagan and Pope John Paul II. Not any longer.

The recovering cancer patient who heard Boris Kornfeld's whispered story made a total recovery. He recovered not just from cancer, but from the camps. On Stalin's death he was released. Following his release he wrote books like *One Day in the Life of Ivan Denisovich*. In 1973 he published – in the West – the three volumes of *The Gulag Archipelago*, telling the story of the camps. In 1974 he had the great good fortune to be expelled from the USSR. From exile in Switzerland he became the foremost critic of the Soviet system and its denial of human rights.

Eastern Communism was, in part, brought down by his voice, and the echoes of that voice throughout the world.

The young patient recovering from the cancer op, to whom Kornfeld whispered his story, was called Alexander Solzhenitsyn.

The echoes of Kornfeld's story, one might argue, brought down the whole system. Kornfeld's voice still speaks through the writings of Solzhenitsyn.

These days followers of Christ are no longer up against Roman empires or Stalinist regimes. So why is their witness so muted?

Do they accept the word of the poet who described the Christian Church as: *that vast moth-eaten musical brocade. Created to pretend we never die?* (Philip Larkin.)

Do they want Richard Dawkins, author of *The God Delusion*, to be right?

You wouldn't think so from what you hear from the platforms of Adventist churches and camp meetings! Everyone professes pride 'in being a Seventh-day Adventist'. So what happens between the pulpit and the

pavement? What happens to the swelling sense of gratitude to the Lord between the pew where you sit and the street where you stand?

Who last heard your witness – the *Go, tell* aspect of the Christian message?

We sing 'I'm not ashamed to own my Lord or to defend his Cause' – but there's not much evidence of it happening in practice.

Are we unsteady on our feet, intellectually speaking? Actually frightened that we might get something wrong?

Are we scared that 'science' has disproved 'faith', and that we're not up with the latest refinements of 'present truth'?

Do we expect that the world of unbelievers will accept Christ when everyone gets an opportunity to watch 'Adventist Telly'? (How much 'Adventist Telly' speaks to non-Christians – or even to non-Adventists?)

When Jesus said 'Go tell', he was speaking to you and me, not just the fellow in the shiny suit on TV.

But what was he wanting us to tell?

He was not asking us to get out of our depth in complex argument. What, then?

This:

Simply to tell our own story. The story of what Jesus did for us.

Why?

It is the only unanswerable argument.

That's all Boris Kornfeld did. He whispered his story to his unpromising audience of one: the recovering cancer patient.

God took care of the rest. The whisper spread – and became the mighty shout that demolished strongholds, brought down walls of separation and put despots to flight.

Once more, then: What can separate us from the love of Christ? *Nothing can.*

That being the case, isn't there something you need to share in the neighbourhood? It could be a whisper at first. But if the story is authenticated by your life there may begin, by God's Spirit, a process that will end with the demolition of strongholds and walls of separation. That's how God's Kingdom is established. So why not share? Why not start the whisper?

Enhancing Health

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

Vitamin D — are you getting enough?

Vitamin D is important. This issue looks at some current research findings and examines whether vitamin D supplements are necessary.

The main source of vitamin D is sunlight on our skin. Other sources include eggs, dairy products, oily fish, mushrooms and fortified foods. Research suggests that vegans require vitamin D from fortified foods such as cereals, soya or rice milk, yeast or supplements – particularly in winter.

Because vitamin D is a fat-soluble vitamin, whatever your body does not use immediately can be stored for future use.

Current challenges

It is estimated that more than 60% of the British population are deficient in vitamin D. Those with the lowest levels have been identified in Scotland, the north of England and among ethnic minorities. Living further from the Equator reduces sunlight exposure for most months of the year, impacting the level of vitamin D produced by the skin.

How much vitamin D do we need?

The maximum safe daily dose of vitamin D is still being determined. However, estimates range between 2,000 and 10,000 international units. High doses could interfere with the efficacy of some drugs, and too much may even be toxic. However, a maximum daily dose of 10 micrograms (0.01 mg) has been recommended for pregnant or breastfeeding mothers and for older people.

Vulnerable groups

A recommended daily dose of 10 micrograms (0.01 mg) of vitamin D is suggested if you:

- are of Asian origin
- have dark skin pigmentation and live far from the Equator
- always cover up all your skin when outdoors
- rarely go outdoors
- eat no meat or oily fish
- are asthmatic and don't respond to steroid treatment.

However, this should be discussed with your general practitioner and supplementation should be undertaken under their direction.

The Food Standards Agency states that 'most people should be able to get all the vitamin D they need from their diet and by getting a little sun'.

Did you know?

Steroid medications such as prednisolone can interfere with the metabolism of vitamin D, so, if on steroids, monitor your vitamin D levels.

If you receive income support or jobseekers' allowance you are entitled to some free vitamin supplements from maternity and child health clinics.

You can ask your doctor for a blood test to determine whether you are deficient in vitamin D.

Good health!

Getting to grips with the issues

by David Marshall

Adventists, rightly, have strong views about the Pope and papal authority. Nevertheless, we are apt to be at least as dogmatic as the Pope, sometimes about the same issues, including the role of women. Repeatedly I have been encouraged by readers to publish the sort of dogmatic statement on this issue that would have more in common with the papal position than with the more tolerant stance of our own General Conference. Invariably those urging me are absolutely certain that they are backed by certain statements of Paul, most often in Corinthians and 1 Timothy.

As a consequence of their urging I have done the only thing I can do: study Scripture. I'm not a Pope! Face facts: I'm not even a bishop! But I am a Bible student. Hence, I've been back to the Bible. After a long period of study, I can find no grounds whatever for the ungracious dogmatism with which my correspondents want to further reduce the role of women in the Church. Nevertheless, I have come up with some guidelines which should influence all Bible study. In addition, from a study of the most frequently quoted New Testament passages, I am suggesting that some questions really need to be answered before we begin to pretend to anything like 'infallibility' on this issue. Down the 'infallibility' road lurk the Inquisition, the Wars of Religion and the more extreme forms of religious intolerance which have marred the history of Christianity.

It is possible for an ordinary Christian who asks for the Holy Spirit's help, and comes to the Bible with humility and an open mind, to get further in his or her understanding of God's revelation than unbelieving scholars.¹

Nevertheless, ordinary Christians wishing to grasp 'the deep things of God', that we may understand what God has freely given us, *must* study the Word.² Sorry if that sounds obvious. But I think it needs to be said. So many things I hear in Sabbath school are well-worn, little-understood platitudes from those self-appointed 'gurus' we tap into electronically, who we seem to permit to do our thinking for us.

The Holy Spirit will not 'bring to our remembrance' what we have not studied in the first place. There is no substitute for studying the Word, passage by passage, following prayer. Those who don't practise that are at best spiritually malnourished.

Those four little books

The first aim of Bible study is to get to know the Person of Jesus Christ. How? By a careful study of the four little books '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':³ *the Gospels*.

The Person revealed in those four little books is at the core of everything.

Whatever you want to learn

begins and ends with the Person of Christ revealed in the Gospels.

That is as true of the role of women as it is of every other issue. What Jesus did. What Jesus said. The spirit of Jesus. Those are the *lenses* through which to view every issue. 'Now if any man have not the Spirit of Christ, he is none of his.'⁴ That being the case, the arguments of such a man – the case he is making – are, to say the least, suspect.

The *practice • words and • spirit of Jesus are the most important *lens* through which to view any issue.

Guidelines

There are also *guidelines* which can be used to ensure an accurate understanding of Scripture. We like to think that we can read all Scripture with a 'The Bible says it. I believe it. That settles it' attitude. If that were so, why did the psalmists so often pray for 'understanding'? (Psalm 119:27, 34, 125, 144.) If that were so, why did the Levites of Nehemiah's time take such pains to make the word 'clear', 'giving the meaning so that people could understand what was being read'? (Nehemiah 8:8.) We need a few *guidelines*.

What did key words originally mean? When we look at important Bible words like 'faith', 'righteousness' and 'justification' in the languages in which the Bible writers

wrote, what do they mean? Do we use them to mean something different today?

Have we interpreted words in light of their context? A text taken out of context is a pretext. An argumentative person once told me, 'It says in the Bible "There is no God"'. He was right, of course. The context of the assertion (Psalm 53:1, 2) is 'The fool says in his heart, "There is no God"'. The next verse says, 'God looks down from heaven . . . to see if there are any who understand, any who seek God.' Some people quote the words of Job's 'comforters' as gospel truth. But they got it wrong. Who said they did? God did. (Read Job chapters 40, 41, 42, especially chapter 42.) Context is important.

What is the cultural/historical context? We arrive at meaning not just by studying Scripture in its literary context, but in its cultural/historical context, too. • We no longer live in extended families, clans and tribes as the Israelites did. We no longer have the large families/households of Roman times. Hence, when we interpret Scripture on family issues we need to be sure that we are comparing like with like. • Slavery is no longer a given in our society. Hence, can we take words addressed to slaves and apply them to workers in a post-industrial society? We misapply the Bible's teaching unless we delve into what concepts meant in the cultural context of the Bible writers.

What type of literature is it?

The present-day word for 'type' is *genre*. What *genre* are we dealing with? It affects the way we interpret the meaning of the passage, whether it is part of an historical account or part of a poem; a passage from the Gospels or from the wisdom writings; part of a theological argument or a law; from the epistles or from an apocalyptic book. Historical accounts are about what happened; the writers leave us to sort what was right or wrong about a situation. It is a mistake to interpret all Scripture as if it were law. With Paul's letters it is clear what he thinks is right or wrong, but we have to unpack a complex argument to ascertain what he is saying and to whom he is saying it.

What was the author's intention? Apart from in the Gospels (see John 20:31), that is not always as clear as we might think. The way New Testament writers quote Old Testament writers shows us that the NT men saw what the OT men had written in the light of changed circumstances and cultures. For example, when James (in Acts 15) quoted Amos (9:11, 12), he saw a deeper meaning than Amos could have originally intended. The original author's intent is important, but not absolutely decisive.

Let's study the passages – again We need to study Paul's passages that relate to the role of women. And I mean *study*.

Our study will reveal the fact that the context of 1 Corinthians 14 is disorderly worship. Is it possible that what Paul was forbidding was disruptive and uncontrolled speech – not all speech? Is it possible that that was also the meaning of 1 Timothy 2:12? After all, in 1 Corinthians 11:5 Paul accepts that women both pray and prophesy, doesn't he? Paul's hardest injunction regarding women is, arguably, 1 Timothy 2:12-15. But a student will notice that Paul begins his remarks by saying, 'I do not permit . . . not "God does not permit . . ." or "It is not permitted . . ."

Were there specific circumstances that made Paul circum hard? Do we need to examine the words he actually uses which are translated 'to have authority' and check what they mean? Is it totally irrelevant to the meaning of the passage that the words used mean 'acting presumptuously, even violently, to seize authority from others'?

Is it asking too much to request that we dig deep before making dogmatic pronouncements?

Should not the context of the whole of Scripture help us determine things?

Didn't God make both man and woman in his image? Was not the domination of the woman by the man a consequence of sin? Aren't we safest when we study the Gospels to find out how Jesus, the perfect revelation of God, related to women? His actions scandalised strict Jews. Do we have to be scandalised, too? Or did both the prophet Joel (2:28-32) and the book of Acts (2:17, 18) misquote God when they said, 'I will pour out my Spirit on all people. Your sons and daughters will prophesy. . . . Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy' (my italics)?

In a Church which came into existence to show the world what redeemed relationships are like, should we be comfortable when there are female (or any other) second-class members?

Should we at least spare the time to examine the possibility that Paul gave his severe injunctions because, say, some women were not coping well with their new-found freedoms in Christ? Or that men were feeling threatened by the outlandish behaviour of women and withdrawing into their pre-Christian prejudices? Or both?

Since we 'are all one in Christ Jesus' (Galatians 3:28) don't we belong to God and to one another in such a way as to render of no account the things which normally distinguish us, namely, race, rank and gender?

The congregations at Corinth and Ephesus – because of the nature of the societies from which they were drawn – had problems with a certain type of woman. When Paul spoke about the misbehaviour of 'women' in worship, may he not have been alluding to redeemed prostitutes who had only recently come to Christ and were still behaving immaturely?

The Kingdom of God is deeply subversive as far as conventional society is concerned. That is how I see it. The Kingdom calls into question the values by which the wider society operates. The first become last. The outsiders become insiders. Those rejected as unclean by the religious leaders of Jesus day become clean. Isn't the Kingdom

BAPTISM

Dear Editor
Just a note to congratulate you on putting a baptism on the front page (6 August). I had been wondering if my *MESSENGER* had forgotten the reason for our church's existence. (Matthew 28:19, 20.) It was good to see two full pages on the baptism of two and four individuals. Hopefully we have learnt that sixty-four is a great number to celebrate, and not to put on a back page.

God be praised for conversion and for baptism. DR S. THOMAS, Reading

TITHE

Dear Editor
How about an editorial on what tithe ought to be paid? The question about paying tithe when living on government benefits has come up recently. John is disabled and some professionals say that he ought not to pay tithe as he is not earning money. Rather, the Government is giving him the money to pay bills and buy food, not to give away. Nevertheless he pays tithe on every sum of money that comes his way.

Now he has been granted a sum of money to improve his social interaction by travelling to events, local nature sites and to church. He asked exactly what he might spend this on. He was told that he must put in the receipts for each sum paid but

about relieving people of burdens, not tying them up in more rules (Matthew 23:2-37)? Are we, like the Pharisees, in danger of neglecting 'the more important matters of the law – justice, mercy, faithfulness' (23:23)?

The Sermon on the Mount (Matthew 5, 6, 7) and Jesus' teaching in passages such as Luke 14 and 15 shape our understanding of God's Kingdom. When there are issues that puzzle us elsewhere in Scripture – and may just call forth our amens because they harmonise with our prejudices – should we not ask, 'What sense can we make of this when we relate it to the Kingdom of God?' Doesn't it at least help if we approach it studiously in light of what is written elsewhere in Scripture? Doesn't God feel the pain of oppressed people and move to secure their liberty? Doesn't God set himself against all injustice, wherever it comes from?

In our search for 'the deep things of God', and to address the issue of the place of women in the Church, should we not come from the 'What would Jesus do?' direction? When there are things that are unclear, should we not approach them from the direction of the things that are clear?

References:
¹ 1 Corinthians 2:6-12. ² See Paul's prayer for the Ephesians (1:17-19). ³ John 20:31. ⁴ Romans 8:9, KVJ.

that he must not pay tithe on the money. He really wants to pay tithe on it as he feels that it is income. I have suggested that he pay the tithe by paying cash drawn from his bank account, if he wants to, where it will not show up in receipts for that sum of money. However, he does not want to do this as he does everything by direct debit.

Ideas please. MIRIAM WOOD, Wokingham

QUARTERLIES

Dear Editor
It may be that from time to time folk write to you complaining about this or that. Well, here is a change: a letter to thank you for the new quarterlies with the wire binding, which stay open at the page being studied. As a Sabbath School teacher for sixty years I have had to develop substantial weights to keep the pages open, and what a relief it is that they are no longer needed. I thank you, and pray for a blessing on the ministry of the printed page.

R. WILD, Stoke-on-Trent

GUEST EDITORIAL

Dear Editor
Were it not for the presence of the word 'Guest' preceding 'Editorial', I would have concluded that Heather Keough's article, 'View from the balcony', was inadvertently swapped with your Issues piece, 'The return of God? (He hasn't been away)', which presents some very useful statistics on the exponential growth of Christianity in regions with oppressive atheistic influences (23 July edition).

My concern, however, is that Heather's article is a repetition of Karen's Issues piece in the 25 June edition; with one exception. The last two paragraphs usefully highlight factors that impact the lives of our youth today.

Am I to believe that there is an epidemic of overt criticism of our youth by adults in our churches, preventing them from taking part if they do not succumb to an ancient dress code? My observation in many churches is that it is common for our youth to dress down, with little or no critical disapproval attached.

If the criticism is as serious as Karen Holford and Heather Keough are suggesting, then I would see this as an example of abuse, in which case our leaders should investigate. A.A.C.W., Reading

GOD'S SILENCE

Dear Editor
I have just discovered that the first book of the Bible ever written was Job. It's fascinating to me that it was the first message the Holy Spirit wanted to establish with quill and ink. It's a story about delayed answers. I am experiencing my own, and maybe you are too. It's possible that you remember God's apparent silence in your past. It's tough to understand why a dedicated child of God (such as a friend of mine) has to go through years of relentless pain. It's even harder to understand why, after years of 'asking anything in my name', the pain continues without a break. Where are you God?

Psalm 130 says, 'Out of the depths have I cried unto thee O Lord . . . I wait for the Lord . . . more than they that watch for the morning' (Verses 1, 5, 6, KVJ) Have you discovered that waiting can be tiring? It

can lead to frustration.

I think Job could be one of the most misunderstood books in the entire Bible. Scholars try to interpret it without having experienced a Job-like trauma themselves. I am discovering, after going through the depths of my own crisis, that my understanding of Job's life has changed.

Those who have only read, but have not lived, the book of Job cannot imagine the stress on a struggling, powerless human heart, held up by God's power alone, but still required to trust the love it cannot see and to pray for the friends who have not been friends at all. I have lived this experience. Some of you may have too.

The difference between Job and me is that the Bible says Job was blameless, and who feared God and shunned evil. I have feared God but not always shunned evil when it came knocking at my door. Never could it be said of me that I was blameless. You may be thinking, 'If John feared God, how could he have shunned evil?' Is shunning evil the consequence of fearing God or are they separate disciplines?¹

Job 1:1 – Job's calamity did not hit him because he was doing anything wrong (as many interpreters and his friends thought. If you thought this, maybe you should study this book again).

I am learning that God's uncanny silence is evidence of his wisdom as much as his inspired words and sayings to us. While his 'no-shows' can be very testing, his invincible love permeates every decision and response, even when we are crawling through our darkest moments. It's a hard lesson that really takes time to internalise. While we sing 'Speak Lord in the stillness while I wait on Thee' and 'In His time' it would be really nice Lord if you could answer the prayer of those who have been crippled with pain for years . . . especially my friend . . . and now Lord would be great! Please!

From my heart.

JOHN TOLMAN

UNCLEAN FOODS

Dear Editor
Further to the letter 'Unclean Foods?' (23 July), I would like to share my thoughts and practice in this matter.

My perfect example is Jesus. Holy Scripture records that he ate fish after his resurrection, partly to show that he was a human being and not a ghost. Being Jewish, he would not have eaten unclean fish. No doubt he considered any fish with fins and scales to be clean, in accordance with Scripture.

I eat a portion of fish every week and a portion of chicken (fed on corn); otherwise, I eat vegetables and fruit. In my efforts to follow Scripture alone I find I am healthy (not forgetting my trust in Jesus for health and healing). I believe all things necessary for salvation are contained in both the Old and New Testaments and any addition to them is counter-productive in the lives of both the individual Christian and the wider Church.

The belief that salmon is unclean is only an opinion, and the person eating that fish must not be judged as doing anything amiss. In this matter, I follow Jesus' instructions never to judge.

GRAHAM N. RIGBY, Halifax

Camp meeting — Irish Mission style

by David Neal and Victor Hulbert

As we drove through County Clare, travelling to Newmarket-on-Fergus through a mixture of rain and sun, 'A Shelter in the Time of Storm' seemed an apt theme for Irish Mission members, many of whom are currently experiencing job insecurity and unemployment. With double the attendance of last year, the second annual Irish Mission camp meeting (Friday 30 July–Monday 30 August) was held in true Irish style. Not for them the comforts of chalets on a Pontin's-like site. This was outdoors and under canvas, but with a great spirit of warmth and camaraderie. Why did avid caravan enthusiasts, Pat Lynam, return for a second time? 'It's meeting the people. The worship is very good.'

Pastor Ian Sweeney used the book of Judges to expound on the theme of his Sabbath morning sermon, 'We need a Hero'. This reached deep into the hearts of worshippers who had gathered from across the mission — none more so than in Alex Hayden and John Kiely (from Waterford), Keith Harvey (from Dublin) and Emmanuel Ugwueze and Olga Lomak (from Newmarket). To witness their commitment to their new Hero, they were baptised in the Kilnasoolagh garden baptistery. Olga, whose daughter was baptised last year, actually flew back from Moldova because it was at camp meeting that she gave her life to Christ. Her atheist husband was also there for the weekend and participated in the services.

No camp meeting can exclude



The baptismal congregation

health matters — and the children got the best deal. They participated in a 'Jesus' kids in the kitchen' holiday club, which aimed to help children explore how their bodies work, and to show how God has made each of them unique and special. In the Kilnasoolagh kitchen bright young minds experienced the delights of 'Daniel food'. While such may sound a bit 'corny', there's more than enough reason to get health principles across at an early age — a health and education philosophy encouraged by both the UK and Irish governments. The heart-pumping activity for both adults and children consisted of a morning aerobics class and a Sunday afternoon football match. This is important for at least one Adventist parent. Coming from small, isolated churches he felt it showed his children that there is a 'wider Adventist community out there'.

A few years ago, a 'new Irish' member from Dublin made a



Special speaker, Pastor Ian Sweeney



The worship leaders



Daughter baptised last year, Olga this year



Meant for taking up the offering, they were also used when the rain came

request: 'Pastor, the Irish Mission needs a camp meeting — when can we have one?' The pastor gave a broad smile and suggested helpfully that since Prestatyn, home of the SEC camp meeting, was not too far away across the Irish Sea, the requirement could be met there. But the pastor reflected on this humble request and began to wonder, 'An Irish Mission camp meeting? Could it be done? How and where? And with what resources — for there isn't a Pontin's or its like on the island of Ireland!' At about the same time as the request was made, the issue of how best to use a property was being considered — a property gifted by the Emerald Foundation (USA) with a house and six acres of land. Although the marquee size was increased for this year, it looks as if it will have to expand again for 2011.

So what's the Irish Mission camp meeting 'X-factor'? The people of course — young and old, home-grown and new Irish, worshipping, praying, studying and playing together. For one of the 'new Irish' it was 'having time for God away from home'. For her it was important to spend a few days sharing the Word of God, testimonies and the whole country atmosphere. Add to that the strenuous efforts of the pastoral team and their wives, and also the volunteer cooks! What if this annual event catalysed Irish Mission unity, encouraging true revival and reformation? What if the programme continued to be designed in such a way that both home-grown and new Irish members would always identify with it?

Photos and a video report from the event can be found on the Irish Mission website, http://irish.adventistchurch.ie/news_entries/8730.

Sorry Oxford!

Many of us pause for thought before we spell words like 'baptise', 'recognise', 'realise' and so forth. The Oxford English Dictionary (OED), recognising the Greek etymology of these words, spells them with a 'z' — however, it has become common practice in the UK and Commonwealth to use 's', as it has in the *Times*, *Telegraph* and *Economist* newspapers, and the Cambridge University Press. Therefore, while the OED is renowned as a benchmark for spelling and grammar, the Stanborough Press has decided that 'ise' will henceforth be used as our official spelling for the ending of these and similar words.

ANDREW PUCKERING, Proof Reader

60 is the new 40 in Exeter

On 12 June, Stella Jeffreys woke up to a happy and pleasant surprise. After creeping away from the Exeter church and celebrating a quiet birthday with her family, she returned to a rousing welcome and a 'Happy Birthday!' from a church and family who had secretly organised an international lunch.

Stella, in her usual selfless fashion, did not expect the church to do anything for her. She has always done something for others in church.

With a meal from every corner of the globe, the celebration of Stella's birthday warmly returned to her the blessings which she has offered to many on numerous occasions. It was time to recognise that she always remembers a birthday card for everybody right on time.

May she have many healthy and happy birthdays to come.

ANTHONY M. NDERITU



Youth baptisms in Canterbury

The Sabbath morning service at the Canterbury church is always special, but on 29 May it was an extra-special occasion when six of our young people were baptised and accepted into full membership and the fellowship of our church. The candidates included three members of one family: Luke, Jasmine and Jenkins Kiwanuka, plus three others: Evelyn Anandam, Carmen Kibuka and Chanel Rorke. This was very joyous for our church family, but even more so for their families, who were present to witness the service. These visitors, some of whom had even flown in from abroad, helped to swell the congregation. Indeed, the church was so packed that some had to sit in the hall at the rear.

In his sermon, our pastor, Vasily Vartsaba, reminded us of the importance of commitment to Christ, and that we should not be in any doubt as to the sincerity of these young people. The service featured a number of special musical items, as well as inspirational singing from the congregation. A particular highlight was the rendition of 'What a day that will be' by Caris Kibuka, younger sister to Carmen. As each candidate entered the baptismal waters, the congregation sang a verse of the hymn 'All to Jesus I surrender'. Before their immersion, each of the candidates chose a special reading or song as a testimony to the step which they were taking.

PERRAN FACEY-HAY

VBS at Brixton

The children at the Brixton church were very excited this summer as they were in for a very big treat. For weeks the church had announced that it would be taking as many children as possible to Egypt for one week, from 26-30 July, and that it was going to be free!

As the children were brought to the church by their parents, you could see they were all ready and raring to go. In fact they were going to the upper youth hall that had been dramatically decorated to resemble parts of Egypt, for this was to be Vacation Bible School.

The Education and Sabbath School departments had decided that it was time they ran a programme in the school holidays for our children. Nothing was spared to ensure that they would have an exciting time learning about Joseph. They were able to make baskets, bricks, paintings, headbands and much, much more, as well as visit Joseph when he was in prison and ask him questions about how he got to be there. They were even able to visit Joseph in Pharaoh's palace after God had elevated him to a high position for his faithfulness throughout all his struggles.

The week was filled with songs and celebrations and the daily average attendance was forty. Our thanks go out to Craige Young and Delrose Green who, with the help of many volunteers, executed a wonderful programme.

VALERIE MOOIE





Dear Christian Stars!

Have you noticed how much you enjoy returning to your home, even after the best holiday? It is great to be back in your own bedroom with all your familiar things around you. Now imagine how Abraham might have felt when God asked him to leave his home and worship in a far-off country. God didn't even give him the name of the place or show him where it was on a map!
 Abraham felt sad when he said goodbye to his friends and neighbours, but he was excited too. Travelling with God was always going to be an adventure! (You can read about them in Genesis chapters 12 to 25). Abraham was happy that his family was travelling with him and he looked forward to living in the land God had promised to him and all his children's children. Did you know that God has promised you a special place, too? Read Revelation 21:1-5 to find out more about it!

Find the mystery word in Abraham's tent

Start with 'U' and use every third letter to find out what Abraham was like.

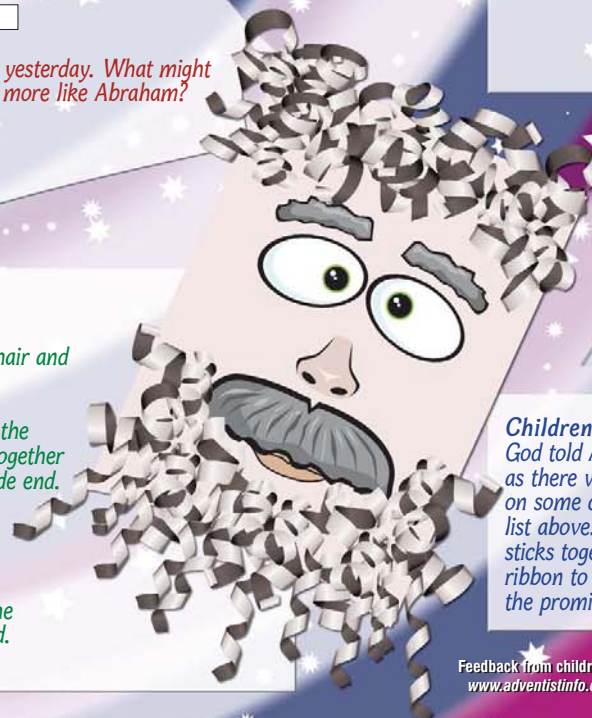
U S T N N O S O Q E R L L
 M B F A C I A D S O T H
 [] [] [] [] [] [] [] []

Think about the things you said and did yesterday. What might you do or say differently, if you were more like Abraham?

Make an Abraham puppet

We often think of Abraham as a very old man with grey hair and a long beard. Here is something fun to do:

1. Fold the top of an A4 piece of paper down and around the side, so that you make a cone – glue the top and side together at their edges, so that you can put your hand in the wide end.
2. Cut out and colour two eyes, a mouth and a moustache and glue them in place on one side. Draw the nose above the moustache.
3. Cut 1-inch strips of newspaper and curl them around the marker. Glue the strips on the bag for hair and a beard.



Promises
 Read the promises. If the promise was to Abraham, draw a line from the promise to the picture of Abraham. If the promise is to us today, draw a line to us.

'I will make of thee a great nation.'
 Genesis 12:2 (KJV)

'The meek shall inherit the earth.'
 Psalm 37:8-11 (KJV)

'I will write upon him the name of my God.'
 Revelation 3:12 (KJV)

'All the land which you see, I shall give to you.'
 Genesis 13:15 (NKJV)

'You will be a blessing.'
 Genesis 12:2 (NIV)

'I will never leave you.'
 Hebrews 13:5 (NKJV)



A 'moving word search'

Jesus calls us to move from fear, hate, despair, falsehood, war and death to truth, hope, trust, life, peace and love. See how quickly you can find the words in the word search!

V	T	P	E	A	C	E	J	D
W	R	S	J	K	T	D	J	O
L	A	P	U	A	T	E	M	O
C	O	R	H	R	K	A	J	H
C	N	V	U	A	T	T	Z	E
T	L	T	E	E	R	H	F	S
X	H	T	H	F	V	I	N	L
E	P	O	H	K	L	G	D	A
D	E	S	P	A	I	R	T	F



Children like stars

God told Abraham he would have as many children as there were stars in the sky. Draw six star shapes on some card and write a promise in each one from the list above. Decorate them with glitter glue or sequins. Glue two lolly sticks together to make a cross. Hang the stars from the sticks with ribbon to make a mobile of promises. You should be able to memorise the promises quickly because they are very short.



Faithbook honour at TED Pathfinder camporee

by Catherine Anthony Boldeau

'I really want to give my life to Jesus.' These were the words of a young man from south-east England at the end of the tenth Trans-European Division (TED) camporee in Iso Kirja, Finland (27 July-3 August). He said 'The camp was so good and I so enjoyed the worship.' Forty-nine young people from the UK also indicated that they wished to be baptised following an appeal by the main speaker, Pastor Bobby Bovell. This was in addition to the nine young people from various countries who were baptised in the lake sur-

rounding the campsite on Sabbath morning.

The theme of the camporee was 'Faithbook', and during the week Pastor Bovell spoke about some of the Bible characters from Hebrews 11. The characters chosen were: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Rahab, Gideon, Samson, Samuel and David. Bobby's emphasis was on how these individuals demonstrated their faith by the lives they lived – recognising both the positive and the negative aspects of their lives.

He was able to connect with the young people by using his own unique story-based style of preaching, and by relating many of the Bible characters to incidents in his own life. On the last evening of the camporee, after delivering a message featuring Samson, he urged the young people not to allow themselves to be 'objectified' but to be leaders for Jesus Christ. He spoke passionately about the need for them to 'stay connected' in their spiritual lives and not to 'lose their energy when they returned to their home churches'. 'Our kids love the worship services,' said Debbie, club leader from the Kettering church. 'Every evening they rush here early to sit near the front.'

In addition to the preaching, the twice-daily worship sessions included participation from all the countries within the TED as well as guests from south-east Asia, Russia and the Euro-Africa Division. The Scottish Mission delivered two very powerful drama performances, the

second of which, performed on the international evening, depicted salvation in a creative and contemporary way.

Prayers and Scripture readings were given in at least two different languages each evening. The most meaningful of these was on Friday evening when the prayers were said in both Arabic and Hebrew – this coupled with the singing of 'Shabbat Shalom' songs to welcome in the Sabbath hours. In fact, no one could really tell when the sun set, because with sunset around 11pm it never got very dark.

This continuous light meant that everyone went to bed late even after a full day of activities. The fifty-seven options on offer included an aerial runway, box-climbing, fire-building, a rope bridge, choir, card-making, and canoeing. There were also three camporee activities that everyone took part in. The first was on Wednesday afternoon. All BUC campers were given eight light-blue beads. The aim of the activity was to

swap those light-blue beads with specially coloured or shaped beads from the other countries to make a multi-coloured badge. Pathfinders were then given a 'Faithbook' honour if they managed both to collect eight different beads and to have their camporee book stamped by eight different countries.

The creation of a mosaic was the second all-camporee group activity. On Sabbath afternoon Pathfinders had to recreate the Pathfinder flag, the Finnish flag and the Dutch flag, representing the current and future venues for the TED Camporee. Every participant was given a coloured sheet of paper with a number that corresponded to a certain position on a grid, and when these were turned over they made the required pattern. This was then photographed from a crane and from a light aircraft.

The final group activity took place on the last day of the camporee when individuals went on a treasure hunt to find 'CDs of faith'. This very special event was organised by Christine and Ken Burt and Diana Sinclair, club leaders from the North England Conference. The aim of the game was to find the 7,500 special CDs that were hidden around the campsite. The 'Faithbook' CDs were worth four extra CDs. The whole campsite was split into groups of six, each of which was given an appropriate glowstick.

The team which collected the most CDs (seeds of faith) was awarded a prize. Faithbook Pathfinder leather memory sticks were awarded to the eighteen people who found the six special 'Gold CDs of Faith'.

The second part of this activity was for each club to provide a faith sheet to be included in a camporee faithbook. This 400-page leather-bound book was presented to Paul Tompkins, TED Youth director, during the closing ceremony.

Every camporee has

a market day. This is when clubs from every country sell their wares to others. Several clubs from the United Kingdom ran stalls and the BUC had their own stall. Part of this stall area included 'the stocks', where Youth directors Paul Tompkins (TED) and Des Boldeau (BUC) were pelted with wet sponges at the bargain price of one euro for two throws. Judging by the water from their clothes, the funds raised from this activity were truly worth it. A total of nearly 10,000 euros was raised and the funds will help to finish a school in Sudan.

The closing ceremony was both moving and exciting. One of the highlights was the rendition of a Hallelujah medley by the international camporee choir. Over a hundred people from different nationalities, some of whom did not speak English, came together and performed beautifully, giving a foretaste of Heaven. At the end of the ceremony there was the official handover of the Pathfinder flag from Finland to the Netherlands, where the event will be held in 2014.

The BUC director, Des Boldeau, said, 'I thank God for a successful TED camporee. The UK was the largest group represented there, almost a third of the campers, and I want to pay respect to them for the good behaviour of our young people. I would also like to thank the fifty-

seven BUC volunteers who gave up their time to help set up camp and run activities, and to all the club leaders from the United Kingdom.'

Photos from the event can be found on the BUC gallery: www.adventistpictures.org.uk



Pathfinder mosaic photographed from a crane





Baptism and investiture

The aim of the Pathfinder curriculum is to lead the Pathfinders to a point in their lives when they make a decision to accept Christ. An investiture is always at the end of the curriculum year when the Adventurers and Pathfinders receive their awards and are presented with their certificates.

The Portsmouth church held a special investiture service this year. Not only were their two Master Guides invested, but all thirty-one Adventurers and Pathfinders were as well; even better, three of the Pathfinders were among six young people who publicly demonstrated their new-found faith in baptism.

The day started with the beat from the Lewisham drum corps as we marched from the hall at the back of the church, through the streets, to the church's entrance. Neighbours looked through their windows, came out to see what all the fuss was about and were impressed to see the uniformed Adventurers and Pathfinders.

The afternoon saw the baptism of six young people, three of whom were members of the Portsmouth Pathfinder club, and they were baptised in front of their families, friends and fellow Pathfinders. Two sisters, MJ and Gaile Farjardo, along with Kliene Leonardia, were the Pathfinders among those baptised, and the others were Sean and Steffi Sesbreno and Carisa Romaldo. Nelson Batalayan and Nosi Makaluzza were also accepted on profession of faith.

Kennedy Kundan, the Pathfinder director, congratulated the candidates for their choice and extended his invitation to the young people to join the Pathfinder club. It is a way of helping them to live their new-found faith and also to gain new skills.

17 July will never be forgotten at the Portsmouth church. Once again the church proved that it has children and young people at the heart of its evangelistic vision.

KENNEDY K. KUNDAN

Two baptisms at York

Praise God – he has blessed the York church with two baptisms in the past year!

The first baptism we celebrated was on 12 September 2009, when Beatrice Likupe, a Real-Time student, committed her life to the Lord. Her mother, Gloria, said that it was a very joyous occasion, and the communication secretary is happy to report that young Beatrice is growing in the faith day by day.

The church was then delighted by the news that Luyando Moonga, who studies the Power-Point lessons and attends classes faithfully, wished to pledge himself to the service of God on 1 May 2010. His parents, like Beatrice's parents, are understood to be very proud – his mother Jubilee said it was especially heartening that he chose to make Christ his friend instead of following what

his school friends think is 'cool'.

There are now many more young children at York than there were ten years ago, for which our church thanks the Lord. We hope and pray that more of them, like Beatrice and Luyando, will open their hearts to the calling of the Holy Spirit, and that we may see plenty of baptisms in the future. Watch this space!

ANDREW PUCKERING

Rejoicing at Cornerstone-Polegate

On Sabbath 24 July there was much rejoicing at the Cornerstone Adventist church in Polegate, when four precious people followed their Lord through the waters of baptism.

We praise the Lord for Bea and Joshua Castro, two young people who have committed their lives to Jesus. It was also a joyous occasion

Fundraising concert for children's hospice

So how did it all begin? It began with an idea to do something, to give something back to the local community. The Adventist church in Preston has always been a church of outreach, so it is hoped that this concert will continue to make the community aware of our presence as a caring, loving and giving church. In addition, I wanted the concert to be a tribute to my parents, both of whom had succumbed to the ravages of cancer, my father on 21 April.

So how could we combine the two? By holding a fundraising concert. I chose to support Derian House, which is a local cancer hospice for children. Who better to benefit from our fundraising event than the children and families who need so much support and love at a critical time in their lives? So phone calls were made, and I was pleased when Mark Bunney agreed to participate in the concert as he is a well-renowned, international saxophonist. Other friends also rallied around once they heard what the concert was for, such as Carlence Parnell (who plays the flute) and 'Boys for the Lord' (who sang at the last North England Conference session).

A date has been set for 25 September, to coincide with Mark Bunney being in the UK.

Other artists will also be taking part, from Nottingham, Northampton, Manchester and of course our very own Preston, including soloists and groups such as 'Faith in Action' and 'Psalms'.

So if you wish to bring a smile to a child's face, please make an effort to attend this concert for a worthwhile cause.

Preston church, 7.30pm – Tickets £10

CAROL BRYANT



for husband and wife Tony and Barbara Sutton.

All four received Bible studies from Pastor Alan Hart, who also conducted the baptismal service.

We give thanks to all those family and church members who have demonstrated their love and support

for the candidates. We pay tribute to Shirley, who was instrumental in bringing Tony and Barbara to a knowledge of God and of the Advent message.

Let us continue to pray for all those who are newly baptised.

PASTOR ALAN HART

For such a time as this

Special guests at Ghanaian Adventist gathering urge Ghanaians to embrace a distinctive role in the UK Church

by Nana Sifa Twum

The director of the Ministerial Association of the South England Conference, Dr Emmanuel Osei, has reiterated that immigrant members of the Church are in the UK for a special purpose. Churches composed primarily of immigrants therefore have a special role to play in the propagation of the Gospel in England. God has a divine plan and purpose for his children of every age, whatever challenges they may face.

Making a difference

Dr Osei was addressing a gathering of members from the Ghanaian Adventist churches in the UK as they assembled in London.

Over a thousand members of the church from across the country gathered for their annual day of fellowship under the theme, 'Making a difference'.

Dr Osei said there was a need for the Gospel to reach all nations before the end of time, and that mass migration of people into the UK over the years has been in fulfilment of this great commission. The Ministerial Association secretary recalled the mass migration from the Caribbean to the UK and observed that the Church has benefited from the migrations because they have provided a sound base for the Church in the UK today. He also noted that the Ghanaian churches have had a similar effect. He called on them not to relent in their efforts but rather to go all-out to reach the unreached and maximise the opportunities they have for spreading the Gospel. He praised the Ghanaian churches for their unity and for their zeal in the work of God, as evidenced by the opening of seven more Ghanaian churches in the conference.

Youth challenges

Ghana's high commissioner to the UK, Professor Kwaku Danso Boafa, who was the guest of honour, said the Ghanaian churches need to collaborate with other religious and social groups in the UK to ensure a bright and useful future. He said it was worrying to hear news that Ghanaian youth had been both involved in and victims of youth crimes in the UK. The high commissioner noted that most of the negative youth behaviour, some of which results in the loss of youthful lives, is the outcome of a lack of support, love and proper care at home. According to the Ghanaian envoy, since the church is made up of family units (among which our youth should feel included) our families should make pragmatic efforts to bring our youth up well, training them to avoid irresponsible behaviour.

He acknowledged the hard work which the majority of Ghanaian youth in the UK put in to ensure a fruitful future for themselves and for the country, saying: 'Some of our men and women have reached enviable positions in various parts of the world.'

He said, 'The good old Book says if you have one hundred sheep

and one gets lost you will have to leave the ninety-nine and look for the one.' To this end the high commissioner announced that the Ghana Mission in the UK is organising a national youth forum primarily to discuss the problem and find solutions to it. 'We will need your prayers and assistance in this direction,' he added. 'We should continue to produce more of the Kofi Annans and Paul Boatengs for our dear nation, and this to a large extent will depend on what the church and families will do for the youth of today, who apparently are the future of Ghana.' He made reference to the three Ghanaians who, by virtue of hard work and dedication, have been elected as members of the UK parliament in the country's last general election, noting that 'this is what our youth should emulate and they can effectively do this with the support of all of us'.

A special people

In his sermon, a former head of the Southern African-Indian Ocean Division of the church, Pastor J. J. Nortey, called on the members to strive hard to make a difference in the country they find themselves. He reminded them of the need to keep their identity, both as Christians and as Ghanaians who will be ready at all times to defend their cause.

He was of the view that true Christians create an 'affirmative difference' in society. Using Scripture from the Gospel of John, Pastor Nortey described the woman at the well, a Samaritan woman, as an assertive individual who brought change to the entire Samaritan community.

Change, according to him, could be effected wherever and whenever one finds oneself, regardless of the circumstances. He therefore called on those gathered to effect changes in their workplaces, communities and families by way of lifting high both the flag of Ghana and the banner of Jesus.

He observed that the world today needs people who can effect change and make a difference, adding that people who can make such a difference are also different from ordinary people. 'People with a different attitude towards their nation, a different passion for their community, a different character to be emulated by others, a different zeal to face the challenges of the world and a different mindset to change things that need to be changed are the people the world needs today.'

Objectives

The chairman of the Ghanaian Adventist Church in the UK, Pastor Fergus Owusu Boateng, reiterated that the objective of the Church is to bring together all Ghanaian Adventists in the UK to fellowship as one people.

He noted that the establishment of Ghanaian churches has paved the way for many Ghanaian Adventists who would otherwise easily have lost their faith. Currently there are eight Ghanaian Adventist churches in the UK.



Stoke Newington Pathfinders and Adventurers with their leaders

Stoke Newington Pathfinder investiture

After a three-year gap Stoke Newington Pathfinder Club was re-established in February 2009, under the theme for the year 'I can do all things through Christ who strengthens me.' It had a membership of thirty-five children ranging in rank from Eager Beaver to Guide, and its first year was interesting, exciting, and very busy.

In July, thirty children and their leaders took part in a sponsored walk from Stoke Newington to London Bridge. Also in July, artists from other churches in the area performed at a fundraising gospel concert. All these fundraising efforts raised money for the club's future expenses. In August we went camping for a week in Blackwell Court, Birmingham.

During the summer holiday some of the groups helped out at our church outreach programme. As part of the community outreach project we fed the homeless each Wednesday.

On 27 September we had a fundraising day on our church premises, planned by the Pathfinders to raise money to buy new tents. Then on 24 October we had our induction service.

During the October half-term, the Explorer group had a tour of the local town hall as part of their Friendship Development project. They were met by the speaker of the council, who gave them a conducted tour around the building. Also in this half-term, a group of Pathfinders and their leader visited an outdoor camping spot to choose new tents for the club.

It was a rush to get all the files

up to date and ready for inspection by the first Sunday in December.

Our outdoor activities ended on 20 December when the children and their leaders visited a Winter Wonderland fun-fair and ice rink in London's Hyde Park, then ate a pizza meal and strolled around the West End of London to view the Christmas lights display.

Our Pathfinder year ended on 30 January with an investiture of twenty-six children, ranging in rank from Eager Beaver to Guide.

They were greeted by a sign which read 'Welcome to Stoke Newington Pathfinder Investiture' and the warm smiles of the ushers; the scene was set for the day. With flags flying and the church decorated with a display of all the year's activities, the members and visitors were in for a blessing.

The congregation was entertained by the Pathfinder club from Sabbath School to AYS. The Pathfinders acted out a play which they had written themselves during Sabbath School, based on the outreach programme in which they had participated during the summer holiday.

In the Divine Service the investiture was conducted by the BUC Pathfinder director, Pastor Des Boeldeau, assisted by our area co-ordinator, Natalie Simons – the theme of the day was 'Lift up Jesus'. In his sermon, Pastor Boeldeau informed us that to lift up Jesus is to value him, love him and appreciate him. He admonished the Pathfinders to be a generation that grows up knowing God, not a generation that goes away from him. Our minister,

Pastor Michael Anim, closed the investiture with a consecration prayer.

The evening's programme comprised a display of what they had learnt over the year, including drilling and marching, keyboard playing, knots and lashings, and a review of activities and special awards. A special item was rendered by the newly formed mime group.

Shania Charles was nominated

Adventurer of the Year and Latiqua Barthley was nominated Pathfinder of the Year.

It was a fitting climax to an exciting, interesting and busy year and a well-spent Pathfinder investiture day.

Well done to the Pathfinders, their leaders, and parents and church members for making the year's investiture possible.

COMMUNICATION DEPARTMENT

Stoke Newington baptism

On Sabbath afternoon, 15 May, Stoke Newington had its first baptism of the year.

Six people were baptised, namely Shania Charles, Shaniya Lawrence, Kerri-Ann Anim, Nadine Isaacs, Adeline John and Vivian Pile. The candidates were well-supported by family and church members and their friends.

Shania Charles (at 8, the youngest) had wanted to give her life to Jesus and be a member of our church even when she was younger. She joins her mother and sister who are already members. Shania is also one of our Pathfinders.

Shaniya Lawrence is another one of our children who wanted to give her life to Christ because she wants him to be her personal Saviour. She joins her grandmother and aunt who are already members of our church.

Kerri-Ann Anim is the younger daughter of our minister, Pastor Anim. It was a delight for the pastor to be baptising his own daughter.

Nadine Isaacs has been attending our church from the age of 6 with her grandmother and her remaining grandfather. Nadine says now she has grown up; the reason it took her so long to be baptised is that God does things in his own time. In addition to joining her mother she joins other members of her family in becoming a member of our church.

Adeline John has been attending our church since the latter part of last year. While taking care of a sick uncle in Rochester, New York, she was invited to a Revelation seminar where she met Jesus.

The only male candidate, Vivian Pile, joins his wife and daughter who are already members. He says his wife had been praying for thirty-six years for him to give his life to Christ. Over these years Vivian would attend church when there were special events. He recently felt a need to attend church on a regular basis and eventually gave his life to Christ.

FLO SUTHERLAND



Stoke Newington candidates with Pastor Anim (left) and elders Rory Mendez and Ivano Hudcovova (right)

Correction, Messenger 115.15, pages 10-11

The excellent photographs, wrongly attributed to Peter Jaynes, were actually taken by Lynette Mapp. We apologise to Lynette and encourage her to submit lots more pictures. We thank Peter Jaynes for pointing out our mistake.

EDITOR



Mabel Dunnett (1914-2010) d. 20 July

Mabel Howlett was born in Bury St Edmunds, Suffolk, the sixth child of Frederick and Mary Ann Howlett. The family, formerly Baptists, had just become Seventh-day Adventists, and Mabel was named after Mabel Brooks, the Bible instructor who, with her husband, was selling the magazine *Present Truth* from door to door. Frederick lost his job as a butcher over keeping the Sabbath; the family moved to the Leicester area to find work.

Upon leaving school at 14, Mabel worked in a local hosiery factory – but she was not content with that, and her family helped her to start studies at Newbold Missionary College, then located near Rugby. Money was in short supply in the 1930s, so Mabel left after one year and returned home to try to earn some money. Mabel and two of her sisters, Peggy and Rhona, enjoyed Newbold so much that they saved hard to get back to college. Mabel returned in 1939, graduating as a Bible instructor in 1942.

Mabel was assigned to some churches in the Rhondda Valley where she worked for several months. On 9 August 1944 Mabel married her fellow graduate, John Dunnett. Their first home was a flat in Muswell Hill, North London. Mabel hated living in a city, especially in wartime. In 1946, John was called to teach at Newbold College, which had moved to Binfield, Berkshire. Mabel was relieved to move back to the country. During these early years in Berkshire, their two daughters, Jonquil and April, were born.

In 1953 the family left England for Washington DC, where John wanted to take advanced theological studies at the Adventist seminary. Mabel found work in the library. John was called to teach at the Caribbean Training College in Trinidad and after he gained his MA in 1954, the family spent the next five years in the West Indies. The family came back to England in 1959, to give their daughters a British secondary education at Stanborough School, near Watford. Mabel secured a job in the school office, and John was offered a teaching position.

In 1968 John was asked to resume teaching at Newbold College. Mabel found work in the college library. In 1984, Mabel and John retired to a smallholding in Shipton Gorge, Dorset, and attended the small Adventist church at Weymouth. Mabel loved Dorset, but when April left to work in one of the church offices in Watford, the large grounds proved too much to cope with, and Mabel and John moved to a modest bungalow near Winchester, where they enjoyed attending the lively Adventist church.

April returned from Zimbabwe to care for Mabel and John, and the three of them eventually found a larger home in Stoford, west of Bridgwater, in Somerset. From there they attended Adventist churches in Weston-super-Mare, Taunton, Yeovil and Croscombe.

Mabel, the last survivor of five sisters and two brothers, had several serious bouts of illness which required her to be hospitalised; but April's loving care brought her back from the brink each time, until, finally, her weary heart gave out on the morning of 20 July. She was laid to rest in the peaceful graveyard of St Andrew's parish church, Stogursey, on 30 July. Mabel had an unshakable Christian faith, which she delighted in sharing with others. We look forward to seeing her again on the glorious morning of the Resurrection.

JONQUIL HOLE

Edith Gertrude Card (1922-2010) d. 14 May

Edith was born the second of seven children. Her father was a steam engine driver, mainly on local routes. As a result, a great treat for little Edith was getting a ride on the footplate after finishing school, something which would not be possible in today's health and safety culture!

When World War II started, Edith enlisted in the National Fire Service as a pump operator. Later, she transferred to a more exciting role as a dispatch rider in the fire service, where she met William Card, who became a good friend. Edith was then transferred to switchboard operations because she had previously fractured her arms and they had not set symmetrically. Her new job proved too uninspiring for the motorcycle lover, and this led her to discharge herself from the fire service.

Edith was then offered a job in the catering section of the Land Army in Houghton Le Skerne. Provisionally, she was reunited with William Card, leading to a renewal of their friendship. On 21 July 1945, the war being over, the pair got married to start a family which they could love even

more than their motorcycles!

Edith and William had five children, three boys and two girls, all of whom are still alive. Sadly, after forty years of marriage, Edith lost her husband. Her faith in God and her children both proved to be great sources of encouragement to her for the remaining twenty-five years of her life.

From 1997, Edith's health began to deteriorate. Her health problems worsened with the onset of osteoarthritis. However, even when confined to her home, Edith always kept her mind agile with crossword puzzles.

In 2008, Edith received a medal from the Lord Mayor of Newcastle, in recognition for her service in the Land Army during the war.

Sadly, Edith succumbed to ill health and passed away in May. 'One thing that will be greatly missed at family gatherings,' says Edith's son David, 'will be her home-made pastry, pies and scones. Even on her own birthday, she would not take a break but would serve up enough home cooking to keep the partying guests fed for many a day after.'



Mansel Jones (1917-2010) d. 12 July

If we experienced love but felt nothing when the object of our love was taken from us, then 'love' would be meaningless and 'life' would be too. The pain we feel at loss is the price we pay for love. The more deeply and widely loved the person, the greater the pain at his loss. It is rare to see the grief visible at a man's funeral as it was at Mansel's.

Mansel's impact on his family in Halifax and Wales was deep, but it was not limited to them. His impact on his church, especially on its youth ministries from the '50s to the '70s, was massive. But the greater proportion of the large congregation

at St Hilda's came from Halifax and nearby cities. That was testimony to the number of lives which that loving and lovable life had touched in the wider community of West Yorkshire.

Mansel Jones was born on 5 January 1917 in Cwmderf, South Wales. It was a time of poverty and hardship, and Mansel's eyes would become tearful and his tone impassioned when he described his mother's struggle to feed the family. At 14 Mansel, like his father, went down the coal-mines to support the family. He would describe occasions when, down the pit, his candle went out and he was left in total darkness. In time Mansel left the pit. He even left Wales. However, in the words of his grandson James, 'they never left him'.

Mansel was in Exeter when he first embraced the Adventist faith presented there by Leslie Hardinge. He moved to Newbold Revel, near Rugby, to train for the ministry. While doing so, and while caring for the estate and gardens, Mansel fell in love with Doreen – the beautiful young secretary of the principal, W. G. C. Murdoch. He loved to recount the story of how his affection for Doreen was later reciprocated and how they got married in wartime 1942, with two workmen from the street acting as witnesses. Doreen was from the McGoldrick family in West Yorkshire, and it was in Halifax that Mansel and Doreen enjoyed their sixty-eight years of married life. There Maralyn was born in 1944 and Haydn in 1948. Mansel was immensely proud of his children, grandson and great-grandson.

Mansel loved Wales, Welsh music and the Welsh language. But he did not love them above all. Wales helped define him but the love of and for Doreen fulfilled him. Together they built up Mansel Nurseries and together they made a major contribution to the Adventist church locally, where they led the congregation, and nationally, where Mansel played a leading role at the summer youth camps. Mansel's contribution to the Adventist youth camps lasted from the late 1950s to the early '70s. Many if not most of those camps took place in his beloved Wales. Some of us can still sing Calon Lan in Welsh, though we may not understand it in English!

Mansel was passionate. He was passionate about Doreen and the family. He was passionate about Wales and all aspects of Welsh culture. He was passionate about home which, for him, could only be I Gibraltar. He was passionate about growing things, which he did for a living in his nursery and later in his allotments and garden. He was passionate about the Adventist health message and expected to live to a great age, which he did. He was passionate about youth ministries and, to a number of generations of Adventist youth, he was a great encourager. He was passionate about language – English as well as Welsh – and he used it masterfully in preaching and on the public speaking circuit, where he won a number of awards. He was passionate about a brand of politics that owed much to his mining background. He was passionate about music and, through his strong, melodious voice and his conducting, raised many church roofs. He was passionate about the Church and he was passionate about its message.

Mansel was a good father and a good grandfather. His grandson, James, speaks about the intelligent balance between discipline and tolerance in his parenting, and of the quality time Grandad spent with him on a daily basis. 'My Grandad was a family man,' he says, 'but there was room in his heart for certain other special people.' These special people were his friends, and it was astonishing to see how many of them there were at St Hilda's for the funeral on 22 July. It was conducted by Pastors Ikwisa Mwasumbi and Egerton Francis, assisted by Pastor Paul Haworth (now a Conference leader but, in the early '70s, one of the youth Mansel 'took to camp').

Mansel believed in the Blessed Hope. He used to tell me that he expected to be one of those who would be alive when Jesus returned. In telephone conversations more recently I derived the impression that he expected to be among those who would 'rise first' at Christ's return. A massive stroke effectively put an end to Mansel's long and well-lived life some two weeks before his actual death.

Mansel's flowers are still blooming and his tomatoes are still ripening but I Gibraltar has Doreen and the pain that she has left in her heart. But the hope still lives of the great reunion.

At a Conference session I once asked a Halifax member, 'How is Mansel?' – 'Mansel who?' was his response. We both knew he was joking. There was only one Mansel.

DAVID MARSHALL

Edith was a committed Christian who regularly attended the Newcastle Seventh-day Adventist church, in spite of her failing health. When she could bear her pain, Edith was present at church services, aided by her faithful daughter and carer Kal, whose commitment is rarely seen in this generation.

Edith's determination and constancy in the face of adversity inspired many at Newcastle.

In memory of her life, and to honour her wish, Pastor Sandy Paiman conducted her funeral service there on 21 May.

VICTOR KUBWINGA

Newbold award ceremony

open.' Ram will use his Newbold education to work with London street people and drug addicts through the British Youth Association. His goal is to pursue a Master's degree in Education at Reading University.

Three years ago, Theology graduate Oleg Kosyuk arrived from the Ukraine as a keen student, frustrated by his inability to communicate in English. Through determination and the patient tutoring of the School of English staff, Oleg can now freely express his passion for New Testament studies as a teaching pastor at Forest Lake SDA church in Florida. Recently married, Oleg has already translated two books from English, to be used in the Ukrainian Union. He is modest about his achievements, saying, 'My story is not spectacular. What is interesting is that I barely spoke English but despite this I finished my Master's with grades that will allow me to continue on to my PhD in 2011. Thank God for giving me strength and wisdom.'

Vladimir Coltuc from Moldova is excited to have completed his degree as a Bachelor of Business Management (Hons). He praises Newbold College for helping him to achieve his academic goals with the additional bonus of improving his language and communication skills. 'I wanted to explore opportunities in life that expose me to new countries, cultures and languages. My Newbold degree will be valuable in achieving a career in an international arena,' explains Vladimir. Having acquired valuable business work experience with 3M and BBC London, Vladimir is already on the path to further success and hopes to enter the London School of Economics.

Whether they come from near or from far, each graduate has a unique story of Newbold College. Their journeys may differ but all share something in common: Newbold education and experience with knowledge and memories to last a lifetime.

If you are interested in learning more about where a Newbold College degree can take you or a family member, please do not hesitate to contact Nathan Shields at: nshields@newbold.ac.uk.

16 Messenger



Newbold College remains accessible despite reports university places are down

Reports have been circulating that this year thousands of students will be denied a university place – Newbold College, however, remains dedicated to providing opportunities to those seeking an Adventist education in the UK.

Latest national news reports an 11.6% increase in applications over the same time last year, resulting in wide concern that many qualified applicants will fail to secure places this year. Jane Sabes, Principal of Newbold, says the college is taking this opportunity to focus on cost-effective ways to make higher education accessible to more, not fewer, students.

Opportunities at Newbold are extensive and wide ranging, offering BA courses in Media Arts, Business Studies, Bachelor of Divinity (Hons) degrees, as well as more traditional courses in Arts and Humanities. One-year certificates are also offered. The college is currently accepting applications for courses starting in September and welcomes campus visits and inquiries about available scholarships.

Visit www.newbold.ac.uk or contact Nathan Shields at nshields@newbold.ac.uk.



Ham, Valerie and Trissy



Academic staff



New book of the week Loving them back – leading them home

Barry Game, BUC Youth director in the 80s, explores the reasons why many young people decide to leave the church and considers the complexities of the adolescent mind. He also addresses the stages of faith development, and offers effective strategies for the redemption of missing youth.

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Sunset

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	London	Card	Not	Edin	Belf
Sep 3	7.43	7.55	7.49	8.02	8.11
Sep 10	7.27	7.39	7.33	7.44	7.53
Sep 17	7.11	7.23	7.16	7.26	7.36
Sep 24	6.59	7.07	6.99	7.07	7.18

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