

Messenger

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Hidden in Mongolia

by Tom Pignou, ADRA-UK Programmes officer

Imagine hiding your child from view.

Imagine raising a child with no medical treatment or schooling. No imagination is needed if you are the parent of a child in rural Mongolia who suffers from autism, Downs syndrome or cerebral palsy.

Discrimination and other negative attitudes towards disabled children, from both adults and children, are common: especially towards children with cognitive disabilities.

This means that most parents try to hide their disabled children from others, avoiding family embarrassment. The result is that disabled children often receive limited health care and have little or no access to education.

Such a situation seems unbelievable from a UK perspective. Here children with cognitive disabilities have full access to healthcare and education, and are an integral part of society. The Adventist Special Needs Association (ASNA), supported by ADRA-UK,

is among those who advocate for the rights and needs of the disabled, in particular for children.

Recognising this desperate need, ADRA-UK started a three-year project in Mongolia aimed at ensuring access to health and education for children with cognitive disabilities. The project, which began in March 2010, is co-funded by the European Commission and implemented by ADRA Mongolia.

Tserenham is one Mongolian mother who has discovered the difference that the project is making in the life of her family.

She lives in the Zavkhan province and has a child with Downs syndrome. She saw a presentation on a local television station about an organisation called 'ADRA' that was working with children who have cognitive disabilities. 'In our country the situation is difficult if you have a disabled child. As

parents, we have had many questions but we did not know who to speak to about them', she said.

She decided to find out more about this project, left her child with a family member and went to the local office of ADRA. She was delighted with the result.

Tserenham adds, 'When I visited ADRA I also learnt many things: for instance, that by law I could access quarterly social welfare assistance for caregivers, which I had not known about before. In the project office I was also able to meet with other mothers – it was reassuring to talk with others who are facing the same challenges as me.'

That was important to Tserenham. Usually she has had to stay at home because of her child's special needs but, she says, 'I really need to take some time to share my problems and to meet with others.' She adds, 'Some people do not understand what this is like because their children do not have the same difficulties as a disabled child, but now thanks to ADRA I have friends to talk to and socialise with.'

ADRA's project is becoming a positive bridge between parents, caregivers, and the government.

The full name for the project is: 'Ensuring Access to Education and Health for Children with Cognitive Disabilities'. Abbreviated to its acronym *EACH* it gains importance, as the ADRA objective is to advocate that each child with disabilities will have access to education and health. Thus ADRA is working hard to ensure that children with cognitive disabilities



Right: Special Needs boys benefiting from the work ADRA is doing in Mongolia. Below: EACH project workshop for mothers.



are accepted in the community and supported by health and education systems.

ADRA is bringing together doctors, teachers, social workers, the Association of Parents with Disabled Children (APDC), and government authorities as part of this project, which will see the development of early diagnosis tools, training of family and school doctors in early diagnosis, and the establishment of a referral system for health, education and social welfare service providers.

We anticipate that, thanks to the *EACH* project, people with disabilities will find greater acceptance, integration and opportunities for a fuller life in rural parts of Mongolia.

This year's annual appeal will contribute towards this project. For more information please visit our website at: <http://adra.org.uk>.

All letters published in *Messenger* reflect the opinions of our readers, and not necessarily those of either the editorial staff or the BUC.

Suggested structural reorganisation for the BUC

Dear Editor
It is very encouraging to note the marvellous growth which has taken place during the past decade, and I agree in principle with Tony Welch that a Church which now has approximately 31,000 members and almost 350 congregations may need to update its managerial pattern.

In this age of sophisticated electronic technology there is certainly a strong case for centralised financial control. Moreover, the establishment of approximately twenty separate areas, each with fifteen to twenty churches (and its own evangelistic budget), would probably facilitate more detailed strategising: enabling the church to undertake its mission more efficiently.

Each area could have a superintendent

who would be the pastor of two churches and also direct the general church programme in that area. He (or she) could be assisted by a team of six to ten pastors who would each care for two churches and serve as departmental promoters for the area. These pastors would need specialised training for their responsibilities. Perhaps there might also be a case for identifying core departments, and merging some departmental activities where possible. Each area should adopt a goal of establishing a new church every two years, especially since there are scores of un-entered towns throughout Britain and Ireland. In order to ensure the widest possible representation, maybe the area superintendents could be members of the Union committee, in addition to a good number of lay-persons and several Union departmental directors.

Some churches may wish to give consideration to conducting their main services on Sabbath afternoons so that pastors can address the needs of two congregations in an area each week.

Before undertaking a radical change of this nature, it is always best to conduct a pilot scheme. In this respect three models have been functioning successfully (from

an organisational standpoint) in the BUC for a number of years – the Irish, Scottish and Welsh Missions. Unions of churches (involving the elimination of conferences) have been in existence for some time in the Netherlands and Sweden. This proposal, however, envisages a union of areas.

These observations do not imply any criticism of personnel currently involved in leadership within the BUC. The major consideration is the enormous workload which has been placed on the shoulders of our two Conference presidents, who each have direct management of more than one hundred employees.

If there is a strong enough case for revamping the organisational structure of the BUC, one feels sure that 'higher organisations' would be reasonably open-minded to change – especially since the BUC is now the largest union in the Trans-European Division in terms of both membership and finance. If we are thinking in terms of completing the Gospel commission to all within our territory, optimising efficiency and cost-effectiveness must surely be supplementary to our dependence on spiritual resources.

JOHN ARTHUR, CHIEF

Enhancing Health

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

Britain's health – how healthy are we?

A *Mail Online* article published during November 2010 captioned Britain as 'the sick man of Europe', following an international report revealing that 500,000 young Britons are not working because of illness or disability.

Previously a Department of Health report (2007) also revealed England to be the only European country with rising alcohol consumption and an increase in alcohol-related deaths, particularly among women. Additionally the report said rates of obesity in British adults were the worst in Europe and, in some areas, exceeded the national average in the US. Diabetes and smoking-related deaths were also increasing.

- Key highlights from the 2007 report revealed the following:
- Alcohol abuse deaths had almost doubled in the last fifteen years among women aged 35-54.
 - Alcohol consumption among Britons had increased. The data revealed that we annually drink 11.37 litres of pure alcohol per person, compared with an EU average of 10.95 litres.
 - Obesity in children under 11 had reached almost 900,000 – a fifty per cent increase in the past decade.
 - Poor dietary factors came to light with the revelation that people in Britain annually ate an average of 25kg less fruit and vegetables than other EU countries.
 - Self-harm figures had peaked in comparison to previous years.
 - Sexually transmitted diseases like chlamydia were also on the rise.
 - Out of every 100,000 deaths in the UK, 288 were smoking-related (compared with an EU average of 263).
 - Teenage pregnancy rates in the UK, despite showing a decline, were still much greater than those in other western European countries.
 - Stark differences in longevity were still apparent between the North and the South. The data revealed that boys born in Manchester are likely to die on average ten years younger than those born in the London boroughs of Kensington and Chelsea.

Previous health spokesman Norman Lamb expressed concern about Britain's increase in alcohol-related deaths – particularly among women and young people. He also added: 'It is shocking that England is still the fattest nation in Europe.'

The BUC Health Ministries department will host a summit in June this year to equip health leaders to undertake community health programmes which address these key challenges.

Good health!

editorial



Julian Hibbert
Editor

**Don't look down!
Don't drop the pole!**

I have always been fascinated by the exploits of history's great 'daredevils' – probably because they've had the skills and courage to do what I can only dream of!

One of these daredevils was Jean Francois Gravelot, better known to history as 'The Great Blondin', who successfully walked across the Niagara River Gorge on a tightrope for the first time on 30 June 1859. Blondin used a 1,100 foot long, three-inch diameter manila rope to cross from the US to Canada.

'A quarter of the way out, Blondin stopped, yawned, and stretched before lying down on the rope and placing the 38-foot balancing pole across his chest. He even appeared to snooze for a few minutes. Neatly arising, not using his hands, Blondin casually ambled out to midpoint, pausing on the swaying strand to unroll a coil of thin, lead-tipped rope.'

He then lowered that rope to a waiting boat, 180 feet below, and pulled up a small bottle full of water from which he proceeded to drink. Then, as he moved off along the rope towards Canada, Blondin stunned the crowd with a backflip somersault!

Upon reaching his destination, 'The Great Blondin' calmly announced that he was going back to the US – by tightrope – nonchalantly taking some photographs along the way! He made eight more crossings that summer, each more daring than the other. He walked across backwards; bicycled across; crossed at night by candlelight; and once 'came out pushing a wheelbarrow bearing a small stove. In mid-air, Blondin fired the stove and prepared, cooked, and ate an omelette.'

Then he did the unthinkable on 17 August,* when he crossed the gorge carrying his manager on his back in the presence of around 100,000 spectators.

Harry Colcord weighed 136 pounds, fractionally less than Blondin, and the balancing pole another 40.

Blondin's last words to Colcord were: *'Harry, you are no longer Colcord; you are Blondin. Until I clear this place be a part of me – mind, body, and soul. If I sway, sway with me. Do not attempt to do any balancing yourself. If you do we shall both go down to our death.'*

The rope swayed and bucked dangerously under the combined weight of the two men, and, as they approached the centre of the span, Blondin began to run to keep their balance.

This was heart-stopping stuff. The crowd was mesmerised; the band couldn't hold the tune; Blondin seemed to lose his footing momentarily . . . but the daredevil and his petrified 'apprentice' made it safely across!

How did he do it?

Besides his nerves of steel, impeccable balance, amazing head for heights, superb muscle control and overall fitness, how did Blondin do it? What was his secret?

His secret was to *look up and use the balance pole* – the two things that every *funambulist* (tightrope walker) needs to succeed. Interestingly, those two simple rules are also among the fundamental secrets to successful Christian living: *look up and use the balance pole*.



Don't look down!

Paul spells out that first rule: *'Let us fix our eyes on Jesus, the author and perfecter of our faith. . . .'* (Hebrews 12:2, NIV). The risk of falling and failing in the Christian life is heightened when we start reflecting on anyone other than Jesus. He is the Source of our salvation, and our inspiration to live obedient and joyful lives.

Firstly, avoid preoccupation with the failures, propensities, weaknesses or offending behaviour of those around you. Secondly, intentionally keep Christ and his character uppermost in your thoughts – stay focused on him.

The happiest Christians I know are those who live by this rule.

Don't drop the pole!

Blondin's only tool was a balancing pole. By deftly using it as a counterweight he walked upright and moved forward – despite buffeting breezes and swirling updrafts.

Jesus spells out the second rule during a sharp verbal engagement with the Pharisees: *'But woe to you Pharisees! For you tithe the mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.'* (Luke 11:42, NKJV.)

The genius of true Bible religion is balance, but the Pharisees had lost theirs. They allowed one end of the pole to drop too low! They spent hours counting out God's tithe from their herb gardens, but could callously ignore the garbled pleas of a stroke victim sprawled in the street, because it was Sabbath!

Too many of us drop the pole at one end. For some it is the failure to grasp that the great work of God embraces *both* justification *and* sanctification. Others become so fixated with the preservation of order that they resist even the slightest, well-intentioned efforts to revitalise the local worship service.

Just look around, and you will find that 'balance disorder' is more common than you think and assumes many forms.

To all of us Jesus says: *'These you ought to have done, without leaving the others undone.'* Bluntly put: *'Find the balance!'*

The nicest Christians I know are those who live by this rule.

*'White knuckles over Niagara', by K. C. Tessendorf, quoted from www.highlightskids.com.
†*ibid.*
‡*ibid.*

*One source placed the event on 14 August and the other on 17 August.





Sharing Christ in the marketplace

ASI, Adventist-laymen's Services and Industries, is a lay-managed organisation that traces its formal roots back to 1945. In that year the General Conference recommended that an association be formed to unify the Adventist self-supporting ministries and bring them into a closer affiliation with the Church administration.

outside of North America, was organised in the Leicester Post House Hotel in 1983 under the visionary leadership of Pastors Harold Calkins and John Arthur, who were then BUC president and executive secretary, respectively.

Audrey Balderstone is one of the few surviving members of that group of 'rather nervous, sceptical but intrigued' UK business and professional persons who gathered for the event. According to her, 'the enthusiasm of the group of noisy, excitable and passionate ASI members from North America . . . helped to change the British from scepticism



Such an association was formed in 1947, but it took another thirty-five years before laypeople anywhere else in the world caught the same vision. ASI-UK, the first chapter



to enthusiasm!' – in particular, 'the passion with which the ASI members shared their experiences of using their businesses and professions to invite their customers to meet Christ!'

ASI-UK members have been involved in numerous projects since then (*Share Him,*

Youth for Jesus, Good Health for Africa, STOP International) and supporting students at Newbold College, but the one for which the BUC is probably the most grateful is its support for ADRA.

Their first ADRA-related projects were in Albania, to which these ASI volunteers delivered truckloads of humanitarian aid. Not only did they load the aid themselves, but they also drove the trucks there and raised the funds to cover the fuel costs! Inspired by what was happening, other church members, schools and various organisations also began to raise funds for humanitarian work in Albania and the former Yugoslavia.

At first the trucks were on loan from Cyril Willmott, one of the members, but after his death ASI members bought a vehicle for ADRA so that the humanitarian work could continue. Then one of ASI's members stepped forward to fund the first part-time secretary to work with the ADRA director at the BUC head office, and ADRA-UK has not looked back!

Today this respected development and relief agency, building on the foundations laid by ASI-UK and others, carries on a wonderful programme of humanitarian work in different parts of the world – all to the glory of God!

ASI-UK is not just about projects
There are two very important contributions that ASI-UK members make to the Church in this union, other than their personal involvement in various projects:

- The association provides a forum within which business and professional persons can nurture each other: an environment in which they can collectively find ways to deal with the specific challenges that such persons face in the 'pressure cooker' of corporate and professional life.
- The association provides a rich 'bank' of skill and expertise that the Church can draw on when faced with issues that require technical or professional expertise not found within the Church's traditional workforce. When one looks at the objectives of ASI-UK one realises just how privileged our Church leaders are to have a group of people willing to 'be of practical assistance to the Church administration' and 'to offer consultancy advice to Church leaders . . .'

New members are needed
Like every voluntary organisation, ASI-UK needs a regular infusion of new members. New members mean new vigour, more relevant ideas, and greater networking potential for both new and existing members. They can also mean greater inclusiveness, especially when new members are drawn in from across the full spectrum of our Church's people potential.

ASI-UK recognises that many of our Adventist youth are 'potential professionals', currently at college or university preparing for tomorrow's opportunities. With this in mind they have established a Student Membership category, which is free! (Yes, I did a double-take on that too, but it's true.)



ASI-UK members at a recent convention



Perhaps, after reading this article, you will think seriously about making yourself available to God in this special way. If he is steering your thoughts in that direction then don't delay: read the next paragraph and make contact with ASI-UK.

You might like to join?
Membership in ASI-UK is available to any Seventh-day Adventist in good standing who operates a business, provides a professional service, has a product to sell, operates a supporting ministry or is a college or university student. Should you be interested to join, or just curious, please make contact with Christine Manners-Smith at manners-smith@ntlworld.com for more details, or visit the ASI-UK website at www.asi-uk.org.

ASI-UK mission statement
ASI-UK exists to strengthen its members

through supportive relationships, ethical practices and a world vision to 'Share Christ' in their business and professional environments, as well as through specific mission enterprises and lay ministries operated within the Seventh-day Adventist Church.

- ASI-UK aims and objectives**
- To build a strong, inclusive membership.
 - To inspire students and young professionals to join.
 - To provide practical help to members through mentoring, education and networking.
 - To share experiences and develop strategies for effective witnessing in work environments.
 - To be of practical assistance to the Church administration.
 - To support selected mission projects.
 - To offer consultancy advice to Church leaders and members.

Testimonies



'My local pastor invited me to attend ASI-UK's annual convention some years ago. I did, and it provided me with a style of fellowship with which I felt comfortable. ASI's core purpose of "sharing Christ in the marketplace" answered many questions I encountered in my profession, which involves exposure to the dysfunctionality of large parts of our society. That core purpose also challenges me on how we can get the Gospel message to make an impact on their lives.'

JIM CUNNINGHAM (PRESIDENT OF ASI-UK)



'Hello! ASI-UK provides a spiritual support network where you can meet with other working professionals, share different ideas for outreach and rejuvenate your batteries in the Word, ready to go out and be "fishers of men"! Our Facebook group allows us to send out a fortnightly email of encouragement to all our members, suggesting ideas for outreach in their working environment, and in the rest of their day-to-day lives.'

PAUL GODFREY (MD AND PART-OWNER OF THE COMPANY THAT REBUILT THE BUC HEAD OFFICE)



'As founder members of ASI-UK, David – my late husband – and I found that meeting with like-minded business and professional people strengthened our faith, particularly as we joined in innovative ways of witnessing.'

AUDREY BALDERSTONE (PAST PRESIDENT OF ASI-UK AND ASI-EUROPE)

'I am a 22-year-old second-year Psychology major, and a student representative for ASI-UK. There are many just like me, Adventist students and young professionals, all over the UK who desire to live authentic Christian lives – actively demonstrating their faith in Jesus Christ. ASI is a cool way to achieve that goal and student membership is free! So join and see how you can be inspired, and inspire others.'

CHARLOTTE BRAMBLE (STUDENT MEMBER OF ASI-UK)



'After being introduced to the vision of the *Share Him* project during an ASI Europe convention, I led a group to Mauritius where, in eleven churches, we each preached eighteen sermons in two weeks! This experience changed my life and I went on to preach two campaigns in the Stanborough Park church. It was a thrill to see people baptised as a direct result of my living out the ASI motto of "sharing Christ in the marketplace".'

BRIAN DAVISON (MD OF EXCLUSIVE HOME IMPROVEMENTS)



'During a mission trip to Zimbabwe, David Balderstone and I developed our friendship and went into partnership together. He invited me to ASI weekends and I found them fun and inspirational . . . and now, as a member of the committee, I am excited to see ASI-UK attracting younger members from a wide range of backgrounds and skills, and I hope they will also experience the thrill of mission service.'

KEN HALLS (ARCHITECT)



'I have three business partners who are atheists, and I wanted to find other Christians, like myself, who are faced with difficult business decisions each day. The answer was ASI-UK. Here I have found support from fellow members on subjects ranging from employment law to learning how to forgive in business. I am also learning to be more Christ-like in my dealings with others. I now have the confidence to witness about my beliefs – recently I had the thrill of discussing the power of prayer at a board meeting!'

PAUL GODFREY (MD AND PART-OWNER OF THE COMPANY THAT REBUILT THE BUC HEAD OFFICE)



ASI-UK Convention, 25-27 March

We plan to hold our first convention of the year at the Hunton Park Hotel near Watford in March of this year. As is the normal practice, guests and members can book for the weekend, or for Sabbath only.

The main speaker at the event is Pastor Japhet De Oliveira, who is the director of the Centre for Youth Evangelism at Andrews University.

Costs for the weekend are as follows:

	ASI-UK MEMBERS	NON-MEMBERS
Weekend:	£115.00	£135.00
Sabbath only:	£30.00	£39.00
Sabbath only (students):	£25.00	£25.00

Sabbath application will include lunch and dinner as well as refreshments throughout the day. Weekend applications will include the above with bed and breakfast for Friday and Saturday nights, but also dinner on Friday evening and lunch on Sunday: An outstanding deal!

Deadline: 19 February

For further details contact the secretary of ASI-UK, Christine Manners-Smith: manners-smith@ntlworld.com

May 21 – Judgement Day?

by Victor Hulbert

Did you know Jesus was going to return on 21 May? Not Neither did I, until news stories kept appearing in my inbox informing me of that 'fact'. For the American radio evangelist, Harold Camping, 21 May is Judgement Day, when 'this world will be a horror story beyond anything we can imagine.' He expects to escape via the Rapture – but it will be a miserable five months for the rest of us! His story has been repeated across Camping's Family Radio network of sixty-six stations in North America and on shortwave radio worldwide. It has been plastered on billboards in cities such as Nashville, Atlanta and Detroit, and missionaries have even headed over to warn the Irish and the Scots. One wonders why there was no concern for the English or Welsh!

You will be very aware of Jesus' statement to his disciples, 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh' (Matthew 25:13). We know all about date-setting and would reject Camping's reasoning – as would most of Christendom. Nevertheless, we do believe that Jesus is coming again – a fact emphasised by including 'Adventist' in our name. We preach it. We believe it. But we do not set dates.

Or do we? Going by numerous emails I have received recently, some of us believe that the Pope and the US President, Barack Obama, are conspiring together to institute a National Sunday Law by next month in the United States. The underlying thought is that, once this happens, Jesus' return must be very soon. They even quote our GC President as appealing to Adventists to pray morning and night for seven days for God to intervene in this event.

What's the truth? There is no statement anywhere in the media, Adventist or non-Adventist, that any such law is planned. There is a minor reference by a blogger on an Obama-related website that a Sunday law might be a good idea. The blog is from 2008. That is it! Even if it was Obama's real plan, it is doubtful that such a bill would stand a chance in the real world of 2011 American politics. The emails that are circulating are a myth!

It is true that Pastor Wilson is calling for church members worldwide to spend time in prayer. It is

something that the church leadership in the UK and Ireland have endorsed as part of the 'Revival and Reformation' initiative. But what does he actually encourage? In



Pastor Ted Wilson
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a document voted by the World Church's annual council in October 2010, the statement is made, 'We appeal to each church member to unite with church leaders and millions of other Seventh-day Adventists seeking a deeper relationship with Jesus and the outpouring of the Holy Spirit at 7:00 each morning or evening, seven days a week. This is an urgent call to circle the globe with earnest intercession. This is a call to total commitment to Jesus and to experience the life-changing power of the Holy Spirit that our Lord is longing to give now.'

That is a positive statement which is in no way linked to this email 'myth'. It is one that has potential to change lives – the lives of those praying – and the lives of those they come in contact with, who will see the difference that a vibrant relationship with God makes in their lives.

My plea is one for discernment. Just because a good friend forwards you an email, or points you towards a video link, you do not have to accept it as gospel truth. The apostle Paul commended the Christians in Berea because they didn't just accept his teaching. They tested it against the written Word. As a result he called them 'noble' (Acts 17:11).²

The *IVP New Testament Commentary* on this passage states:

"This noble character manifests itself in two ways. There is great eagerness (literally, "all eagerness") to receive the message. Yet the people's enthusiasm is not gullibility, for they subject Paul's message, the Word of God, to thorough scrutiny. Daily they meet to examine the Old Testament Scriptures to see if the Gospel declarations square with them (compare 17:2-3). Their examination parallels the best in human jurisprudence, unbiased investigation to get at the truth (*anakrino* – Luke 23:14; Acts 24:8). The result is that a large number of Jews and Greeks, prominent women as well as men, probably both God-fearers and pagans, believe the message and are saved (compare Acts 20:4; Romans 16:21)."

There is enough in the Sacred Writings that Christians hold so dear that we do not need to roam into the world of speculation. Rather, let us keep our eyes fixed on Jesus, 'the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' (Hebrews 12:2).

¹Editor's Note: By making this observation, the writer of the article is not suggesting that national Sunday laws will never be promulgated in the US. He fully upholds the Church's understanding of prophecy on this point.

²Bible quotations taken from the King James (Authorised) version.

nurture . . .

God has always been a Christian!

by Dr David Marshall

Opinion surveys about attitudes to Christian belief come my way from time to time. What shocks me about them is not what percentage of people don't believe. It is what percentage of people *do* believe. That is especially true of belief in God.

In a country where regular church attendance is less than 3 per cent, between 61 and 85 per cent of people (surveys vary between those two figures) claim to believe 'in some sort of God'. That begs the question, 'What sort of God do folks believe in?'

Inevitably other – rather complicated – surveys have been undertaken to answer that question.

The sort of God most people believe in, disappointingly, turns out to be one who operates from a safe distance and interferes in earthly affairs only occasionally to cause the odd tsunami, flood or a lashing of credit crunch recession.

Since Jesus came, a God who operates from a safe distance and takes an interest only occasionally has not been an option. He never was really. Just an idea. And a wrong idea at that.

While our picture of God may mature, God doesn't change. While the picture of God in some biblical narratives seems blurred, it sharpens up wonderfully in the Gospel prophets and achieves highest resolution in the Jesus of the four Gospels.

The pastor's children sat behind me in church and I had the benefit of their comments about his sermons. Their father had a taste – embarrassing to them – for the more blood-curdling narratives in the Old Testament's historical books. One Sabbath his divine service outpouring seemed to hold God responsible for a massacre of men, women and children. That was too much for his 12-year-old daughter who had a talent for thinking aloud. 'D-a-a-d,' she

called out from the back row, 'was *all that* before God became a Christian?'

The Swiss theologian Karl Barth was once asked, 'What is the most profound theological insight you have ever had?' His answer provoked laughter until his audience saw that he was entirely serious: Jesus loves me/This I know/For the Bible tells me so'. When I was one of eight young people permitted to pose just one question each to Archbishop Michael Ramsey in the '60s, I was the last of the eight questioners. The first seven questions, and Ramsey's careful replies, had failed to enliven the audience. How I wished that I had been able to think of a more original question than the one asked of Karl Barth decades before. But I couldn't. So I asked it.

I shall never forget the change it brought about on the huge, bejewelled face of the Archbishop. It lit up! 'That's a good question', he said, beaming at me. 'What is the most profound theological insight I have ever had? I'll tell you. It's this: *God is Christlike; and, in God, there is no unChristlikeness at all.*' He paused for breath, then smilingly pointed at me, and said: 'And if you think there is, it's because you have misunderstood something. Jesus is the perfect revelation of God. . . .'

Paul said, 'For in Christ lives all the fullness of God in a human body'.¹ This is how Eugene Peterson paraphrased that: 'Everything of God gets expressed in him, so you can see and hear him clearly. You don't need a telescope, a microscope or a hoscope to realise the fullness of Christ, and the emptiness of the universe without him. When you come to him, that fullness comes together for you'.²

Statements of Christian belief often say, 'Jesus was God incarnate'. Incarnate is from the Latin *incarnatus*. Jesus was the full-



ness of God enfleshed. Jesus: the perfect revelation of God.

John was eager to establish this right at the beginning of his Gospel. The Greek world had trouble grasping ideas like 'Christ' and 'Messiah'. John, therefore, found a concept Greeks had in common with Jews: *the Word*. John began his Gospel by identifying Jesus as the Word who spoke Creation into being at the start of everything.

The Word, John said, is not a created being; he is God – existed before Creation and was the agency through which Creation happened. The Word is not part of the world; he precedes time and is part of eternity.

John is saying, Jesus does not just show us what God is like – *but what God has always been like*.

To put it a little differently: *God has always been a Christian!*

In the fourteenth verse of the first chapter of his Gospel, John says:

'The Word became flesh and blood, and moved' – not to a distant galaxy – *but to your neighbourhood*.³

John says we walked and worked with the 'One and Only, who came from the Father, full of grace and truth'.⁴

God does not look down from a safe distance, intervening to cause chaos. Nor is he some sort of benevolent observer.

The picture of God is the picture of Jesus. God through Jesus is approachable and reachable.

The ordinary folk enjoyed being with Jesus. So did their children. The Almighty was not all high-and-mighty. The Holy One did not act all holier-than-thou. The One who knew it all was not a know-it-all.

The enemies of Jesus accused him of many things, but no one said he was arrogant and unapproachable.

God is Christlike. In God there is no un-Christlikeness at all. If you think there is, you have misunderstood something.

¹Colossians 2:9 (NLT). ²Colossians 2:9 Message). ³Message. ⁴John 1:14 (NIV).

with Andrew Puckering



The Benjamite

Saul, son of Kish, of the tribe of Benjamin (1 Samuel 9:1, 2), never wanted to be king.

He concerned himself with finding his father's donkeys (1 Samuel 9:3, 4) and setting his father's mind at rest (1 Samuel 9:5). He protested when Samuel declared God's will for him (1 Samuel 9:21), hid it from his uncle (1 Samuel 10:16) and even hid among the supplies when the Israelites wanted to crown him (1 Samuel 10:22)! He didn't bat an eyelid when some rebels complained at his coronation (1 Samuel 10:27).

On the face of it though, Saul had everything going for him. He was tall and handsome (1 Samuel 9:2), the son of a man of power (1 Samuel 9:1), and acclaimed by most of his peers (1 Samuel 9:20); moreover, he was the choice of the LORD (1 Samuel 9:17). Why then did Saul hold himself in such low esteem (1 Samuel 9:21)?

It wasn't just modesty: Benjamin really was one of the smallest tribes of Israel, numbering only 35,400 men at the time of the Exodus (Numbers 1:36, 37). After the conquest of Canaan it was even smaller (Judges 20:15). But something bad had happened to Benjamin since then (Judges 19-21). Something *really* bad.

A Levite and his concubine had stayed in Gibeah of Benjamin for the night (Judges 19:14, 15), but they were attacked (Judges 19:22) and, by morning, the concubine had been killed (Judges 19:27, 28). All Israel gathered to see justice done to the perpetrators (Judges 20:1-13), but the Benjamites weren't having any of it (Judges 20:14). The Bible describes Benjamites as fearsome warriors (1 Chronicles 7:9, 11; 8:40), and the 700 men of Gibeah, as well as being depraved, were crack-shots with a sling (Judges 20:16). Now 400,000 Israelite swordsmen confronted them (Judges 20:17). This was not going to end well.

Sure enough, 22,000 men fell to the machine-gun-like Benjamite slingshots during the first assault (Judges 20:21). After pleading with God (Judges 20:23), the Israelites, their brothers, attacked again, and 18,000 died (Judges 20:25). But after a second night of agonised prayer (Judges 20:28) the LORD gave Israel the victory (Judges 20:43), and, after 25,000 Benjamites had been slain (Judges 20:46), a mere 600 survivors huddled under a rock at Rimmon (Judges 20:47).

The Israelites mourned, because a hole had been created in Israel (Judges 21:3). They kidnapped wives for the Benjamites: some from Jabesh Gilead (Judges 21:12), the one town that hadn't joined their assault on Gibeah (Judges 21:8), and some from a festival at Shiloh (Judges 21:21), the location of the Tabernacle (Joshua 18:1). In neither case did the Israelites seek the LORD's advice.

This civil war happened at the time when Aaron's grandson Phinehas was high priest (Judges 20:28), so these men, or their fathers, had taken part in the conquest of Canaan – and already it seemed that the country was falling apart in shame and disgrace. Judges 21:25 (NKJV) closes the book on this episode with the epithet, 'In those days there was no king in Israel; everyone did what was right in his own eyes.'

Maybe this is why Israel wanted a king so badly (1 Samuel 8:5). The LORD wanted to lead them, to protect them and guide them, but they rejected him (1 Samuel 8:7) and so he gave them their king (1 Samuel 8:22). But he chose their king from the smallest tribe in Israel, the one which had been shamed and punished. Saul from Gibeah (1 Samuel 10:26) would be their king.

The LORD took a man from the most reviled town of the smallest tribe, and made him ruler over all Israel. *How merciful, how forgiving, how powerful to save, is the God we serve!*

- What warnings did Samuel give Israel about any future king?
- What honours did Samuel show Saul when he arrived?
- How did the LORD change Saul? (1 Samuel 10:6-9)
- Which of Saul's young warriors used a sling?
- What happened to Kish's donkeys?

Christian Stars

Hello Christian Stars!

This month we will think about Jesus, the Son of God, because he has shown us what God is like. If we want to know how God cares for people, we can see how Jesus treated them – anyone who met Jesus soon realised he cared about the sick people. As the Son of God,

Jesus wants us to know how much God wants to get rid of the hurtful things that sin brought into this world.



On the blanket write as many names as you can remember of people who Jesus healed. Now write on the pillow the name of someone you know who is sick. Pray that Jesus will help you to know how you can cheer that person up.

Printing mix-up:

Cross out all the Xs and Zs in the text in the book. It should now make sense and you can read why Jesus came to our world as a person...



Battling through the crowds:

When a paralysed man's friends heard of Jesus' miracles, they carried him on a stretcher to the house where Jesus was teaching the people. There were so many people that they could not get near him, so they made a hole in the roof and let their friend down. Help the paralysed man's friends through the maze:

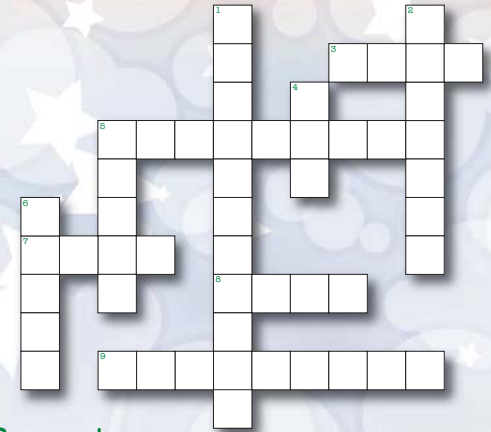


Miracle catchphrases:

Did you know that, of the thirty-six miracles of Jesus recorded in the New Testament, twenty-eight involved healing people to full health? See if you can work out some of the miracles from the clues on the cards:



ANSWERS:
Healed hand
Raising a widow's son
Healing two blind men
Catching a fish with a coin in its mouth



Crossword:

Across

- 3 Unable to hear. (Mark 7:32)
- 5 Jesus healed a blind man here. (Mark 8:22)
- 7 At a wedding, Jesus turned water to __. (John 2:9)
- 8 A widow lived here and Jesus raised her dead son. (Luke 7:11)
- 9 A person unable to walk. (Matt. 9:2)

Down

- 1 A relative of Peter that Jesus healed. (Luke 4:38)
- 2 Mary and Martha's brother. Jesus brought him back to life. (John 11:43)
- 4 When Peter struck off this part of a servant's body, Jesus restored it again. (Luke 22:51)
- 5 Unable to see. (Matt. 9:27)
- 6 Demons cursed by Jesus entered a herd of these animals. (Matt. 8:30, KJV)





Exeter Church celebrates seventieth anniversary

On 30 October Exeter Church members celebrated the seventieth anniversary of the present church building, which was dedicated on 23 August 1940. Seventh-day Adventists, however, had been worshipping in the city since 1873, and the first church was officially organised on 11 November 1916, but with no building of its own. Attendance fluctuated and, by 1932, the membership stood at only three. In 1938 Pastor Leslie Hardinge, Osmond Rosier and Miss Frances Barr-Hamilton came to Exeter to run an evangelistic campaign that netted thirty-three new members, and the dream of obtaining their own building in which to worship seemed more achievable.

An old warehouse was found in a dingy back street called Church Lane. This is how Molly Hardinge described the start of the building project: 'Four figures kneeling, hands clasped, heads bowed in prayer. They had not chosen for the scene of their petitions Exeter's lovely cathedral, nor one of its humbler but still lovely daughter churches; not even the clean walls of someone's friendly home echoed their quiet pleas. Deliberately, they had chosen this, the most dirt-harbouring, cobweb-infested building in the city, as their meeting place for prayer.'

'This is how they started to build a house of worship. The first blow that was struck came not from a hammer but from

quiet voices knocking at the door of Heaven. Through the blistered and peeling paint they saw lovely fresh colours; rotting timber gave way to clean planks of wood, broken panes to windows of clear glass.'

There were smiles in the 2010 congregation as the writer, in her summary of the history of the church, read out these words in the service – especially when Molly Hardinge later referred to the 'odd angles' and 'coaxing the recalcitrant walls to order'. Today we are still in a similar process, after experiencing a major disaster at the beginning of 2010 with a burst pipe in the loft: Exeter Church has constantly fought a damp problem, and the church had to be vacated for eleven

months as it had become unsafe. In 1977 the church was re-dedicated, after it had been totally renovated and extended, under Pastor Leclair Litchfield's ministry. Brian Jeffery, then church elder, supervised the project and Pastor Don Lowe, then the SEC president, was very supportive.

This past decade, during Pastor B. de Nysschen's ministry, more improvements were made: providing for disabled people, installing a new kitchen and replacing carpets, heating and lighting. Peter Chapman also made alterations to the rostrum and replaced the back screen, as well as installing new radiators. In spite of numerous attempts to find another building, God has kept us in a central position in a road which is now the route to one of the main car parks, signposted from around the city. It is no longer insignificant Church Lane, but residential King William Street.

It was good to welcome Pastors K. Clothier and B. de Nysschen, who recounted some of their memories as pastors of the church. The SEC president, Pastor Sam Davis, and previous pastors Jonathan Barrett and Ian Lorek sent messages of congratulations, and Pastor Liebhardt, our present pastor, reminded us to make positive plans for the future. Members were also given time to speak about the importance of the church in their lives, and greetings were passed on from members who had moved away. It was heart-warming to hear how the friendliness of the church had attracted and encouraged people of all generations.

STELLA JEFFERY

Celebrating twenty years of the mission

Leamington Spa Mission celebrated its twentieth anniversary on 8 January this year. The mission building, which they purchased in George Street, had been in a very run-down state but was lovingly renovated by the members themselves. They gave up much of their spare time to restore it with dedication, enthusiasm and hard work.

To help celebrate this special anniversary, all those who had any connection or association with the church in those past years were invited to attend. Over 160 people were there on Sabbath and it was a joy to see the church so full.

Welsh Mission President John Surridge was the guest speaker for the day. Rob Pearce, worship leader and one of the

founding members of the mission, led the band in playing favourite worship songs, and Cathryn Garner sang a touching solo.

Slides showing the development of the church over the years were screened, including some old photos of church events like baptisms, weddings and other social activities.

After the service everyone enjoyed lunch together, and had a great opportunity to catch up with old friends and also make some new ones.

A special thanks must go to Rob Pearce for initiating and organising this day and for all his hard work and dedication to the church over the years.

HANNAH ROBSON



Luton Central – fifty years at number one

On 2 October 2010, the Luton Central church commemorated their fifty years of worship at 1 North Street. Originally a Methodist church, it was purchased on auction in 1960 by a handful of members. Former Luton member Pastor Jim Huzzey recalled the event: 'On the day of the auction, the conference treasurer didn't turn up, so my dad (Elder Morgan Huzzey) paid the bill. It was a nerve-wracking moment for him because we weren't as well off as most people thought.'

That was in May and, after months of preparation, the fifty or so members gathered on Sabbath 1 October 1960 with representatives of the British Union and South England Conferences to witness the mayor officially open the building for worship. The young Jim Huzzey had been commissioned to make a key for the mayor to use in the official opening. Unfortunately, the key broke as the mayor was turning it in the lock.

'Luckily,' Pastor Huzzey sheepishly admitted, 'my brother and I were hiding on the other side of the door and opened it from inside without anyone being the wiser.'

The beautiful, wood-panelled Sanctuary, with seating for more than four hundred, has seen many changes over the years – in design, resident pastors, and membership. Just as the arrival of West Indian immigrants in the '50s and '60s signalled a need for expansion and change from the cosy factory site at Alma Street (where the Luton believers had worshipped since 1942), the influx of

migrants from Africa and the Philippines during the last five years necessitated a reorganisation into the Luton Central and Luton North churches.

This fifty-year milestone was marked by a month of celebrations:

Sabbath, 2 October – a special day of thanksgiving at St Mary's, the town's parish church, for the Luton Central, Luton North and Dunstable churches, with Pastor Cecil Perry as speaker.

Led by the Lewisham drum corps, Pathfinders from Luton Central, Luton North, and Croydon marched from the town hall to the parish church and solemnly handed over their flags. In response, Councillor Farouk, the deputy mayor, thanked the church for its contribution to the community and gave an assurance of his support to our future endeavours.

October 9 – Communion and the Ordinance of Humility were observed at 1 North Street, followed by an Agape feast and a presentation by Sharon Platt-Macdonald, the BUC Health Ministries director.

October 16 – Music Emphasis day, when praise and worship were taken to the town's indoor market as young people from Luton Central took part in the 'Big Gospel Sing-Along'. Funds raised during this outreach were donated to the Luton & Dunstable hospital's Neonatal Intensive Care Unit (NICU).

Sabbath, 23 October – Children's Church was the culmination of months of hard work as the children performed

Joseph's Amazing Technicolour Dreamcoat.

October 30 – Cultural Diversity Day rounded off the month with the Pathfinders providing an honour guard during worship service. Members turned out in their traditional costumes with a parade of nations from Antigua to Zimbabwe. Almost thirty countries and many languages were represented, and BUC President Don McFarlane was the speaker.

AVERY DAVIS



Accessible Church – accessible gospel

by Sharon Platt-McDonald and Sophia Nicholls

The fourth Disability Awareness conference, hosted by the BUC and the Adventist Special Needs Association, was held during 12-14 November, 2010. The highlight of the event was a banquet during which the Accessible Church awards were launched.

These awards are given to congregations that have made measurable progress in making their church environment easily accessible to those with disabilities.

The award categories were:

- Churches working towards an accessible place of worship:**
 - Balham, Dublin, Greys, Aberdeen, Stanborough, West Bletchley, Wednesfield, Leamington Spa, Ilford, Oxford and Penderford.

- Churches demonstrating measurable outcomes in their ministry to the disabled:**

- Ilford, Aberdeen, Dublin, Balham, Whitley, Oxford and Reading.

- Churches demonstrating an accepting and welcoming environment for the disabled:**

- (The third category was based on nominations submitted by the disabled or their family members)
- (Stanborough, Greenwich, Dublin and Oxford).

It was wonderful for these churches to be recognised for their hard work and initiative in making their local church ministry welcoming and accessible for people living with disabilities and special needs.

Guest speakers at this year's conference included Tim Wood, senior manager from *Through the Roof*, a Christian Disability Charity, and Philippa Woodcraft (born blind) who runs workshops for *Through the Roof*.

Other speakers included Nigel Nicholls (chairman and co-founder of ASNA), Sophia Nicholls (co-founder and trustee of ASNA), Grace Walsh (NEC Health, Community Services and

Disability Ministries director) and Sharon Platt-McDonald (BUC Health and Disability Ministries director).

As a result of the conference, both the BUC and ASNA will continue to support co-ordinators and churches as we seek to encourage churches to make positive, achievable and measurable changes. We welcome your prayers and support as we continue the development of the Disability Awareness strategy across our churches in the British Isles.



Baptism at Willesden

On the afternoon of 3 October 2010, two men and two young women were baptised by Pastor Kirk Thomas at the Willesden church.

The newly baptised were presented with gifts of books to nurture their spiritual growth, after which each selected two or three spiritual guardians to serve as seasoned companions on their Christian journey.

While a miniature heavenly jubilation was going on in our church, we knew that a greater one was going on in Heaven too.

MICHELLE RONDOP



From left to right: Elder G. Kabambe, Pastor K. Thomas, Michael Fisher, Danielle Richard, Sylene Ncube, Peter Antoine, Elder C. Stewart, Elder M. Duncan and Elder C. Campbell.

Growth in Glasgow

The Paisley congregation in Glasgow numbers over sixty, almost fifty per cent of whom are children and youth. So when brothers Winston and Muzi Dube, and Bosire Orok, entered the waters of baptism on 11 December last year there was great rejoicing. The officiating minister, Obi Iheoma, was assisted by the Mission president, Bernie Holford. But the blessings don't end there, as another eight young people are currently attending baptismal classes.

JOHN WILBY



Dagenham church baptism

The Dagenham church rejoiced as these new members were baptised on 11 December 2010: Dominic Caddle, Jahdai Mendoza and Monica Carlyle.

DIONNE CORRODUS-WEEKES



Baptism welcomes new pastor

On 4 December 2010, a packed Stanborough Park church witnessed the baptism of two young people, Daniel Davis and Carlos Cave, as a fitting welcome to our newly appointed Pastor Paul Clee.

JOHNSON WONG



The candidates pose with the pastoral team of the Stanborough Park church, Pastors Paul Clee, Mary Barrett and Youth pastor, Dean Stojkovic.

Global Village Ministries in Kenya

In the middle of October 2010, two members of the Swindon church, Anke Lehmkuhl, a GP, and Peter Yesudian, a dentist, went on a two-week mission trip to Kenya with Global Village Ministries. This is an independent Adventist ministry that carries out medical work in Kenya, Nepal and the Philippines.

In March 2008, the violent aftermath of the presidential election in Kenya led to many people being displaced in their own country. Even those seeking refuge in churches were sometimes locked in and incinerated. Those that could packed their few miserable belongings and marched back to their ancestral tribal lands where, after a long while and much wretchedness, UNICEF finally provided tents and some food. Many died during the upheaval; still others lost their loved ones or were orphaned.

An affluent and very generous lady, Mrs Lanana of the Adventist church in Nairobi, had donated two large tracts of land to be divided into plots for these poor refugees.

Our group of ten volunteers were there to bring free medical and dental care to the impoverished people in these refugee camps, as well as to a sizable orphanage and the Masai on the Masai Mara.

Over one thousand patients were treated by the team and countless scripts written, including a vast quantity of parasite-clearing pills. Dental care mostly consisted of oral health advice and dental extractions, as most people had not had access to dental care for over three years. It was also a privilege to treat an entire orphanage and their staff for their medical and dental needs.

More information can be found at www.globalvillageministries.com. The volunteers carry out about five mission trips a year and, apart from volunteer doctors and nurses, they have a special need for dentists. If anyone is interested in finding out more, please e-mail peter@onewoodstreet.net.

PETER YESUDIEN

New location for Loughborough Church

Mountsorrel Methodist Church Centre, Church Hill Road, Mountsorrel, Leics., LE12 7JB
Services: 10am (Sabbath School) and 11.30am (Worship Service)
For more details, visit: <http://loughborough.adventistchurch.org.uk>.

Writing MESSENGER news

Our editor shares important rules for our reporters to follow.

News reporting is a very important component of the service that *MESSENGER* is expected to provide to the churches of the BUC, and for this reason we normally devote pages 10 to 15 of each issue to news. This includes the obituaries, which are usually placed on page 15. Our main challenge is to fit all the news we receive into the magazine, within a reasonable timeframe. By following these rules, you will make it possible for us to do this – and your reports will be more newsworthy.

How to submit news:

Rule 1 – *MESSENGER* is an official church publication, and we expect items for publication to be submitted by people who have some official capacity in the local congregation, mission, conference or other church entity. Ideally, we would like to receive the news from the Communication secretary, who has been appointed for this task.

Rule 2 – *The news must be about a significant and interesting activity, event or achievement – something that others would like to know.* Unfortunately, some churches submit items that are not interesting or noteworthy and, because we always have a surplus of news, such submissions are at risk of being left out.

Rule 3 – *The best news items are usually those high in human interest.* For example: when you report on a baptism, don't tell us about the content of the sermon and how it made the congregation feel, or about the fine solo by so-and-so that sent shivers down your spine, and the excellent meal afterwards that consisted of forty-nine different dishes! None of that is of any real 'human interest' and doesn't do a thing for your readers. What may touch them, though, is a brief story of how one of the new members came to Christ and the church. Just a few brief sentences quoted from someone like that could make your report memorable.

Rule 4 – *Ensure that your first paragraph or two can stand alone, containing the basic news report (not more than 100 words).* Make sure that it answers the questions: Who? What? Where? When? Why? and How? In your subsequent paragraph or two (not to exceed 100 words) you can provide us with additional information that may amplify the facts already given, especially if it contains something of strong human interest. In the case of something major such as camp meetings, special training sessions, and so on, it is better for you to invite the *MESSENGER* to report on the event – that way it could be featured in the first part of the magazine and awarded more copy space.

Rule 5 – *Unless your photos are of a high quality and properly posed, we will have to keep them small to preserve the resolution for printing, or crop them to focus on the subject properly.* Our magazine designer, David Bell, will be featured in a forthcoming issue, leading you step-by-step through the process of taking a good photograph. We appreciate receiving a variety of photos for each event because that gives David a choice, and increases the odds that one of them will be a 'winner'.

Rule 6 – *Submit your reports and photos together to editor@stanboroughbpress.co.uk.* Please don't send us reports and photos in separate e-mails. It is no advantage to you, and a headache for us! We will only consider a report that is supposed to be accompanied by photos once the photos have arrived.

Rule 7 – *Keep the news coming!* The *MESSENGER* team values the fantastic job our volunteer reporters are doing, and we will do our best to make your copy and photos look like 'breaking news'!

I was in prison and you . . .

A high-security prison, containing many inmates serving life sentences, is not the place in which most people would choose to spend their Christmas morning. But when the prison chaplain made an offer to one of our ministers that he couldn't refuse, twenty-one members of the Glasgow, Irvine, Paisley and Faifley congregations found themselves at the Polmont Young Offenders Institution near Falkirk.

Forming a combined choir, they participated in three consecutive Christmas services, joining groups of inmates to sing

well-known favourite carols.

Such was their performance that they have been invited back in the future. And they weren't empty-handed either. Some 200 copies of the latest issue of *LIFE.info* magazine will be distributed to staff and prisoners.

Paisley minister, Obi Iheoma, said that all three churches share a common mission statement: *'We are Christians with a mission to share this faith by constantly seeking to serve the needs of our community.'* This was just one way we sought to fulfil that commitment.

JOHN WILBY



Colchester Church

Colchester Church had a joyful baptismal service on 30 October 2010, during which Valentin Tunischi (pictured above) and the twins Anesu and Shamiso, daughters of Dr and Mrs O'Mard (no photo submitted), were added to the family of God.

Sylvia Evers of the Colchester church celebrated her ninetieth birthday with her church family.

SUE INGRAM



London Youth Reach One report

The 'Reach one' project was held across London during 4-18 December 2010, with numerous youth speakers conducting services at the following venues: the Leytonstone church, the Tottenham West Green Road church, the Willesden church and the Emmanuel Centre in Central London.

On the last weekend the various meetings were combined at the Emmanuel Centre, and the speaker was Olsen Roberts, an Andrews University graduate.

The project was driven by the London Youth Federation, which worked closely with the SEC Youth department. Shaun Picart, LYF president for 2010, and his

team were very active in making things happen smoothly.

Three precious young souls were baptised as a result of the outreach: two of them on the last Sabbath at the Emmanuel Centre, and the third one was baptised at the Chiswick church by the local pastor a week later. Twenty-five Bible studies have been started because of the outreach and scores and scores of young people re-dedicated their lives to Christ as a result. Chaka Maillet, Oluwa Damilola Odelola and Roxanne Salburg were the three individuals who were baptised and are pictured with this article.

COLIN STEWART
SEC YOUTH DIRECTOR



Dean, with Shaun Picart, the former LYF president



Left to right: Shaun Picart, Colin Stewart, Chaka, Oluwa Maillet, Damilola and well-wisher

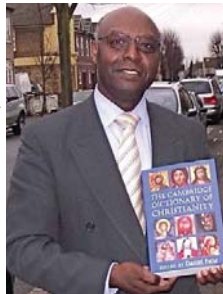


Eastham elder 'honoured'

Dr Herbert Griffiths, an elder of the Eastham church, is one of 828 international scholars chosen to submit contributions to the latest *Cambridge Dictionary of Christianity*. He wrote the entry on African Caribbean Christianity in the United Kingdom and is a leading authority on local black religiosity; his PhD dissertation is entitled *'The Impact of African Caribbean Settlers on the Seventh-day Adventist Church in Britain, 1952-2001'*.

Dr Griffiths was very surprised yet humbled to have been asked to write the entry and he deems it an honour to represent the Church in such a scholarly way on the theological world stage.

DR RICHARD DE LISSE
SEC COMMUNICATIONS DIRECTOR



What a Christmas gift!

The Bussue family of the Stanborough Park church wish to thank all who prayed for Mrs Muriel Bussue last year. She has had a remarkable recovery from a liver tumour. The good news was broken to her by her consultant liver surgeon, Mr Ali Majeed, as follows on 22 December last year: 'Mrs Bussue, I have a Christmas present for you. Your scan is completely clear... this is as close to a miracle as you can get.'

BERNELL BUSSUE

Mrs Bussue poses happily with her nurse and specialist



obituaries

MELVIN POWELL ISO (1934-2010)
d. 14 April 2010. Mr Melvin Albert Powell was born in the parish of Manchester, Jamaica, and in 1962 he emigrated to the United Kingdom in search of employment.

He worked at the Greenwich Park machine shop for twenty-nine years and for eight years at St Ursula's as Assistant Premises Manager. His diligent work was greatly appreciated by management and colleagues alike, and on 31 March 1992 he was awarded the Imperial Service Order for long and meritorious service, receiving it personally from Her Majesty Queen Elizabeth at Buckingham Palace.

At a young age, he accepted Jesus Christ as his Saviour and was baptised into the Seventh-day Adventist Church on 6 July 1958, at Mizpah, Manchester, Jamaica.

Upon arrival in London in May 1962, he immediately attached himself to the Lewisham church and continued to live a consistent Christian life. Because of his devotion to Christ and his spiritual integrity, the leaders of the church entrusted him with various leadership positions.

He started the Pathfinder club in 1963, becoming its first director. He was also a Sabbath School teacher, deacon, youth leader, elder, local church treasurer (14 years), ingathering agent, treasurer (15 years) and a member of the Building committee.

Melvin Powell was an upright man. He was principled, kind, genuine, spiritual, considerate, generous and peace-loving.

On Wednesday morning, 14 April 2010, with his speech and sight still intact, Melvin expressed gratitude to his wife for their many happy years together. Then, at 4.18am, he quietly and peacefully laid down the burdens of this life.

He is survived by his loving and devoted wife Pastora Powell, his daughter Shirley, two grandsons, Ivan and Joel, five sisters, one brother and numerous relatives and friends.

Melvin died believing that his relationship with Christ was close and that, on the resurrection morning when Jesus returns, he will be called back to life.

His funeral service was held at the Lewisham church and led by Pastors James Phillip, Kwesi Moore and Everett E. Picart

E. PICART, LEWISHAM COMMUNICATIONS DEPARTMENT

JENNIFER NANCY LECORRE (1939-2010) d. 22 May. Jenny passed away peacefully on a spring Sabbath morning, 22 May, succumbing to cancer. She had put up a valiant fight, but eventually it overwhelmed her. Sadly, her death brought to an end forty-seven years of a very happy marriage.

Jenny (as Jennifer White) was born in the Norfolk seaside town of Cromer, which had a lasting effect on her as she often complained that no matter where she later lived there was not enough wind.

After leaving school she moved up the coast to the Sheringham

Convalescent Home on trial for a possible nursing career. She very soon decided that she had found her vocation. As the Convalescent Home was affiliated with Leicester General Hospital she was invited there to start her training. Always searching for God, she converted to Catholicism during her training, probably because of the many Irish nurses the hospital had.

During her training her future husband, Terence, was admitted into the hospital with a ruptured appendix. During his hospitalisation of nearly three months, a close bond developed between Jenny and Terry. However, it was well over two years later that they met again, and, as the saying goes, the die was then cast.

They were married on 17 March 1963 by Pastor 'Billy' Frazer at the Adventist church in Leicester. The wedding was on a Sunday, much to the surprise of some of the guests. Jenny always sought a closer relationship with God; she was baptised in the same year.

The couple later moved to Welwyn Garden City and she worked at the newly built QEII hospital. Soon after this their first daughter, Celine, was born. They became members of the Stanborough Park church where some very close and happy friendships were made. Jenny was a deaconess at the church for many years.

Terry was later assigned to a position in Copenhagen, Denmark, where their second daughter, Kirsten, was born. At the end of the assignment, they reluctantly moved back to the UK, where they were blessed with a third daughter, Marcella. All three daughters attended Stanborough Park School.

Terry was then sent to work in Switzerland, where they enjoyed attending the Zurich church. Jenny eventually worked as a travel agency representative at Zurich Airport for over eight years and her friendly and outgoing nature endeared her to travellers and staff alike. Her absence from the airport on Saturdays provoked many interesting discussions between her and her colleagues.

Sadly, Jenny's illness forced her to give up her airport work. Being an ex-nurse, she was well aware what each stage of her treatment was doing to her, but she bore it stoically. She strongly expressed a desire to be buried in England, in the lovely village of Finstock, Oxfordshire, where Kirsten lives. Terry and Jenny had stayed in this village, at Kirsten's house, many times, and Jenny loved it.

The service at Finstock Holy Trinity Church was attended by Jenny's many friends from around the UK, and the service and committal were conducted by Pastor Martin Anthony and the Reverend Paul Mansell of the parish church respectively.

For Jenny's husband Terence, and their daughters Celine, Kirsten and Marcella, as well as her five granddaughters, the Second Coming cannot happen soon enough (2 Peter 3:12).

TERENCE LECORRE

LET THE PEOPLE KNOW

**SABBATH SCHOOL RETREAT
19TH-20TH MARCH**

Presenters:
Pastor Ian Sweeney
(President North England Conference) (Main speaker)
Beulah Plunkett
(Sabbath School Director North England Conference)

Venue:
Premier Yew Lodge Hotel,
33 Packington Hill, Kegworth, Derbyshire, DE74 2DF
Start Time: 9:30 (Sat) 8:30 (Sun)

Delegate rates:
Single - £72.00 per person
Twin - £62.00 per person
Sabbath Day Delegate - £35.00 per person
Sunday Day Delegate - £20.50 per person

To make bookings please book online:
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reporting



SEVENTH-DAY
ADVENTIST
CHURCH

British Isles Headquarters

2010 TITHE REPORT

Dear members

What can one say?

We are fortunate to end the year with growth in every part of the church, averaging 4.1%. (The apparent decrease in Ireland is a currency issue).

We are unfortunate in that our optimism was not fully rewarded. Overall we missed our budgets by 0.5% in the conferences and missions, and at the union by 1%.

Is there a reason?

I suppose one must acknowledge the effect of general economic pressure with negative GDP in the last quarter.

One must also recognise patterns of giving. While October had five Sabbaths and showed an upturn, December had four, the last of which was Christmas day – a full week away from the month's end. A significant proportion of members normally make their contributions after the 25th of each month.

At the risk of sounding like certain politicians, we must recognise that the weather negatively affected church attendance over Christmas, which could have reduced the tithe income for December by almost 1%.

Do we have reason for pessimism?

I think not. The Good Lord takes us through times of plenty and scarcity. We have grown, and if my theories on cycles are correct January will be a good month. The early part of the year has a lag in reporting, so we will need to see out the first quarter. We have set a frugal 2011 budget and trust that we will be able to meet commitments.

Thank you for your support and interest in our work, and indeed the prosperity of the Seventh-day Adventist Church.

VICTOR PILLMOOR
BUC TREASURER

Office of the Treasurer

British Union Conference
of Seventh-day Adventists

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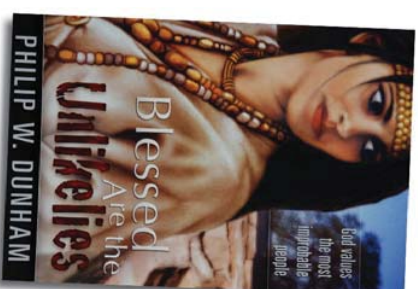
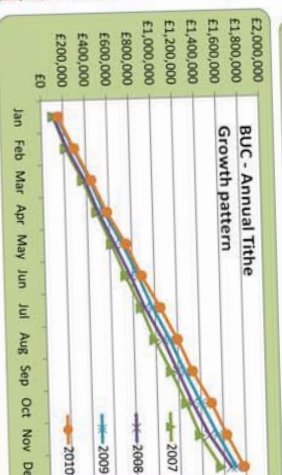
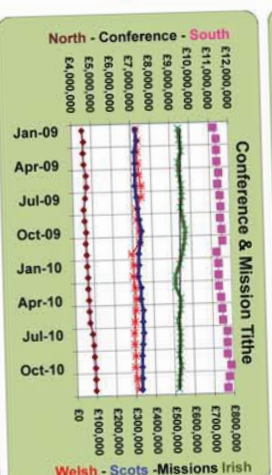
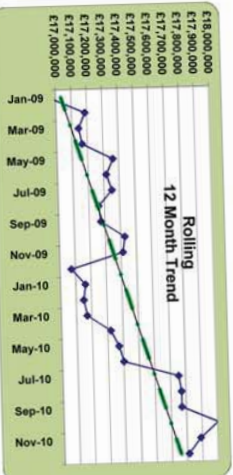
British Union Conference of Seventh-day Adventists Tithe Report December 2010

Month	2009	2010	Inc / Dec	Variance
SEC	£1,073,136	£987,471	-\$85,665	-8.7
NEC	£435,509	£441,161	£5,652	1.3
WM	£20,782	£29,384	£8,602	29.3
SM	£24,465	£22,476	-\$1,989	-8.8
IM	£49,362	£45,271	-\$4,092	-9.0
Total	£1,603,255	£1,525,763	-\$77,492	-5.1

Cumulative	2009 Avg	2010 Avg	Inc / Dec	Variance
SEC	£11,268,942	£11,691,922	£422,980	3.6
NEC	£4,630,896	£4,956,227	£325,331	6.6
WM	£294,083	£314,718	£20,634	6.6
SM	£328,794	£330,633	£1,839	0.6
IM	£551,612	£518,564	-\$33,048	-6.4
Total	£17,074,327	£17,812,064	£737,737	4.1

Month on Ave.	2009 Avg	2010 Avg	Inc / Dec	Variance
SEC	£939,078	£974,327	£35,248	3.8%
NEC	£385,908	£413,019	£27,111	7.0%
WM	£24,507	£26,226	£1,720	7.0%
SM	£27,399	£27,553	£153	0.6%
IM	£45,968	£43,214	-\$2,754	-6.0%
Total	£1,422,861	£1,484,339	£61,478	4%

Budgets	Annual	To Date	Variance
SEC	£11,702,400	£11,702,400	£0
NEC	£5,000,000	£5,000,000	-\$43,773
WM	£306,000	£306,000	£8,718
SM	£330,000	£330,000	£633
IM	£560,000	£590,000	-\$31,456
Total	£17,898,400	£17,898,400	-\$86,336
BUC	£1,800,000	£1,800,000	£18,794



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Messenger

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Sums set

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Feb 18	5.21	5.33	5.21	5.23	5.37
25	5.33	5.45	5.35	5.38	5.51
Mar 4	5.46	5.58	5.46	5.53	6.05
11	5.58	6.10	6.01	6.07	6.19

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