

# Messenger

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## London's burning, again . . .

### Our presidents react . . .

**A**s I write this short message, it seems that I am a world away from the events that have unfolded across London and spread to the West Midlands, for I am currently serving as a padre to the teens at the NEC camp in Aberdaron, North Wales. Standing at the summit of Anelog, surrounded by the natural grandeur of God's creation, a tremendous peace came over me which is far removed from the seemingly collective madness of the rioters – so difficult to comprehend or understand, even in light of the tragic shooting of Mr Duggan.



I am sure that many of our members who are living among the violence and uncertainty of their communities would wish an opportunity to escape to a place of safe retreat and peace like this. This may be practically impossible; however, times like these afford us an opportunity to find our retreat in God and in the peace that he offers.

It was David who sang (Psalm 27:1, 4, 5, NIV), 'The LORD is my light and my salvation – whom shall I fear? The LORD is the stronghold of my life – of whom shall I be afraid? One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple. For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock.'

While we live in uncertain times, we must be encouraged by the fact that God is ever loving and dependable, and will forever be our Refuge of safety and peace.

God forbid that we lose our homes, businesses, communities or even our lives. So I encourage you as David sang (Psalm 27:13, 14, NIV): 'I am still confident of this: I will see the goodness of the LORD in the land of the living. Wait for the LORD; be strong and take heart and wait for the LORD.'

PASTOR IAN SWEENEY, BUC PRESIDENT

**T**he shooting of Mark Duggan by police, and the peaceful protest that followed to find out answers to the question of why, transmuted into violence on the streets of Tottenham and beyond. The volatility of this fluid situation has filled the airwaves and TV screens with reaction and reflection in this 24-hour-news-driven generation. The Church is not immune to all that has ensued as members live, work and worship in the areas that have been affected. To this end, Pastor Sam Davis, president of the SEC, released this statement:



'We are saddened by the events that have occurred in Tottenham and elsewhere. The loss of Mark Duggan's life has mobilised many in the community to rightly ask for answers to what caused this young man's tragic death. However, this can never justify the wanton violence and destruction of property, looting, and vandalism that followed the protest. Our members are part of the community, and as such are entitled to enjoy the freedoms of society that we all have come to love and enjoy here in Britain. Freedom of movement, freedom of speech, and protection of life and property. Sadly, on Saturday night, 6 August, those who were protesting crossed the line of what we all expect from an orderly society, and took away the rights and privileges of many other peace-loving people. This can never be acceptable.'

As a Church we are encouraging our members as they gather for prayer meetings, in small groups, in individual worship and Sabbath services, to make peace in our society a point of prayer.

We pray as a Church that peace will reign in the hearts and minds of all those who are troubled today, and that through our actions we can show the world the Prince of Peace in a time when many are troubled and in fear.

DR RICHARD DE LISSER, SEC COMMUNICATION DIRECTOR



# awards

## Adventists win 'Choir of the World' trophy

A choir from the Adventist University of the Philippines (the AUP Ambassadors) recently won three top awards at the 2011 Llangollen International Musical Eisteddfod Festival in Wales. After gaining first place in both Mixed Choir and Chamber Choir categories, they also went on to win the coveted Pavarotti 'Choir of the World Trophy' on the Saturday night.

The Llangollen Eisteddfod, with Terry Waite CBE as its president, is among the world's most prestigious choral competitions.

After winning the first two categories, and therefore gaining entry to the final, the Adventist competitors were clear that they would not compete during the Sabbath hours. They were delighted, however, when the organisers moved the competition to 9.30pm, after sunset, so the Ambassadors could take part!

The AUP Ambassadors are the official choir of the Adventist University of the Philippines. In 2006, they joined the World Choir Games in China and came home as

champions in the Gospel and Spiritual categories. This inspired them to join more choral competitions, not just to win medals and trophies, but to raise the profile of the Adventist Church in the music community – which they certainly did at the Llangollen International

Musical Eisteddfod Festival.

Highlights of the competition can be seen on the Llangollen TV website at: <http://llangollen.tv/en/clip/adventist-university-of-the-philippines-ambassadors/>  
<http://www.ted-adventist.org>



# Enhancing Health

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

## Knowing your body – part 6a Warning signs

In this issue and the next we take a look at signs which indicate that our health is being compromised. We examine the body's system for alerting us to danger, what to look out for, and when to take action.

I have highlighted seven key signs, indicated by the Mayo Clinic, that should not be ignored.

### Confusion or personality changes

Medical attention should be sought if the following occurs:

- Sudden and continuous confused thoughts and irrational thinking
- Disorientation (confusion about time or place)
- Sudden onset of problems with concentration or memory
- Sudden personality or behaviour change, like aggression.

Any of the above could be triggered by infection, low blood sugar, dehydration, anaemia, mental health conditions or even some medications.

### Feeling full after eating very little

If you always feel full even when you eat very little, get a medical checkup.

Additional symptoms may include nausea, bloating, vomiting, weight-loss or fever. These symptoms could be indicative of a range of disorders, including gastrointestinal disorders, irritable bowel syndrome or more serious problems, such as cancer.

### Flashes of light

Seeing bright spots, flashes of light or other visual disturbances may be the result of migraines. However, it could also indicate neurological or eye problems, such as retinal detachment, which require immediate medical attention.

### Persistent or high fever

A fever which persists for three days or more needs investigating. Persistent high temperatures of 103°F (39.4°C) require prompt medical assessment. Very young children or the elderly can experience more adverse reactions to high temperatures, so quick response is crucial.

### Shortness of breath

Occasional breathlessness may occur with a heavy cold or vigorous exercise. However, severe shortness of breath may indicate an underlying health problem like asthma, pneumonia, or another lung ailment or heart condition. Wheezing requires prompt medical intervention. Gasping for breath is a medical emergency.

### Unexplained changes in bowel habits

Sudden changes in bowel habits could indicate a bacterial, viral or parasitic infection. However, more serious conditions (including cancer) could produce the following bowel changes which require investigating:

- Black, tar-coloured or bloody stools
- Persistent diarrhoea or constipation
- Ongoing urge for a bowel movement.

### Unexplained weight-loss

Experiencing unintentional weight-loss could signal a health problem. Losing up to 10% of your body weight over a six-month period requires investigation to rule out such conditions as diabetes, hyperthyroidism, liver disease, depression, digestive disorders or cancer.

### Be vigilant!

# editorial

Early in life I learnt that my school's playground was dominated by a very simple, but primeval, rule: 'An eye for an eye, and a tooth for a tooth'. If you kicked someone's shins during a football match – either by accident or design – you ran a better-than-even risk that yours would suffer a similar fate!

Things seemed better when I got to uni. We read philosophy, history and religion; we grappled with the deep and delicate themes of English literature; and we waited impatiently for our chance to 'make a difference' – somewhere, anywhere. But despite all our sophistication, we too easily reverted to that old playground adage, 'an eye for an eye, and a tooth for a tooth', when provoked.

When I took up my career in ministry, I soon realised that a few of my parishioners lived firmly under the Old Covenant, and adhered strictly to the dictates of Exodus 21:23-25 (NIV): 'But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.' They seemed unaware of Christ's urgings in Matthew 5 that we love our enemies and those who 'despitefully use us'. They just couldn't douse their smouldering anger.

### Retribution rules

Yes, my personal experience tells me that the spirit of retribution too often rules the attitudes and actions of people. And the pages of history tell a very similar story, namely, that the spirit of retribution has been a driving force behind so much of this world's heartache.

Just over ninety years ago, as the Great War was drawing to a close, the mood in Great Britain and France was one of deep anger. Germany had plunged these countries into a tragic and unnecessary conflict that cost millions of lives, and many felt that her citizens should be made to pay heavy reparations.

Clemenceau, the French leader, was determined to enforce 'a punitive peace'.<sup>1</sup> And in the minds of some historians, the resulting harshness of the Treaty of Versailles led directly to the ghastly retribution that Nazi Germany handed out to its European neighbours just twenty-two years later!

### Gandhi's observation

The following observation, attributed to Mahatma Gandhi, sums up the situation succinctly: 'An eye for an eye makes the whole world blind.'<sup>2</sup> He was absolutely right. Humans spend too much time and effort planning retribution; too much time in cycles of 'tit-for-tat'; and the end result is a tragic moral blindness.

Quite recently, however, Ameneh Bahrami broke that tradition. She was blinded and disfigured by a jilted suitor who repaid her rejection with a face full of acid in 2004!

# Beyond the letter



Julian Hibbert  
Editor

Despite the fact that she had been granted the right to retribution under Islamic law, and that her attacker was already in Tehran's judiciary hospital to be blinded with acid – she pardoned him at the last minute!

*The Guardian* reported her comments as follows:

*'I feel very good. I'm happy that I pardoned him, . . . For seven years I've been trying to pursue retribution and to prove that the punishment for an acid attack is retribution, but today I decided to pardon him . . .'*<sup>3</sup>

### Living beyond the letter

Technically Ameneh Bahrami had the 'letter of the [Islamic] law' on her side, and retribution was her legal right.<sup>4</sup> She chose, however, to **live beyond the letter of the law**.

Her decision was bold and courageous – living beyond the letter of the law always is!

Jesus was our Pioneer in taking religion beyond the 'letter of the law'. One example of this is his treatment of the 'fallen' woman in the Temple:

*'The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him.'*

*'But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." Again he stooped down and wrote on the ground.'*

*'At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"'*

*"No one, sir," she said.*

*"Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."<sup>5</sup>*

Jesus moved boldly beyond the 'letter of the law' into the realm of grace. He went beyond the human urge to condemn and punish. He went beyond the human craving for retribution. He forgave.

He wants to lead us beyond these things too.



<sup>1</sup><http://pmaci.customer.netspace.net.au/versailles.htm>.

<sup>2</sup><http://www.quotationspage.com/quote/30302.html>.

<sup>3</sup>*The Guardian*, UK newspaper. 'www.islamreligion.com, 'Crime and Punishment in Islam (part 4 of 5): Retribution and Discretionary Punishments'.<sup>4</sup> John 8:3-11 (NIV).

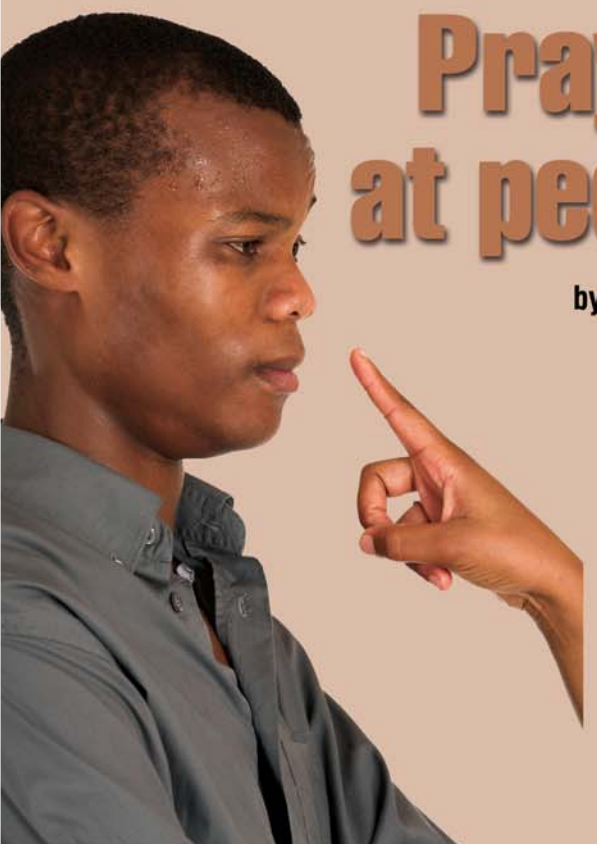
**'An eye for an eye makes the whole world blind.'**

Mahatma Gandhi



# Praying at people

by Elize Hibbert\*



The fact that they were praying for me felt like an attack. They hadn't spent time with me, or gone to the trouble to get to know me, so why were they praying for me?

Have you ever felt uncomfortable upon hearing that someone is praying for you? I have. I have even felt insulted!

I spent three years of my early adolescence at an Adventist boarding school. It was a very structured environment. Everything was regulated, from the length of our school skirts to the time the lights went out at night.

Not only did the teachers supervise our study hours from 7pm to 9pm, Monday to Thursday, but every Saturday night they 'supervised' our entertainment too. There were different swimming days for boys and girls, and unexpected searches of our suitcases for any form of 'makeup'! The list could go on.

Like adolescents tend to do, sometimes I tested the limits of these regulations, just a bit.

## They were praying for me

Then, one day it came to my ears, via a third party, that two of my classmates were praying for me. I may have been on their prayer list, but they were not friends of mine; neither were they particularly friendly.

I was rather taken aback at the news. In fact, I felt affronted!

Their actions made me feel that they were judging me; that they thought I was 'up to no good' and needed to be 'corrected'. Somehow, I didn't sense any concern or love coming from them. The fact that they were 'praying for me' felt like an antagonistic act, as far as I was concerned!

It's not that I object to people praying for me. For example, I never felt that my mother's prayers were an attack on me. They were never a threat. Why? For this simple reason: I knew those prayers were prayed in love.

As I reflected on it years later, I realised that what my two classmates were doing was praying AT me, and there is a difference between praying AT someone and praying FOR someone.

## What of my own prayers?

I started reflecting on my own prayers – were they AT or FOR?

What are the underlying attitudes and thoughts involved in praying AT someone (or someone), because we can also pray

at situations)? 'Something is wrong with X – so, Lord, just fix him up. I can't do it.' 'He's wrong, he's sinful, he's irritating, he's full of himself.' 'I wash my hands of him – all I can do now is pray!'

Such prayers are really a demand session with God, not a conversation. There is an irritant, like a thorn in the foot, and you just want God to remove it.

Praying FOR someone, on the other hand, happens in a two-sided conversation with God. No room for a one-sided view. When we list the person's faults, God helps us to glimpse the human frailties underlying those faults. Also, the more we pray for others' faults to be removed, the more he reminds us of our own. Jesus put it this way: 'First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.'

He points out the selfishness of our motivation. Through prayer, the Holy Spirit speaks to us of the necessity to become involved with that person, and he plants the first stirrings of love and compassion in our hearts. Could it be that this is one reason why Jesus said: 'Love your enemies and pray for those who persecute you'?<sup>2</sup> Is prayer the medium through which we are enabled to love our enemies?

Praying FOR someone involves a lot more than just passing a problem to God. As we engage with God in talking about someone, we are led to a deeper awareness; to feel that person's pain; to have compassion on him or her; to increasing love and caring for that person.

## They will not feel insulted

I believe that when we pray FOR others, instead of AT them, they will not feel insulted if they find out, as I was when I was told someone was praying for me so many years ago.

I believe that our prayers for others do make a difference. I believe that my mother and father's prayers made a huge difference in my life. But I also believe that our prayers for others will change us first, before they change others. And when we have changed, God can use us to answer our prayers for them!

<sup>1</sup>Luke 6:42, NKJV.

<sup>2</sup>Matthew 5:44, NIV.

\*Elize Hibbert is a language teacher by profession, but presently works as the Editorial secretary for MESSENGER.

# Ted Wilson's first year – a pastor's review

by Sam Neves\*

This is an abbreviated version of his 28 July 2011 contribution to *Spectrum*.



Much was said when Ted Wilson became the leader of the Seventh-day Adventist Church. Many were very happy because he made clear that his intent was to reform the Church. Others were sad, and worried that we would slip backwards towards fundamentalism.

Looking back to his first speech, it was clear that he already knew exactly what he would do if he became president. This is simply because he has done, so far, precisely what he said he would do. One of the first things he emphasised was the global cry for 'revival and reformation'. In true European style, I was very sceptical at first. My immediate reaction was that we would go back in time and be forced towards a certain form of 'being' Adventist. However, as I've followed his speeches, sermons and meeting notes, and heard what it's like to work with him, I have now fully incorporated both revival and reformation into both of my churches.

This journey from resisting this campaign to fully promoting it meant that I had to cross two major bridges. The first was that of *hierarchical resistance*. In my experience, the general pastoral culture in Europe is to ignore, challenge, or completely reject any project that comes from the local conference or union, or the General Conference. If you're reading this in Africa, India or South America you are probably perplexed at this reaction. Being a pastor of a church with fifty-seven nationalities has helped me see how various cultures react to national or global campaigns. I'm also the co-ordinator of the Media department in my local conference, and now I've seen

first-hand how difficult it is to unite all churches in a single effort – it's like herding cats. However, because my division, union and conference embraced it, I decided to do the same.

The second difficulty was the *terminology*. I realised that every one of my sermons called people to deep soul-searching, and to ask themselves hard questions about hypocrisy and purpose. I called it 'discipleship'. Pastor Wilson called it 'revival', which to me was the same thing.

I've always seen it as my life purpose to take away the layers of tradition that we have piled on the true Gospel, and to discover the present truth beyond the form of church we have today. I call it a *revolution*; he called it *reformation*. Quite frankly, I don't care what you call it, as long as we are serious about being genuine, and living out the true Kingdom – globally.

Furthermore, I truly admire how Pastor Wilson has actually mobilised the Adventist world to bring this discipleship and revolution emphasis – sorry, revival and reformation emphasis. We all know that it usually takes many years for the General Conference to have any significant impact 'in the front line'. However, in less than a year, local churches around the world are taking this reform very seriously. The process has begun, and I truly hope we continue to search for authenticity and reform.

This leads me to the second characteristic of his ministry so far – *pragmatism*. By that I

simply mean that Pastor Wilson seems to be a 'doer', not simply a 'thinker'. Thinking is important, but if our leader cannot translate this into tangible plans that achieve our mission and calling, we fail as a movement. I'll mention the example of the Great Hope project, which is to distribute 50-100 million *Great Controversy* books around the world. This is a very controversial plan, especially in Europe and North America.

Many voices have spoken against this project as a waste of time and money. I was at a recent media event where the GC vice-president responsible for it presented the project. After that, a group of us were discussing it over lunch. There were many doubts as to whether it was a good idea, but for me it was clear – I would rather have 100 million books distributed than not have anything distributed. Sometimes it's better to unite in doing something, even if it might not be the best action, than to just talk about methods. In fact, I'm tired of just talking and discussing the best methods of secular evangelism – it's time to *do* something. Wilson's pragmatism seems to have struck a chord within me.

However, as you would expect from me, I'm not completely sure that his agenda is good for the Church either, probably because I don't know him well enough. I have heard many rumours that he will stand against the ordination of women, condemn any music that isn't 'sacred' and forbid the reading of any non-Adventist material, among other things. In his defense, however, he hasn't spoken against the ordination issue yet (that I know of), and, after checking his doctoral thesis on Ellen White, I'm convinced he has read a wide range of non-Adventist material. In truth, I probably shouldn't believe every rumour I hear.

Just about a year ago, when he was elected, I was slightly confused and wondered if it was possible for God to really work through our political system. Since then I've been challenged once more to trust that God knows what he is doing. Hopefully, the best is yet to come.

\*Sam Neves is the pastor of Wimbledon International Church in London, England.

(Articles published in the Issues section represent the opinions solely of the authors, and not necessarily those of the editorial staff or the BUC.)

with Andrew Puckering



# Pride

Gideon was dead. This famous judge of Israel, also called Jerubbaal, had done good for Israel, but the Israelites didn't treat his kids accordingly (Judges 8:35). To recap, Gideon was the man whom God had used to save Israel from the Midianite hordes (Judges 7:1-8:13; 9:17) – hordes led by princes so fearless that they actually ordered Gideon to kill them when captured (Judges 8:21)! The Israelites were so grateful, they had a mind to make him their first-ever king – and Gideon turned down the offer (Judges 8:22, 23). Now, upon Gideon's death, Israel showed ungratefulness not only to his household, but to the LORD, by chasing after idols (Judges 8:33, 34). It's into this tragic environment that Gideon's son Abimelech enters the story in Judges 9:1.

The name 'Abimelech' is interesting for several reasons – for one, it seemed to be a hereditary name of the Philistine kings of Gerar (Genesis 20:1-18; 21:22-34; 26), who were Israel's enemies in the Promised Land (Joshua 13:1-3; Judges 13:1). Having defeated another of Israel's traditional enemies, it's unlikely that Gideon would have named his son for these! 'Abimelech' could also be Hebrew for 'My father is Molech' (a Canaanite god, infamous for being the object of child sacrifice according to Leviticus 18:21; 20:2-5) – improbable in this case, although Gideon did become trapped by idol worship in Judges 8:24-27. However, the most intriguing possibility is that the name means 'My father is *Melech*' – the Hebrew for 'King'. What a choice name for the son of one who turned down the kingship!

Whatever the meaning of Abimelech's name, he eschewed his father's humility, using the excuse that one man is more effective than a committee, and killed all of his brothers to take the throne – all except Jotham (Judges 9:1-6), who used a parable of trees to show that only the most hurtful and useless of people would allow pride to take their hearts in such a way (Judges 9:7-15). It took three years for this message to sink in to the men of Shechem (Abimelech's home base), but even when they rose up against him Abimelech crushed them (Judges 9:22-45). Not content with that, he burnt alive 1,000 survivors who were holding out in the city's tower – proudly going right up to its very base himself to place the firewood, and calling his men to follow his personal example (Judges 9:46-49).

The Bible doesn't give Abimelech's reason for his next move – an attack on the city of Thebez (Judges 9:50) – but it does give the result. Abimelech took the city, and tried to personally burn down this tower as well, but a woman dropped a millstone on his skull. Even here, Abimelech's pride seems to be what actually kills him. He's still healthy enough to plead with his amour-bearer to finish him off, reasoning that it would be shameful to be killed by a woman (Judges 9:51-54)!

The Bible shows us a better way than that of Abimelech: humility gives wisdom (Proverbs 11:2), the humble will retain honour (Proverbs 29:23), and the LORD calls us to humble ourselves before him (Exodus 10:3; 1 Kings 21:29; 2 Kings 22:19; 2 Chronicles 33:12, 13). Jesus himself shows that humility is better than pride in Luke 14:7-11. We have many reasons not to be proud.

- King David's commander, Joab, remembered Abimelech's folly – but in what context?
- Which king of Judah became a leper for his pride? (2 Chronicles 26)
- What happened to King Nebuchadnezzar when he became proud? (Daniel 4)
- Should we take pride in our righteousness? (Luke 18)
- Which other Bible characters did God humble?



# What is AFM?

You may have heard this acronym used in church before. It stands for Adventist Frontier Missions, an agency that 'seeks to augment the ministry of the Seventh-day Adventist Church by establishing church-planting movements among people groups where there is no Adventist presence.'<sup>1</sup>

Adventist Frontier Missions seeks to recruit missionaries who will take the Gospel to the millions upon millions of people who would never hear it unless someone goes into their communities, lives among them, learns their culture and language, and tells them tactfully about Jesus.

## Hostile or suspicious destinations

AFM recruits form a very special group of believers, who intentionally enter areas of the world that are generally suspicious of, or hostile towards, Christianity, in order to establish an indigenous Adventist presence.

It is the objective of these AFM missionaries to 'learn the language and culture and begin raising up a body of believers, committed to spreading the Gospel among their people', and the desired outcome is to establish 'a mother church with at least one daughter church and one granddaughter church. These finished projects are strong and growing with church members committed to and trained for outreach.'<sup>2</sup>

## Need for caution

AFM is one of those organisations about which 'careless talk' may literally 'cost lives', and so we will not explore the details of its on-the-ground activity within the '10/40 Window', or anywhere else for that matter.

What I can say is this: that I recently listened to a presentation given by Graham and Pauline Allcock, and was deeply touched by the scope and effectiveness of the activities they described. Graham is the AFM Euro-Asia Field director, and he agreed to the following interview for the benefit of our *MESSENGER* readers.

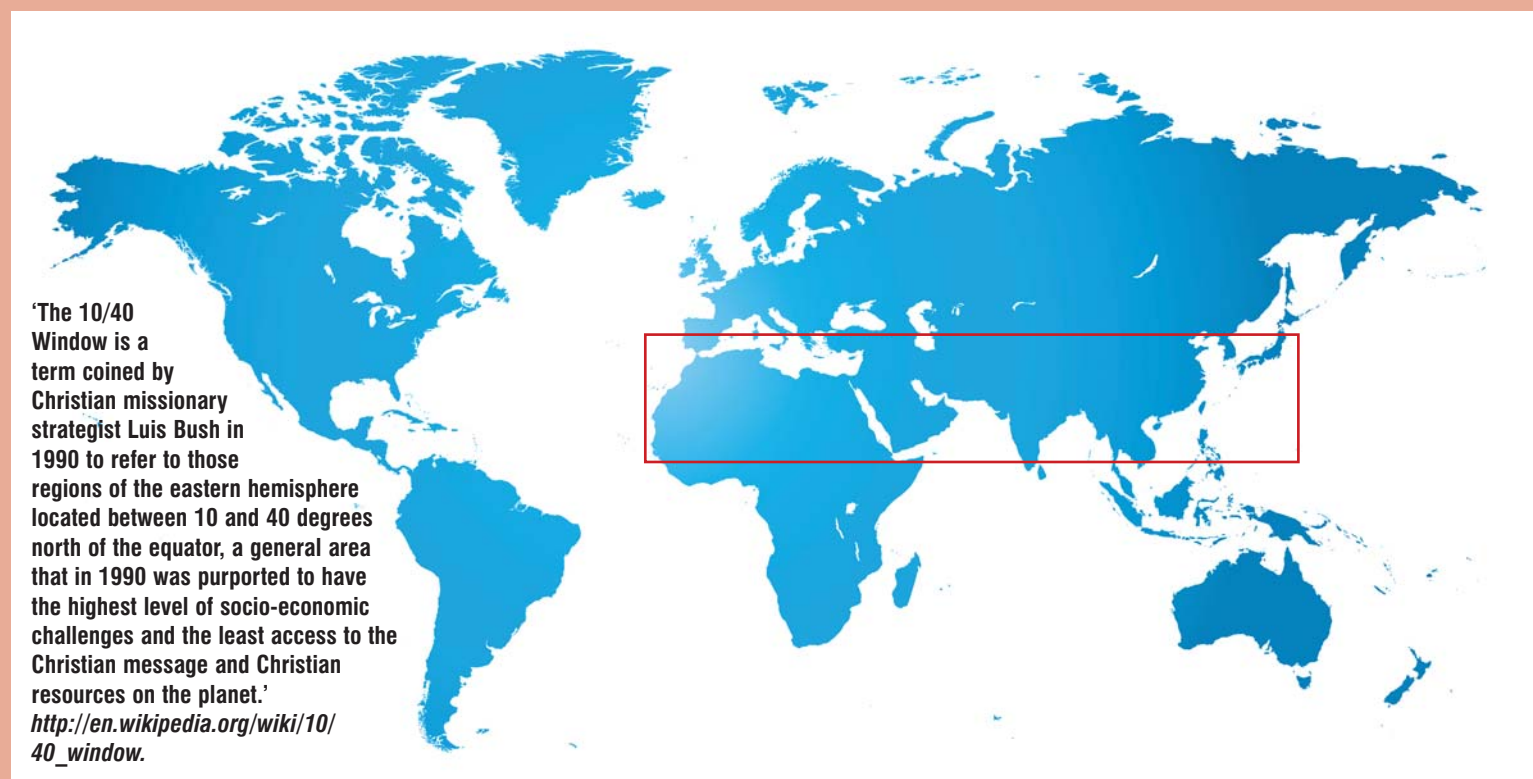
<sup>1</sup><http://www.afmonline.org/about/index.php>.

<sup>2</sup><http://www.afmonline.org/about/approach.php>.



## If you feel challenged . . .

. . . and would like to help support, or even consider becoming, an AFM missionary, please contact Pastor Graham Allcock for more information at [graham4afm@gmail.com](mailto:graham4afm@gmail.com), or ring him on 01923 510150 or 07851 156635. Also visit: [www.adventistfrontiers.org](http://www.adventistfrontiers.org).



'The 10/40 Window is a term coined by Christian missionary strategist Luis Bush in 1990 to refer to those regions of the eastern hemisphere located between 10 and 40 degrees north of the equator, a general area that in 1990 was purported to have the highest level of socio-economic challenges and the least access to the Christian message and Christian resources on the planet.'  
[http://en.wikipedia.org/wiki/10/40\\_window](http://en.wikipedia.org/wiki/10/40_window).

## . . . ask Graham

**Editor:** To what extent do you personally have to find funding for your AFM work?

**Graham:** All our funding is derived from contributions received from individuals and churches. All AFM missionaries raise their own funds. We do not receive any financial support from the General Conference. Part of our work involves sharing the need for cross-cultural missions with our members and inviting them to partner with us in reaching the unreached.

**Editor:** Why do you do this work? Wouldn't it be a lot easier just working as a pastor in one of our UK cities? There are a lot of unchurched people here!

**Graham:** I must admit, it would be much easier to continue working as a pastor. However, when I came to understand the work of AFM, I realised that there is actually a difference between 'unchurched' and 'unreached'. At AFM we make a distinction between the two. From our point of view, 'unchurched' people are those within reach of the Gospel: for example, they have access to Christian radio and TV, Bibles and other Christian literature, and access to Christians and churches.

'Unreached' people are those who have no adequate access to the Gospel within their communities. They mainly live in the 10/40 window and are the least evangelised, the hardest to reach and the most populated areas of the world. These seventy-two countries contain almost two thirds of the world's population – most of the adherents of Islam, Buddhism, Hinduism, and Animism.

The unchurched people here in the UK are within reach of the Gospel, if they are interested and wish to pursue it, and there are approximately 31,600 Adventists who could share it with them. The primary people groups where AFM missionaries are serving have no access to Gospel information or Christians. For example, in Turkey there is only one Adventist for every 1.2 million people, compared with the UK where there is one Adventist for every 2,000 people.

**Editor:** Reaching the unreached doesn't sound easy.

**Graham:** In many people groups our missionaries have to start from scratch and develop materials/Bible lessons that specifically target that group's worldview. These materials are culture-specific and written in

their native tongue, which at times means the missionary has to develop the language into a written form.

**Editor:** Do you have a special sense of God's guidance in joining AFM?

**Graham:** For years Pauline and I have been interested in sharing the Good News about Jesus with those who have never heard of God as we have. During the ten years I worked as a pastor in the NEC, our desire to do this intensified. When we were introduced to the work of AFM we experienced a growing conviction that God wanted us to serve in this way.

We decided to put out our own 'Gideon's fleece'. If the Lord would heal Pauline of a debilitating illness that had kept her wheelchair-bound for two and a half years, we would know he was calling us to join AFM. Pauline was anointed in June 2006 and was immediately able to get up and walk. This caused quite a stir among our neighbours when they saw her walking down our street, as opposed to being pushed in the wheelchair. It was a great opportunity to witness. Since then she has never experienced any of the debilitating symptoms again. The Lord had given us our answer, and we joined AFM.

**Editor:** If there was one story

you could tell that sums up the rewards of your work, what would it be?

**Graham:** After fifty years of communism, Saudi Arabia flooded Albania with imams in order to teach the Albanian people how to be good Muslims. Dani's\* father did not like the new form of Islam being taught by these imams and, though a well-respected imam himself, he informed Dani that Seventh-day Adventists were much closer to them than this unfamiliar ideology being presented by the Saudis.

Sadly, Dani's father died about three years ago, but at the funeral meal Dani placed our missionary at his right side, in the place of honour. Then, when questioned by the attending imams as to who this was, he stood before all present and announced that this was his friend who had come to build a church in the town. A few months later he commented that our missionary was walking on God's road and that he too wanted to walk that same road and join the church. That's when the Bible studies and prayers began on a weekly basis.

In May 2010 Dani, his wife and their two teenage children publicly gave their hearts and lives to Jesus through baptism. It was a day to remember, as the first Albanians in this town were baptised.

an AFM story

# Sadaatin\*

by Barnabas Hope

Last week, I went to the hospital to visit Sadaatin, our nearly blind Bible worker. He was in for ten days, but he had such a good time he wished he could have stayed longer. In a filthy hospital! Crowded with sick people! How is that possible?

Sadaatin says he had such a good time in the hospital because he was testifying about Jesus the whole ten days! 'I just told more and more.' On his first day there I went to visit him. It wasn't visiting hours, so he came out of the hospital and stood in his pyjamas on the front steps. That day, by providence, before I even knew I was headed to a hospital, I had put a little vial of anointing oil in my pocket (which I used to carry when I was a pastor in America). Remembering that I had the oil, I rejoiced and told Sadaatin that I would anoint him on the spot and pray for him. I had a small pocket New Testament, and gave it to Sadaatin, with two other Adventist books for him to give away, since he can't read them.

When I returned three days later, Sadaatin introduced me to a man in a wheelchair on the front step: 'This man saw you pray for me and asked what kind of good friends I had who did this kind of thing. He asked if he can come to our church.' Then he told me that his nurse had seen the New Testament by his bed and asked if she could have it when he left the hospital. He told me with a great grin that he had been telling people about Jesus everywhere. He gave me an order for more books to share: including more New Testaments! He presented his two doctors with Ben Carson's *Gifted Hands*. By the end of his stay he was so energised that he had enlivened the whole floor with his Gospel telling.

So what was his secret of having a good time in a filthy hospital? His secret is being nearly blind! He couldn't see the blood on the walls, the dirt on the floors, or the stained sheets. Instead he only saw what wasn't seen . . . the hearts of men and women who were needing something. Can you imagine a hospital with two thousand beds, and just one of them filled with a Christian? Sadaatin could see that in his mind, and it made ten days in the hospital a blessed experience. In fact it made it a mission.

Somehow I think that this is what Jesus saw when he came to Earth: and I think, slowly, the vision of the disciples began to see through those same eyes. God, would you blind me, so I can see?

\*pseudonym



A blind man, like Sadaatin



# Readers' gallery

# Megapixels of creation

Spring collection 2



1



7

## Spring collection 2

Once again, thanks for your response. The standard has been very high. You now need to start thinking about sending in your summer photos – anything that you feel shows off God's influence with the great British summertime. I look forward to hearing from you.

Please email your 'Hi-Res' photos to me at: [dbell@stanboroughpress.co.uk](mailto:dbell@stanboroughpress.co.uk).

DAVID BELL

- 1. Mountains. *Weiers Coetser, Canon EOS 500D*
- 2. Flowers in the park. *Joyce Yates, Kodak C813*
- 3. Brodsworth Hall, South Yorkshire. *Anita Marshall, Samsung L201*
- 4. Herring Gull. *Davina Sly, Panasonic TZ10*
- 5. Rose. *Bethany Baker, Sony A580*
- 6. Young Seal. *Garfield Lynch, Nikon D300*
- 7. Poppies. *David West, Olympus E620*
- 8. Guillemots, Farne Islands. *Barry Bell, Nikon D80*
- 9. Daffodil. *Grace Mwilima, Canon EOS 300D*
- 10. Hoverfly. *Nico Jansen van Rensburg, Nikon D200*



2



3



8

'Then God saw everything that He had made, and indeed it was very good. . . .'  
*Genesis 1:31 (NKJV)*



4



5



6



10



9



# news

## GiEN

On Wednesday 1 June more than 100 Adventist communicators gathered in the Jamaican city of Montego Bay for the Global Internet Evangelism Network (GiEN) conference. The GiEN is a community of technologists, evangelists, communicators, and church leaders who meet annually to discuss the creative use of internet technology to fulfil the mission of the Church.

GiEN was organised in 2004 as an initiative of the Council on Evangelism and Witness, and is facilitated by the Communication department of the world Seventh-day Adventist Church, in co-operation with lay initiatives.

Pastor Williams Costa, GC Communications director, stated: 'A greater commitment to the design of web technology and use of social media will yield more effective results in the ministry of the Seventh-day Adventist Church.'

'Are we ready to make the [Gospel] message a social one using the social media?' asked speaker Bryan Collick. Many presentations focused heavily

on content-sharing through Facebook, Twitter and YouTube. More Adventist administrators are incorporating social media into ministry. In Central Jamaica, the administrative conference is using Facebook as a key communication forum, and the group has 1,000 members.

One participant noted that technology doesn't necessarily detract from interactive relationships.

'The virtual environment is a real environment', said Arnolfo Ardilla, a media producer from Venezuela.

The Church is using social media effectively in Spain, where Communication director Pedro Torres has been sharing information on all Church initiatives on Facebook. In England, Pastor Kirsten Øster-Lundqvist, at Newbold College, said Facebook often enables personal discussions with teens who might feel uncomfortable talking in person about some issues. Forrest Lake in Apopka, Florida, has already invested to create a substantial online presence.

The forum also marked the presentation of the 2011 Adventist netAwards. This year's recipients were Jose Romero, Andrew Daryl Gungadoo, and Kenneth H. Suanzanang.

For more information on GiEN 2011, visit <http://gien.adventist.org>. ANSEL OLIVER/RICHARD DE LISSER

## Twenty-eight new groups and church-plants in four years

On 11 June Wallington officially became a company at a ceremony in Croydon Church, the 'mother church'. SEC president Pastor Sam Davis presided in the presence of Croydon minister Pastor Richard Daly, alongside Pastors James Phillip (Lewisham), Keith Boldeau (Balham) and Simeon Esson (Beckenham).

Wallington started as a branch Sabbath School at the instigation of Elder N. Burton (and others at Croydon) after visiting Latvia to learn about church-planting. There are Biblical reasons for reaching out and meeting the needs of the people in our community.

Pastor Dusan Uzelac, responsible for the Wallington and Hackbridge companies, had been sent by Pastor Sam Davis, who said: 'When we sent Dusan we believed that you were already a company; since that time we

have been working to formalise that relationship.' Pastor Davis confirmed that in the last four years the SEC has been blessed with twenty-eight new congregations. Progress is being made.

Pastor Sam Davis commended Pastor Uzelac for originating the 'Community Prayer Services', which have 'been so effective in your community'. Pastor Davis said that the Community Prayer Services method is going to be 'patented'!

In his sermon, 'Profile of a church-planter', Pastor Davis spoke about the suffering, self-denial, commitment and call to service that are part of the church-planting process.

The Wallington company is attended by approximately thirty people every Sabbath, and prays for baptisms from the local community: reaching out to the indigenous community remains a huge challenge. PATRICK MCKERROW

The SEC committee has requested the following notice in support of important research:

### Volunteers needed for study

In the UK, people from the African-Caribbean community have a risk of developing schizophrenia between two and eighteen times higher than white British people (Fearon and Morgan, 2006). Evidence suggests, however, that in the Caribbean rates of schizophrenia are not inflated and are similar to those found in the UK population as a whole (Hickling, 2005). The reason for the increased prevalence in the UK African-Caribbean community is, as yet, unexplained. Studies investigating schizophrenia among different ethnic groups have mainly focused on people who have already developed schizophrenia. An alternative would be to examine factors that are thought to put healthy individuals 'at risk' for developing schizophrenia; for example, the personality trait, schizotypy.

Schizotypy is an aspect of personality observed in both mentally healthy people and those experiencing psychological difficulties, characterised by less usual thought processes and psychological experiences; for example, paranoia, magical thinking and confusion. High ratings suggest a vulnerability to schizophrenia (Miller et al, 2002). Identifying people 'at risk' of developing schizophrenia is an important factor for developing preventative interventions for serious mental health problems.

Establishing whether rates of schizotypy vary across different ethnic groups should help us to understand further what might put some people 'at risk' of schizophrenia. Improving ways of identifying people 'at risk' would enable the development of better ways to prevent the onset of serious mental health problems. This study will allow an appraisal of how paranoia and magical thinking, in healthy participants with no history of psychiatric illness, vary across different ethnic and cultural groups.

The present project, between the University of Westminster and the University of the West Indies, is to investigate schizotypy between people from the Caribbean community who have migrated to the UK, or been born in the UK, and those resident in Trinidad. We will be investigating not only schizotypy but also abnormalities in thought processing (for example, memory, attention and perception) associated with those 'at risk'. The first phase is a survey examining beliefs and personality types, where participants complete a questionnaire with some additional questions; for example, self-ascribed ethnicity, religious affiliation, socio-economic status, and substance use. This should take **no longer than 15 minutes** to complete.

All information provided will remain confidential, and the identity of participants will not be disclosed. Some participants may be invited to complete a follow-up study. However, like the first part of the study, participation is entirely voluntary and full information about it will be provided before you decide whether to take part.

If you are willing to take part in the survey, please go to this address: <http://schizotypy.webeden.co.uk>



## Fifty-five years Ingathering

Clifford Golding has been described as 'the £1,000 man', a 'Jubilee Ingatherer'. Regular MESSENGER readers may remember when he surpassed all expectations by raising a total of £1,000 for the annual ADRA campaign. At the time, he was 83! In 2007, Clifford's outstanding efforts were recognised by the treasurer of the South England Conference, and one Sabbath in 2011 he was presented with an inscribed award. In response, he affirmed: 'I don't do it because I have to; I do it because I want to.'

Clifford Golding has been Ingathering for fifty-five years – the largest amount collected by him in one campaign was an astonishing £1,300.

We praise God, and pray that Clifford's health may be preserved for future endeavours!



SYLVONIE NOEL



Paul Rayne



Dr Clement A. Murray

# Stanborough Press

Sunday 11 September  
8.30am-4.30pm

OPEN DAY  
2011

The MESSENGER editor speaks to Paul Poddar, ABC manager, and his assistant, Ian Clutton, about the plans for this year's open day at The Stanborough Press.

Editor: Paul, I believe that open day is an annual event with a long tradition. Please tell us more.

Paul: Julian, the open day is a wonderful opportunity for us to meet our fellow church members, and it enables them to see, perhaps for the first time, the large range of books and other products we offer to enrich their spiritual experience and the lives of family, friends, neighbours and work colleagues.

Editor: How many titles do you plan to put on display?

Ian: We display hundreds of titles. There is certainly something for everyone, from the toddler to the retiree! There will be old familiar favourites and new titles 'hot off the press'. Whatever your interest, there will be something for you: stories, fun children's titles and games, Spirit of Prophecy books, Bibles, lesson quarterlies, hymnals, and also DVDs, health foods and much more.

Editor: The big retailers have got 'roll backs', price freezing, quantity discounts, etc, to help bolster the consumer's buying power – are we planning something similar for that day?

Ian: Yes, Julian, we will have special offers. Some will be advertised within the MESSENGER. Also, on the day itself there will be signs to point people in the direction of our 'on-the-day-only' offers. I should also say that we offer discounts on bulk purchasing throughout the year – just phone our ABC hotline (01476 539900).

Editor: Paul, I believe you have some special activities planned for those who attend. Tell us more.

Paul: The special events are an important part of the day. This year we have two special guests: Pastor C. A. Murray and Paul Rayne. Those who watch 3ABN will know them well – they are both gifted speakers. There will also be live music throughout the day and fun activities for the younger visitors, including face-painting and a 'guess the donkey's weight' game!

Editor: Thank you gentlemen, it sounds like Grantham is the place to be on 11 September this year! Readers, set your satnavs to NG31 9SL and join us for the day.

## Open day transport

Coaches will pick up members from twenty-eight churches across the midlands, from Birmingham to Wolverhampton, to attend the Stanborough Press open day. For details, phone Brother Smiley: 07868288310, 07789206171, 07736509625 or 01384 213 803.







## Richard O'Connell's baptism

On Sabbath 21 January, Richard O'Connell – a wheelchair user with a great sense of humour – was baptised, in his own pool, into the Newport church by Pastor David Rancic. He had been introduced to the church by Clare Roberts, at the time his carer and fiancée, who has since become Clare O'Connell, his wife! Richard says the warmth and friendship of the church brought him to Christ, and now he and Clare are very active in the church.

DAVID RANCIC

## Chance meeting in street leads to four baptisms

When a Seventh-day Adventist (Roshan Cruz) and a Roman Catholic (Robin Anthony) met in West London, they started talking about Jesus, and started a Bible study group to discuss him further. Soon after, Robin's family started attending. Pastor Paul Willmott helped them to start a new group, naming it Wembley International Seventh-day Adventist Group; then they heard about the baptism in Southall Church scheduled for 7 May, and decided they too would like to be baptised!

Robin says: 'I have become a true Christian now and there is no going back.'

Kaviraj says: 'I used to believe that there is no God. I even tried to prove it. Then I was forced to take baptism, but I stopped going to that church. By the will of God I gradually understood the truth and believed in the Word of God.'

Agaliya says: 'My Christian journey has just started. I want to walk with God and stay close to him.'

Enid says: 'Ten years ago I didn't accept God. But now



Photo left to right: Pastor Paul Willmott, Elder Harriett Lawrence, Kaviraj Tharmarajasingham, Agaliya Tharmarajasingham, Elder Burton Samuel, Roshan Cruz, Robin Anthony, Pastor Everett Picart, Enid Tharmarajasingham, Elijah Edwards.

## 250 Bibles: 10,000 Bible studies

This week the Quiz28 website at [www.quiz28.org](http://www.quiz28.org), which opened at the beginning of 2009 with the initial aim of increasing knowledge of the Bible and the twenty-eight Fundamental Beliefs of the Seventh-day Adventist Church, clocked up its 10,000th completed Bible study. The average time

taken to complete each online study is 15 minutes, which means that the site has engaged people from all over the world in some 2,500 hours of Bible study.

The site was opened up to the general public by advertising it through Google's AdWords programme, and a gift Bible was

## Baptism and ordination service

On Sabbath 7 May, Tony-Lee Raymond and Tilly Harrison were baptised at the Leamington Spa mission.

Five years ago, Tony-Lee, who lived locally, noticed the church's open doors one Saturday and dropped in to investigate. He liked the welcoming and friendly atmosphere, and recently decided to commit his life to Christ and be baptised.

Tilly was introduced to the church when her husband Andy was baptised two years ago, after coming to an Alpha Course

at the church. Before her baptism Tilly gave a moving testimony of how she had struggled through some low points in her life, and with Christianity itself, but after seeing the positive effects it was having in her husband's life she gradually gave her life to God again.

The service also included the presentation of a Bible Studies certificate to Robyn, a younger member who looks forward to being baptised when she is older, and the ordination of a female elder, Antonia Castellino. Family and friends of Tony-Lee and Tilly came to witness the happy day!

COMMUNICATIONS OFFICER

through studying about God and his love and by conviction of the Spirit I have accepted Jesus Christ fully.'

The fifth candidate, Elijah Edwards, attends the Southall church. Pastor Willmott preached, and Pastor Everett Picart baptised the candidates; at the baptism appeal, four more from the Wembley group, including Robin's wife, expressed their desire to be baptised into the Seventh-day Adventist Church!

SOUTHALL COMMUNICATIONS DEPARTMENT

## Cork's amazing trio baptised!

Athini, Sphe, and Asi are young people who chose to be connected with the Creator God on 11 June, off the shores of Ringaskiddy, County Cork, through baptism.

Praise God for these three young men: their passion for Christ is exciting to the Cork church!

CORK COMMUNICATIONS



offered to anyone who completed ten or more of the studies – since then ministers and members have given out more than 250 Bibles and have registered 700 students on the site. Each one could be invited to future evangelistic campaigns or other church-based events.

At the moment Bibles are only advertised in the three missions.

Should the offer be extended to the conferences, funding and administrative support would be needed.

Try the online quizzes for yourself at: [www.quiz28.org](http://www.quiz28.org).

WELSH MISSION STAFF

(Note that the gift Bible offer is only available in the United Kingdom, and is intended for non-members only.)

## Sydenham: eight souls baptised!

On Sabbath 20 May, eight precious souls were added to the Sydenham church through baptism: Anna-Lee Bonifant, Milton Bromfield, Sheldon Boothe, Tafari Williams, Toyin Oyelakin, Stacey Cameron, Hugo Kabangu and Nelly Burke.

Their baptism was the culmination of a dynamic and informative Daniel and Revelation seminar, led by Pastor Barrett – the guest speaker for the occasion was Pastor George S. Dadey of the Reading district, who travelled over 100 miles each night to unravel the two books and their relevance to the present day.

SYDENHAM COMMUNICATIONS



Left to right: Pastor Francis Njau, Sharon Cole, Ricardo Bryan, Valeen Sylvan-Mcdonald, Ronique Sylvester, Ellise Sydney, Pastor Michael Mbui.

## Five baptised after prophecy seminar!

The Chiswick and Acton churches studied the book of Daniel in April, focusing especially on the implications for us as Adventists today.

The study was aided by *Daniel and Our Destiny*, authored by Pastor Frances Njau of the New Life church in Nairobi. He spoke in May, following presentations by the local pastor, Michael Mbui, and Acton elders, Darren Ross and Kevin Charles.

The programme ended on Sabbath 14 May at Chiswick, with a baptismal service where Ronique Sylvester, Ellise Sydney, Ricardo Bryan, Sharon Cole and Valeen Sylvan-Mcdonald publicly announced that God is now at the centre of their lives.

COMMUNICATION DEPT

## 400 NEC Adventurers camp in Walesby

The North England Conference Adventurer Camporee was held at the Walesby Scout Campsite in Nottinghamshire over the weekend starting 27 May. Nearly 400 under-10s attended, with more than 500 in attendance for the Sabbath Service!

The children from Bournville took their turn in leading the worship on Sabbath morning; the speaker was Pastor Pat Douglas, from Smethwick and New Life, a new church-plant in the Birmingham area. Pastor Patricia brought pictures and video interviews with many of the children, who told of their hopes for the future.

These were followed by a deep talk, which most of the children were well able to understand. The children began praying, 'Help us to believe that you can save us all', and, 'Thank you for doing those amazing things with the disciples.'

Lyndon Sweeney hosted the Saturday evening spiritual concert: the West Bromwich Adventurers sang 'Midnight Cry', and Lyndon Sweeney treated the congregation to a solo before giving a spiritual summary of the day's events.

Spirited Sunday activities included driving buggies around a track to earn a road safety award, creating shadow puppets, fire-

building, apple-baking, parachute games, goal-scoring and tree-climbing. Campers revealed that happiness is 'having a family' and 'going to church'. On the final day in the results of the inspections, Great Brickkiln Street scored 59.61 points, Liverpool scored 60 points and Windsor Street kept the trophy as top Adventurer club in the NEC.

The ultimate aim of the camporee, however, was realised as children discovered 'the amazing love of Jesus that led him to die on the Cross . . . for me.'





## New sign and minibus for New Life

On Sabbath 4 June the Hill Top Community Centre – where the New Life Community fellowship each week – gained a new sign outside: Seventh-day Adventist Church!

The local councillor, Michael Middleton, and his team welcomed the sign as a way of recognising the fellowship's projects, such as Christ of Christmas, Hosting the Homeless and Loving the Lonely, and ministry at various community events.

New Life purchased a minibus recently for picking up their children for worship, for feeding the homeless, and for the distribution of clothes and provisions for the needy in their community. Along its side are Jesus' words, 'When I was hungry you fed me, and when I was naked you clothed me.' On its first day a homeless person approached them for food.

Pastor Ian Sweeney preached a message of responsibility to move beyond hatred towards love. The service climaxed with the unveiling of the new signs.

PATRICK HERBERT



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8:30PM

## NEC singles' weekend results in marriage!

Wenna Diesto and Przemek Boloz became prayer partners at a singles' weekend arranged by the NEC in 2009, at the Leicester church. Nearly a year later they spoke on the phone, and their relationship blossomed! On 1 January Wenna accepted Przemek's proposal, and they were married at the Worcester church on 28 April by Pastor Adrian Broome and Elder Charles Lamont. Wenna's friend, Daniel Sunico, gave her away since her family are in the Philippines, and Johanne Importante and Hubert Smith-Samuels were Przemek's best men.

WENNA BOLOZ AND DORIS LACK



High Force Falls, Teesdale.

## Homecoming day in Preston

The theme for Preston's homecoming day on Sabbath 28 May was 'The journey home', and Shirley Grant, preaching on the Israelites' wilderness years, reminded congregants that they too are witnesses within their community – just as the Preston church's founders were in the 1960s.

JENNY JEFFERS



## Montserrations and friends

Hundreds of Montserrations and their friends congregated at the New Life church in Milton Keynes on Sabbath 28 May, with the theme: 'In Christ I Rise'. The Sabbath School was led by Mavis Bramble and her team from Watford, and the lesson study was presented by a young lady, Charlotte Bramble.

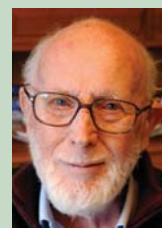
During the Divine Service, Pastor Eglan Brooks, BUC Personal Ministries, LIFEdevelopment and Church Growth director, based his sermon on 2 Corinthians 4:8-11, and Pastor Don McFarlane and his family brought greetings on behalf of the Church in the UK and Ireland.

The three Adventist churches in Montserrat congregated to view the day's service online, and principal co-ordinator of the day, Elder William B. Riley, thanked God for the technology to do this (see [www.justin.tv/mratuk](http://www.justin.tv/mratuk) to view the broadcast). Because of the five-hour time difference, some folk in Montserrat attended church before 7am to join the service! (See more from the day at: <http://www.justin.tv/newcarmel/b/286889741>.)

Mrs Janice Panton MBE addressed the congregation, and the afternoon's programme included many musical renditions.

MARCELLE RILEY

# obituaries



David Throssell (1918-2011) d. 31 March.

The passing of David Throssell broke another link with the early days of our Church in Britain. David was born in 1918 and

spent his first five years on what, with gentle irony, was then dubbed 'Holy Row' – Stanborough Park. This was a time of severe hardship, and money and food were short, and queues long, but David's parents were good Adventists and sent him to the local church school. When he finished his primary schooling, he had to take a Greenline coach, a train and a tram to Walthamstow every day to continue in Adventist education. At 15, he started work at the San' as 'Buttons', a job he didn't like, so it is not surprising that at 18

he made his way to college at Newbold Revel, Warwickshire. Here he spent two happy years, working to part-pay his fees under the tuition of the legendary Bob Wilson, head of maintenance, who taught him, he said, 'everything he knew'. When the Second World War broke out, David followed the example of most young Adventist men and registered as a conscientious objector, and was ordered to do work of national importance on the land, another occupation not really to his taste.

David, always modest and self-effacing, was well-known for his many talents, especially the practical ones. He was well-equipped to accept a posting to Newbold College as Head of Maintenance in 1948. 'It was a very good move', he said with justifiable satisfaction, and so it was; for in that capacity he was able at last to exercise his engineering, electrical, electronic, planning and managing skills to the full for the next thirty-four years. Nor did he neglect to use

## Erdington international day

Erdington celebrated its international day on 3 April, with members and visitors from China, Ghana, Ireland, Jamaica, Malawi, Russia, Trinidad, the UK and Zimbabwe: many in colourful national costumes. The Bible text (1 Corinthians 13:1-13) was read in English, Mandarin, Twi, Irish, Patois, Chichewa, Russian, French, Latin and Shona.

The music was provided by 'Wonderful Voices', and young people performed dramatisations.

Margaret Antonio and Leisa Creed-Walker wish to congratulate all the members, especially Cliff Lewis for organising the young people.

JOHN OSEI-BEMPONG



## Camp meeting ordination

At this year's joint camp meeting, six candidates were ordained: From the SEC were Pastor Petras Bahadur (serving as the Adventist-Muslim Relations director), Pastor Anthony Opoku-Mensah (from the Norbury and Redhill churches), and Pastor Bernard Akakpo (from the Clapton Community church). From the NEC were Dan Majaducon (from the Wednesfield, Dudley and Tipton churches) and Victor Dacosta Marshall (from the Doncaster, Rotherham and Sheffield Burngreave churches).

'Ministry is not your gift to God,' Pastor Henry Wright said, 'it's God's gift to you! . . . A person is called to ministry so that God can meet your needs.'

The charge was given by the pre-session BUC president, Pastor McFarlane, and the prayer of ordination by the BUC secretary at the time, Pastor Eric Lowe. There was no 'North or South' divide here, but total unity under the inspiration of God.

The service ended with a response to the charge by Pastor Akakpo and a song of consecration by Sister Marylene Akakpo. The presence of the Lord was in this place.

RICHARD DALEY

other talents, especially the one of simple helpfulness. 'I seem to remember,' said his daughter, 'that Dad was always being asked to mend things for people.'

When the Throssells retired in 1982 they moved to Lingmoor, an Adventist retirement home at Poole, Dorset. There they spent twenty-one happy years with other retirees, many of whom they had known over the years. Here the sea and fellowship with members of the Bournemouth church added even more to their contentment. Sadly, however, the idyll came to an end when his wife Mabel died in 2003.

The following year David moved to Winchester to be closer to his daughter, and ultimately spent his last two years in her care. He died peacefully on the last day of March 2011; 'much missed by us all,' wrote his daughter, 'including Molly the retriever!'

David had married Mabel Wood, a trainee nurse at 'the San', in 1943. Theirs was a happy union blessed by two children, Leigh and Lorna. To them and to David's grandchildren, Richard and Joanna, we offer our deepest sympathy and remind them that 'we sorrow not as those without hope'.

DR A. J. WOODFIELD

## John Batts (1922-2011) d. 1 April.

Though John was a very thoughtful, quiet, caring and genuine person, he did not tolerate fools or arrogance.

While seeking the right church in his late twenties, he discovered a campaign in a Seventh-day Adventist hall that began his lifelong journey in the Adventist faith.

During the '50s he was encouraged to go to Newbold College, and served there in the maintenance team for ten years. After this he served as a nursing orderly for one year in the Peace Memorial Hospital in Watford, before going on to the Grieff nursing home. Afterwards he returned to Coventry, where he did joinery work before joining Gulson Hospital. It was there that he met Burt Ives, who later joined the Adventist Church.

He found the love of his life, Lillian Batts, through the match-making skills of Alison Duncan's mother, who engineered their earlier meetings before they got married.

What is left of the old pipe organ in the Coventry Central church was first played at

their wedding – a union that was to last nearly forty-five years! During their marriage they embraced two boys, whom they loved dearly. John loved Ingathering and spreading the Gospel through literature. Today, Brother Deo Meghan is a member of the church due to John and Lillian's efforts.

The funeral service was conducted in the Coventry Central church by Pastor Peter Sayers, supported by Brother Allan Lanham and Sister Alison Ducan, the organist. The message centred on the reality of Christ's Second Coming. John was finally laid to rest in Lenton's Lane Cemetery, Coventry.

May our prayers and sympathies for Lillian, Daniel and Paul, and all of John's family and friends, continue with hope and assurance.

PASTOR PETER SAYERS

## Jean Evans (1933-2011) d. 5 May.

It is with great sadness that I have to report the death of my dear wife Jean, who was originally a member of Wimbledon Church and helped me out with the caretaking when needed.

We were faithful members in the company for many years of Pastors John Wilson, Arthur Campbell and Duncan Rose when they were teenagers, not forgetting Margaret Lacey and the Lamey family, and the Loughrans.

We moved to Ramsgate in the mid '60s to improve Jean's health, but she was not able to get to the nearest church at Canterbury very often due to a form of muscular dystrophy called Charcot-Marie-Tooth disease (named after three doctors). She enjoyed the ministry of Pastor Horace Pearce on frequent occasions, who was an inspiration to her at home.

We were later persuaded to follow our son Stephen to Warrington, Cheshire, in 1982, where she suffered increasing immobility and later breathing problems due to muscle weakness. She was an in-patient on numerous occasions in Warrington Hospital before succumbing to complete respiratory failure in a Liverpool hospital.

Her husband and son mourn her loss until the Great Life-giver recalls her ashes to life everlasting. Pastor Daniel of the Liverpool church officiated at Walton Lea Crematorium, Warrington, on Wednesday 18 May.

DAVID EVANS





# back page

## Newtown health day Pastor Roger Neal

On Tuesday 24 May in Newtown, Wales, the thirteen-strong NEC health expo team staged a health expo community outreach programme, together with the members of the Newtown company.

The local Newtown members hired an empty charity shop in the town centre on Tuesday (market day) and Newtown members invited shoppers to have their health checked by the expo team under the directorship of Grace Walsh.

In addition to the health checks, every visitor went away with at least one piece of literature: Ellen White's *Happiness Digest (Steps to Christ)*.

The expo was scheduled to finish by 4pm, but, as folk were still streaming through the door, it was about 5.30pm when the team finally shut up shop.

The feedback has been tremendous. The expo team were able to witness to the chef at a local restaurant, Brown's of Newtown, who said he would now offer vegan meals on his menu!

The Market Hall manager from whom Newtown members hired the shop premises had been overwhelmed with compliments



Forty-two individuals left their contact details, giving great hope for the future!

from the folk who had attended. The kindness, consideration and attention given to their health concerns had really impressed them. They found it hard to believe that a church could have such concerns for its community. Everyone was made aware that the health expo was a community programme given free by the Seventh-day Adventist Church, and that the local group meets every Saturday morning at the Treowen Community Centre.

Forty-two individuals left their contact details, giving great hope for the future.

## Literature missionaries in March

On 21 May (the day Harold Camping predicted that Jesus would return) twelve missionaries entered March, Cambridge, with the third angel's message.

The response to this 'invasion' was eager and receptive. The neighbours drove to one another and talked to each other about the missionaries' presence. In two hours, 400 books and 600 cards were distributed, including *The Great Controversy*, *Patriarchs and Prophets*, *Steps to Christ*, *Desire of Ages*, ADC cards and pamphlets. Six people returned the books, but six others took them on! The fact that the Good News must be preached as a testimony continued to inspire the missionaries.

Pastor Everett Picart had roused Hanwell members with his sermon two weeks before, and Hanwell's Elder Albert and Carol Fletcher, Lucinda Annan, Tessa Fletcher and other Hanwell members were privileged to witness with conviction.

If the Gospel is to penetrate into places where it has never reached, literature ministry has to be taken up with zeal by all church members. The church leaders need to lead and encourage the rest of the members into the Lord's work!

Literature evangelism is a silent messenger, and the benefits are enormous – those individuals who may argue with

a preacher usually find no opportunity to argue with the book!

SARAH LUBANGA

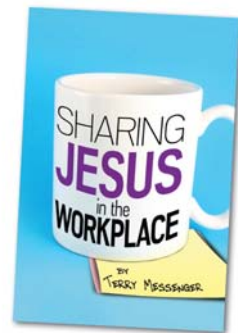
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### Birmingham Aston-Newton

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4pm-8pm, Thursday  
9am-1pm, Friday  
11am-3pm, Sunday

### Advent Centre

Mondays & Wednesdays, 6.30pm-8.30pm  
Sundays, 11am-3pm

## Messenger

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### Sunset

Sunset times are reproduced with permission from data supplied by HM Nautical Almanac Office.

	Lond	Card	Noff	Edin	Belf
Aug 19	8.16	8.28	8.24	8.41	8.47
26	8.01	8.13	8.08	8.21	8.31
Sept 2	7.46	7.58	7.52	8.06	8.14
9	7.30	7.42	7.36	7.47	7.56

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