

Messenger

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Silent night!

Our editor reflects on a bizarre Christmas, December 1914, when the guns fell silent on the Western Front.

Having started on 28 July 1914, the Great War was just five months old when one of the strangest military events of all time took place along the twisting trench lines of those bloody battlefields.

*'In one of the truest acts of goodwill toward men, soldiers from both sides in the southern portion of the Ypres Salient set aside their weapons and hatred, if only temporarily, and met in No Man's Land.'*¹

Christmas Eve

It started on Christmas Eve, on both sides, as the parcels arrived from home stuffed with festive goodies. Miniature Christmas trees began to appear along the German trenches. Candles were lit and hung from their branches.

Men began to sing all along the narrow strip of No Man's Land – just 60 or 100 yards apart. This is how one soldier saw things unfold:

*'They finished their carol and we thought that we ought to retaliate in some way, so we sang "The first Noël", and when we finished . . . they all began clapping; and then they struck up another favourite of theirs, "O Tannenbaum". And so it went on. First the Germans would sing one of their carols and then we would sing one of ours, until . . . we started up "O Come, All Ye Faithful" [and] the Germans immediately joined in singing the same hymn to the Latin words "Adeste Fidéles". And I thought, well, this was really a most extraordinary thing – two nations both singing the same carol in the middle of a war.'*²

Men began to emerge from the trenches on both sides. Cautiously at first, but with gathering confidence as 'Fritz' and 'Tommy' began to

mingle and share their Christmas treats – *'We ate their Sauerkraut and they [ate] our chocolate . . .'*³

Christmas Day

With their weapons and their hatred safely stored in the cold and muddy trenches, the soldiers continued their celebrations throughout Christmas Day. They ate together; joked together about life in the trenches; sang together and even posed together for photographs.

According to the diary entry of Kurt Zehmisch of the 134th Saxons: *'The English brought a soccer ball from the trenches, and pretty soon a lively game ensued.'*⁴ Another (British) source recorded that *'in his sector the British played a game against the Germans opposite and were beaten 3-2!'*⁵

Sadly, this effervescence of 'goodwill' did not last. In the words of Captain J. C. Dunn, a medical officer in the Royal Welch Fusiliers: *'At 8.30 I fired three shots in the air and put up a flag with "Merry Christmas" on it, and I climbed on the parapet. He [the German] put up a sheet with "Thank you" on it, and the German Captain appeared on the parapet. We both bowed and saluted and got down into our respective trenches, and he fired two shots in the air, and the war was on again.'*⁶

This Christmas

What about Christmas 2011? Are you willing to leave the 'trenches' of your conflict zone? Are you ready to let the spirit of goodwill, forgiveness and reconciliation loose on the 'battlefield' of your life?

Are you game for a **ceasefire** – a Christmas **truce**? Or, are you willing for an **armistice** – a full and final end to the conflict in your life?

'How blessed are those who make peace, because it is they who will be called God's children!' Matthew 5:9, International Standard Version (2008).

¹Christmas Truce at the World War I Front', Jennifer Rosenberg, About.com Guide, <http://history1900s.about.com/od/1910s/a/christmastruce.htm>. ²Ibid, quoted from Joy Winter and Blaine Baggett, *The Great War: And the Shaping of the 20th Century* (New York: Penguin Books, 1996), p. 97. ³'Merry Christmas, 1914', *Today in Literature*, <http://www.todayinliterature.com>. ⁴'The Christmas Truce', Simon Rees, www.firstworldwar.com. ⁵Ibid. ⁶Ibid.

A cross set up in 1999 near Ypres, Belgium, to commemorate the Christmas Truce of 1914. It reads: '1914 - The Khaki Chum's [sic] Christmas Truce - 1999 - 85 years - Lest We Forget'.





Jimmy Botha, beach at St Andrews, Scotland – Nikon D90

We have had some lovely photography sent in for *Megapixels of creation*, and as a result I have had a lot of fun putting the spreads together. I want to thank all who have submitted so far.

We have had a positive response from various members saying how much they are enjoying the feature.

But we need more, and specifically autumn photos. So if you would like to see your pictures published in *MESSENGER*, pleased send them to me at: dbell@stanboroughpress.co.uk, or upload them to me through www.mailbigfile.com.

Happy snapping!

DAVID BELL, MESSENGER DESIGNER

Go to <http://adventistwebministries-org-uk.adventist.eu/megapixels> to see a larger selection of your photos

Megapixels of creation

Enhancing Health

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

Golden eight — part 3 Abstemiousness: how controlled are you?

'Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power — these are the true remedies.' Ellen G. White, *Ministry of Healing*, page 127.

Abstemiousness is cited above as one of nature's key remedies. Today we more frequently use the terms *self-restraint* or *self-control* instead of abstemiousness. But is there current scientific evidence that self-control can be health-enhancing?

A *WebMD Health News* article on 24 January 2011 carried the headline 'Self-control in Childhood Brings Adult Success'. Author Brenda Goodman reviewed a thirty-two-year research study published in *Proceedings of the*

National Academy of Sciences, which followed a group of almost 1,000 New Zealanders from birth. It was found that those with a lower score on self-control measures were significantly more likely to suffer chronic health problems like gum disease, high blood pressure and excess weight than those with high self-control. As adults, the low scorers were more likely to have difficulty managing finances, relationship breakdowns and addictions to alcohol and drugs, and to have a criminal record.

However, 7% of participants demonstrated significant improved self-control, which could possibly be attributed to factors such as the schools they attended (in which structure and achievement were stressed), and to significant positive changes they had experienced in family life.

The control of impulses has become a subject of scientific study, and research reveals differences between the brain activity of individuals who exercise self-control and those who find it difficult to do so. It appears that making dietary decisions — for example, to avoid a tempting high-calorie dish in favour of something healthier — is easier for some people than it is for others, according to a report from *ScienceDaily* (30 April 2009). The report, captioned 'Mechanisms of Self-control Pinpointed in the Brain', reveals that we all use the same area of the brain to make value-based decisions and another area to modulate activity based on those decisions. It is this latter area that is more active in people with higher self-control.

Commenting on the study, Colin Camerer, the Robert Kirby professor of Behavioural Economics, states: 'After centuries of debate in social sciences we are finally making big strides in understanding self-control from watching the brain resist temptation directly.'

The next time you visit eating places where the caption 'eat as much as you like' beckons the appetite to indulge to its full capacity and stifles the urge for self-restraint and moderation, think again!

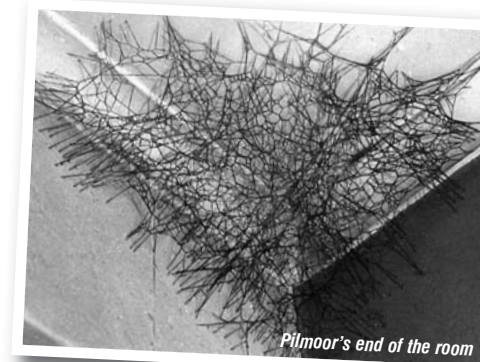
Good health!

editorial



Julian Hibbert
Editor

We lived with spiders



Back in the dim and distant past, in my university years, I had the privilege of 'rooming' with a chap by the name of Victor Pilmoor. This arrangement stood for a full three years, ending abruptly when my graduation evicted me from the 'ivory towers' into the harsh world of work.

Vic was a good roommate to have, for at least two reasons. Firstly, his rather philosophical and somewhat irreverent approach to life's inevitabilities was a good antidote to any tendency I may have had towards brooding over 'spilt milk'.

One fine example of this took place on the afternoon I got dumped by my first long-standing girlfriend. He took one look at my devastated face and exclaimed: 'What's up roommate, has your girlfriend dumped you?'

My nodded response was quickly followed up by: 'Wonderful, this is cause for a celebration! Let's go to town and have a milkshake!' We did just that, and it turned out to be great therapy.

His granny

The second reason why Vic was a good roommate was his granny — a dear old soul back in England, who made sure that he could afford the odd little extras that made student life more bearable. One of those extras, a portable paraffin heater, made our winters very cosy indeed.

We were the envy of the residence — until one cold morning when, while returning from early lectures, we simultaneously noticed clouds of thick black smoke billowing from our first-floor window!

Vic reached the room first, fearlessly wrenched open the door, coughed his way through the smoke, and hurled the offending heater to its destruction below.

Realising that nothing else had caught alight, we waited for a few minutes for the smoke to clear, then re-entered the room.



Where was Lara Croft?

What greeted us was a scene straight from *Lara Croft: Tomb Raider*. Soot-encrusted cobwebs hung heavily from every corner of the room! They transformed our simple light fitting into an ornate chandelier! They abseiled from the coving to the curtain rails! They were everywhere!

First we felt pure disbelief; then reality dawned, and we were embarrassed . . . for we now knew that we lived with spiders!

Now before you laugh too loudly at Messrs Hibbert and Pilmoor for keeping company with such sinister creatures, I challenge you to borrow an old paraffin heater and burn its wick dry in your house. What will its oily black soot reveal about your home?

Why was I so embarrassed?

Our sooty spider webs were soon the talk of the campus, much to my embarrassment. Victor survived the event with his usual nonchalance, but it was a lot more difficult for me — for I was the Dean's assistant!

I was a voice of authority in the residence. I was the one who did room inspections on a regular basis. I frequently told others to tidy up their rooms, wash their smelly laundry, and 'make their mothers proud of them'!

But now the rest of the residence had dramatic proof that I was guilty of imperfect housekeeping too!

Whitewashed tombs

Jesus had something to say about that of which I was guilty. In fact, his most scathing rebukes were dished out to those in authority, who were guilty of measuring others by standards they did not adhere to themselves.

'Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.' Matthew 23:27, 28, NIV.

Hypocrisy is all too often the Achilles heel of authority. I felt like a 'whitewashed tomb'!

The great temptation

Jesus dealt with hypocrisy in a very robust manner. Probably because it is the 'great temptation', something we all indulge in to some degree.

It is also one of the most difficult sins to detect, simply because it involves what comes naturally — looking away from yourself at the world around you.

And for those of us who are 'do-gooders' and 'fixers', the weakness and brokenness of others is our thing! We are 'others-focused' and we scan them for signs of *their* sins. We are perpetually on the lookout for new 'clients', 'cases' or 'causes' in which to invest our advice and wisdom.

Christ's advice

So at the edge of this old year, with the verge of the new before us, there is a symbolic opportunity to take this sobering advice to heart:

'Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, "Let me take the speck out of your eye," when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.' Matthew 7:3-5, NIV.

I have a quiet suspicion that this advice could change the world around us — but if it were just to change us, that would surely be enough!

The MESSENGER staff wish you a wonderful festive season and the prospect of a blessed 2012!

nurture

Divine necessities

by Dr Jeff Brown



An adaptation of his Sunday morning presentation at the SEC session, earlier this year.

God, in his infinite wisdom, has ordained that some things must take place. These we call his 'divine necessities'. Firstly, there is the *must of tribulation*.

I. The must of tribulation

Acts 14:22: '... we *must* through much tribulation enter into the kingdom of God.' (Emphasis supplied.)

No one is exempt. Pain and sorrow mar the lives of saints and sinners, losers and winners. There is an unquestionable certainty about suffering. Matthew 18:7 says, 'Woe unto the world because of offences! for it *must* needs be that offences come.' (Emphasis supplied.) Two facts remain: death is inevitable and death is inescapable. Hebrews 9:27 says, '... it is appointed unto men once to die, but after this the judgment'.

The must of tribulation may lead to death, but the Christian's faith somehow soars on eagle's wings. What we celebrate is not the denial of death, but the *defeat* of death. 'O death, where is thy sting? O grave, where is thy victory?' (1 Corinthians 15:55.) So even in the middle of our pain, we hear Jesus saying to us in John 16:33, 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' Not only is there the *must of tribulation*, there is also the *must of salvation*.

II. The must of salvation

Acts 4:12: 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we *must* be saved.'

(Emphasis supplied.)

There is the *must of salvation*. This is the assurance that, whether we live or whether we die, our 'life is hid with Christ in God' (Colossians 3:3). This is the must of salvation, the divine necessity which says 'that God hath given to us eternal life, and this life is in his Son' (1 John 5:11). It is the knowledge that 'He that hath the Son hath life; and he that hath not the Son of God hath not life' (1 John 5:12). It's a wonderful thing to be a Christian. I can wake up and, instead of holding my head and saying, 'Good Lord, it's morning', I can say, 'Good morning, Lord.' It's a wonderful thing to say confidently, 'If God be for us, who can be against us?' (Romans 8:31.) No wonder John Powell entitled his book *Fully Human, Fully Alive*, and wrote, 'On your way to our eternal home, enjoy the journey. Let happiness be double in the joyful possession of what you have and in the eager anticipation of what will be.'

Next, there is the *must of participation*.

III. The must of participation

John 9:4: 'I *must* work the works of him that sent me, while it is day: the night cometh, when no man can work.'

In the 1980s, a famine hit the country of Ethiopia. Pop musicians decided they couldn't wait for countries to hold summit meetings. So on 2 January 1985, at a studio in Los Angeles, Lionel Richie, along with forty-five of the biggest stars in the music industry, recorded *We Are The World*. It was a phenomenal hit, and sales

from the recording were contributed to the USA for Africa Foundation. Inspired by this example, Gary Chapman, Amy Grant and other top Christian recording artists recorded *Do Something Now*, a song for the same cause: the fight to end world hunger.

'Do something now. Open up your heart, heal the broken-hearted. Do something now. Open up your heart, share the love of Jesus.' William Penn said, 'I expect to pass through this world but once. Any good therefore that I can do, let me do it now.' Jesus said, 'wist ye not that I *must* be about my Father's business?' (Luke 2:49, emphasis supplied.) There is the *must of participation*. But fourthly, there is the *must of innovation*.

IV. The must of innovation

Mark 2:22: 'And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine *must* be put into new bottles.' (Emphasis supplied.)

Sometimes we Christians are painfully slow to participate and embarrassingly slow to innovate. Twenty years ago, our college chaplain, Steve Daily, wrote an article in *Insight* magazine:

'Warm weather often brings heated debates in Adventist colleges over whether it is appropriate to wear shorts on campus. Recently I explained my school's position to a student. But as I drove home that evening, I wondered how much attention this kind of an issue really deserves.

'My question was answered in a dream that night. I saw students from the high schools,

colleges, and universities of southern California gathered together for a great student congress on the floor of the Los Angeles Coliseum. Each school was instructed to single out the one issue that was attracting the greatest attention on its campus.

'It was impressive to see the students of UCR erect a huge banner that read, "Free South Africa, down with apartheid". UCLA raised a similar sign with the words, "Stop world hunger". Riverside Poly High School was concerned with overpopulation and pollution. The Clairmont colleges chose as their slogan, "End racist nationalism, join the sanctuary movement". Fuller Theological Seminary raised the issue of sexism and USC proudly proclaimed its commitment to ending terrorism and the threat of nuclear war.

'Then all eyes focused on the Adventist schools. Slowly they elevated a gigantic poster containing the most perplexing message of the day. It was a very simple sign inscribed with the letters S-H-O-R-T-S, shorts.

'There was a moment of profound silence. Most of the students seemed embarrassed that they didn't know what the letters stood for, assuming it was certainly an acronym. A tremendous debate ensued as the students from the various schools attempted to decode its meaning. Someone suggested that the letters stood for: the Shortage of Housing in Opposition to Rising Tuition by Students. But the idea was quickly dismissed.

'Suddenly one student shouted, "I've got it. These Christian students have included all of the major issues facing our world today in a single acronym; how could we be so blind? SHORTS obviously stands for South Africa, Hunger, Overpopulation, Racism, Terrorism, and Sexism."

'A murmur of approval raced through the crowd, building into thunderous applause. The roar became so deafening that it woke me from my sleep. Then a still small voice whispered, "Why are the children of this world wiser in their generation than the children of light?"

There is the *must of innovation* and then there is the *must of humiliation*.

V. The must of humiliation

John 3:30: 'He *must* increase, but I *must* decrease.' (Emphasis supplied.)

This is not about me; it is all about the Lord.

One of my Apple Creek Church members had a fine tradition. Married to a Christian gentleman from another denomination, she would invite her pastor and family to have lunch with her husband's pastor and family. That's how I met John Moore. In the course of our conversing, I asked him if he had done any writing. I had written three books, so I was ready for him. Talk about being humiliated.

'Oh, just a little', he said meekly.

'What book have you written?' I asked. 'Perhaps I have heard of it.'

'Oh, I don't write books', he responded.

'What do you write, then?' I asked. I was totally unprepared for his answer.

'I write hymns.'

'What's the name of one of your hymns?'

'Oh, I don't think you have heard of it.'

'Try me.'

He sang:

*'Days are filled with sorrow and care,
Hearts are lonely and drear;
Burdens are lifted at Calvary,
Jesus is very near.'*

I was conscious that my mouth was wide open. I was humbled. I would gladly have exchanged all my books for that one hymn.

But there's one more divine necessity. There is the *must of celebration*.

VI. The must of celebration

John 20:9: 'For as yet they knew not the scripture, that he *must* rise again from the dead.' (Emphasis supplied.)

Despite our present worries; notwithstanding the grave economic crisis that confronts our world; in spite of our shortfalls, inadequacies and personal weakness: yes, in the face of all this negativity, we need to practise the *must of celebration!* We need to celebrate Christ's resurrection – his triumph over the ultimate adversity, death itself! We need to celebrate the certainty of our transformation, when this mortality of ours will be exchanged for immortality! Hallelujah, amen!

'All Bible quotations in this article are taken from the King James (Authorised) Version.

inbox



My 10,000ft tandem skydive

Dear Editor
Most of the Stanborough Press clubbed together recently to buy me an exceptional 60" birthday present – a parachute jump. It's something I've wanted to do for the past thirty-plus years.

So, I arranged to jump on 2 November.

We were in the air by 9.15, and when they opened the hatch the reality of it hit me! Pete, my instructor, moved us towards the hatch, and within seconds we were out, freefalling through the air 10,000 feet up for about thirty seconds; then Pete pulled the ripcord, and we drifted to earth under his guidance for about four minutes.

'What was it like?' I suppose I could best tie it in with the Christian life.

The Bible says, taste and see that the Lord is good; the best way I can describe my tandem skydive? Try it!

The last word must go to my friends at the press. Thank you for an awesome experience!!

WILLIAM JOHNSTON

Encouragement found

Dear Editor

I have just read the 11 November *MESSENGER* and want you to know that it contained two articles that really encouraged me.

The first one was the editorial, 'Please don't go AWOL next time'. It spoke to me personally, and I have decided to attend every Communion Sabbath . . . and I want to encourage every Adventist to do the same.

The second article was 'Real men do cry' by Pastor Ian Sweeney. I read it with tears in my eyes, especially about the death of Wang Yue. It dawned on me that there are a lot of 'dying' people around us who don't know Jesus, and that we must cry for them. We must cry for them and do something about it. That article really challenged me to do more for Jesus.

BRYAN ROWE

the Berean column

with Andrew Puckering



God with us

King David had it made. The one-time shepherd and former outlaw was anointed as the king, first of Judah and then of all Israel (1 Samuel 16:11-13; 2 Samuel 2:4; 5:1-3). God gave him victory over his enemies; a new capital city; the support of foreign kings; and wives and children (2 Samuel 2:2; 5:6-25; 1 Chronicles 14:1-7); and David brought the Ark of the Covenant home to Jerusalem (2 Samuel 6:12-17) – all these things were gifts from God, and David could have had a lot more (2 Samuel 12:7, 8). Then David notices that he's living in a nice house of cedar, while the Ark is in a tent – and he wants to do something about it. God says, in essence, 'Why should you do that? I'm perfectly happy with my tent!' (2 Samuel 7:1-7; 1 Chronicles 17:1-6.)

Fast-forward several hundred years. Israel has been conquered, and Judah has been destroyed (2 Kings 17:5-23; 25:21). The Hebrews were taken prisoner; the wall was broken down; the houses were burned with fire; and the palaces – and the Temple – were reduced to rubble (2 Chronicles 36:15-20). After seventy years in exile, a small group of captives have returned, and the Persian emperor has said they can build God his house again (2 Chronicles 36:21-23; Ezra 1) – but the captives are too busy. God says, in essence, 'What are you doing? You should be building me a Temple first!' (Haggai 1:1-11.)

You may have noticed that there's a little tension here. In one scenario, God is telling David that it's really OK that David is living in a house of cedar and the LORD is in a tent. In the other, God asks the returning captives what they're thinking of, living in houses of cedar while the LORD's house is in ruins – what's going on?

The LORD does not change (Malachi 3:6) – but maybe we do. God had given David many good things, but too many good things can be dangerous. King Uzziah learned the hard way that possessions and achievements can lead to pride, and pride to sin (2 Chronicles 26), and so did King Nebuchadnezzar (Daniel 4). God had warned about this (Deuteronomy 8:1-14). Is there any indication of pride in David's request to build God a Temple? Actually, yes – in the ancient world, to give gifts to people indicated your power over them, and their obligation to you (Luke 22:25). What can we give to God? He owns everything – our relationship to him is that of supplicants to our Benefactor (Psalm 50:7-15). David, it seems, was in danger of forgetting this – but the LORD responded by promising he would build David a 'house' – a family – first. Then David's 'house' could build God a house (1 Chronicles 17:7-14).

The Hebrews returning from exile, on the other hand, were overcome with grief because of their destroyed cities (Nehemiah 1). The Temple had been the symbol of God's Presence living with them, but God had left and it was gone (1 Kings 8:10-13; Ezekiel 10:18). They had to rebuild the Temple, not only because the Persian king had commanded it, but because God knew their needs, and wanted to restore his glory among them. The restored Temple would show the Hebrews and everyone else that God still lived with them and had been in control all along (Ezekiel 36; 39:25-29). They were still his flock, and he was still their Shepherd (Ezekiel 34:11-31)!

Thank God that we, today, don't need a Temple building of wood or stone – we have the ultimate assurance of God's Presence, to which no man can add (Matthew 1:21-23; Romans 3:21-27): Jesus Christ, Immanuel – God with us.

- Whose idea was it for God to live with us? (Exodus 25)
- What form was God's first home with men to take? (Exodus 26)
- Where does Paul say the Spirit of God lives? (1 Corinthians 3)
- Which Old Testament prophet spoke about 'Immanuel'?
- Will we need a Temple in the New Jerusalem? (Revelation 21)

Beat the winter blues

Seasonal Affective Disorder (SAD) or winter depression is experienced by one in fifteen people in the UK. While we all feel low from time to time, winter depression is often associated with feelings of sadness, anxiety or worry, reduced motivation both at work and socially, a desire to sleep during the day and fatigue, and increased appetite, especially for carbohydrates.

We do not fully understand why people experience winter depression, but most scientists believe it relates to lower levels of natural daylight. Some theories suggest that SAD sufferers vary in the way they release a hormone called melatonin. This hormone is produced in the evenings to help us feel sleepy and maintain sleep. It is co-ordinated by a master centre in the brain (suprachiasmatic nucleus) that pulses a 24-hour circadian rhythm. Some SAD sufferers seem to have a delayed release and increased daytime production of melatonin. This may help to explain daytime sleepiness and lack of motivation. Other theories suggest that the level of 'feel-good' brain chemical serotonin is low. Low levels of serotonin are associated with greater levels of depression, carbohydrate craving and increased appetite. Research shows that eating carbohydrate-rich meals boosts your level of serotonin. Seasonal affective disorder sufferers are thought to self-medicate by eating sugary foods (Rohan et al, 2009).

It is difficult to generalise about exactly what might be triggering the SAD in an individual – but we can see patterns in dietary and lifestyle choices that SAD sufferers have found helpful.

Dietary factors

Sunlight normally supplies up to 90% of our vitamin D. In the winter months there is less sunlight, resulting in less vitamin-D synthesis. This led researchers to look at vitamin-D

deficiency in sufferers of SAD. Forty-four adults were split into three groups. Two groups were given vitamin D3 (400IU or 800IU) and the third group was given none for a period of five days during winter. Based on their own reports, groups that took vitamin D3 experienced a significant improvement in mood (Landsdowne & Provost, 1998). Aside from holidaying to sunnier countries during winter, we can get vitamin D from the diet. One of the richest natural sources of vitamin D is fish. Egg yolk is another significant source. Total vegetarians can obtain vitamin D from fortified foods (for example, margarine) or supplements (guided by a nutritionist or doctor).

Deficiency in B-vitamins can be associated with depression. Vitamin B6 is needed for serotonin production. Low vitamin B6 and B12 levels are associated with a rise in inflammatory homocysteine, a chemical associated with depression and heart disease. Total vegetarians can only get B12 from fortified foods or supplementation, as it is not reliably available in plant foods (to be explained in a forthcoming article). Vitamin B12 is available in meat, fish, eggs and dairy products.

Omega-3 fatty acids are important for brain function. While no research has been carried out on the effects of omega-3 fats on SAD, much research has looked at omega 3 and depression. A large analysis of 241 articles concluded that one of the very long-chain fatty acids (eicosapentaenoic acid) was effective in treating depression (Martins, 2009). This fatty acid is available ready-to-use from fish or seaweed, but it can also be made in the body from dietary sources of flaxseed oil, flax or chia seeds, or walnuts.

For managing moods, blood sugar regulation is key. Cravings often occur when your level of blood sugar dips during the day. Eating breakfast helps to reduce cravings and regulate blood sugar. Healthy food combinations high in fibre and low in sugar with good-quality proteins and healthy fats can help you manage your blood sugar. Combine protein and high-fibre foods for your lunch and evening meal. Good-quality protein can be found in beans and nuts; if animal protein is eaten, healthier options include organic eggs, smaller wild fish or lean organic meat. High-quality fats are whole fats, such as can be found in ground nuts, avocados or organic extra virgin oils. Reduce your intake of

with Angelette Muller, MSc, PGDip

refined carbohydrates such as white bread, pasta, cakes and biscuits, as these promote dips in blood-sugar levels resulting in cravings, lower energy and moodiness.

Exercise

Exercise has long been recommended for its anti-depressive effects. To increase its effect, exercise outdoors. Exercising outdoors in the daylight is thought to be helpful in reducing symptoms of SAD.

Light therapy

Lots of research supports the use of light therapy, which involves exposure to very bright light using a special lamp known as a light box. It is thought to be effective for 85% of diagnosed SAD sufferers when used for an average of one to two hours each day. People with eye problems, sensitivity to light or epilepsy, or who are on anti-depressants, should consult their GP first.

If you are experiencing depression, consult your GP. The information in this article is not a substitute for medical advice.

Lansdowne, A. et Provost, S. (1998) *Psychopharmacology*, 135 (4): pp. 319-323.
Martins, G. (2009) *Journal of American College of Nutrition*, 28 (5): pp. 525-542.
Rohan et al (2009) *Current Psychiatry Reviews*, 5: pp. 37-47.
Skarupski, K. et al (2010) *American Journal of Nutrition*, 92 (2): pp. 330-335.

About the writer . . .

Angelette Muller (MSc, PGDip) is a nutrition specialist who works within a team of medical doctors practising integrated medicine. She has a passion for making nutritional science practical and achievable for health and lifestyle change, and a strong interest in health and food writing, and cooking instruction. She works closely with Sharon Platt-McDonald (BUC Health director) to support the implementation of the nutrition strategy and cooking school.

Europe's Christian exodus and Adventism

by Elliot A. Williams, PhD

A recent BBC report by Robert Pigott on the state of Christianity in Europe suggests that there is a modern 'exodus' from Christian churches, led to a large extent by secular values and philosophies. Both Catholics and Protestants are losing faith in basic biblical teachings such as salvation. Even the Catholic Church, with its long heritage and impressive rituals, is unable to keep its members in the faith. In Germany more than 180,000 Catholics left the Church last year, and it is estimated that in the past fifty years the Protestant churches have lost half of their membership.

Challenges facing Christianity

Europeans continue to be disturbed over the apparent hypocrisy and impotence of the Church. It teaches peace and love, but has for centuries stained its hands with blood. People are alarmed and indignant over clergy sex abuses and cover-ups. They are also alienated by the stern approach to homosexuality maintained by conservative evangelicals. Consequently, the clergy are no longer held in high esteem. Confidence in God and his representatives is in decline, and a growing number of people contend that an institutionalised Church should not be allowed to determine one's beliefs and relationship with God.

To many, the Christian Church promises the blessings of the Kingdom of God to believers now, but has failed to deliver. It appears to have no idea as to how one can live out one's faith in a secular, scientific world with high expectations in regard to personal freedom and liberal norms of sexual behaviour. It seems unable to show us how to live a convincing or attractive Christian life. All the Church seems to offer is a glossy message which, though having a temporary attraction, does not provide lasting satisfaction and positive life change. Consequently, Christianity is losing ground to doubt and disbelief; congregations are dwindling and getting older; and many are exchanging

religion for recreation in an attempt to find joy and happiness.

Pigott's report reveals that more and more churches are being forced to adapt their message and practice to an increasingly secularised world. The Bible is often interpreted metaphorically in order to customise Christian beliefs, and even God, to meet individual needs.¹

Some challenges facing the Adventist Church

Should Seventh-day Adventists follow this trend, abandoning beliefs once considered essential in order to stem the 'exodus' from our Church? Should we try to reinvent Adventism in order to make it relevant to secular culture?

The modern trend is to try to bridge the gulf between secular culture and Christianity by compromising Christian values. Early in the history of Christianity the Church, in order to create a worldwide Christian empire, began to focus on the number of converts it won rather than on the quality of the believers' experience with Christ. The result was that the Church became filled with 'baptised pagans' rather than true disciples.

The current exodus from Christianity may be due, in part, to the fact that Christianity has not learnt from its past errors and failings. Watering down or mixing divine instructions with human philosophy and practices renders the life-changing power of the Bible ineffective.

Many modern Christians identify more readily with the experience and beliefs of unbelievers than they do with the experience of the apostles and the early Christians. This is primarily because the Church has not been able to teach believers how to be *in* the world and yet be distinct and separate *from* the world.

In Matthew 28 and Revelation 14, our commission is to make disciples of our 16.3

million members and the rest of the world's 7 billion Christians, Muslims, secularists, non-religious, agnostics, atheists, and others. This mammoth task is impossible without the Lord Jesus Christ as the Head of the Church, and our willingness to do things strictly his way.

Looking forward

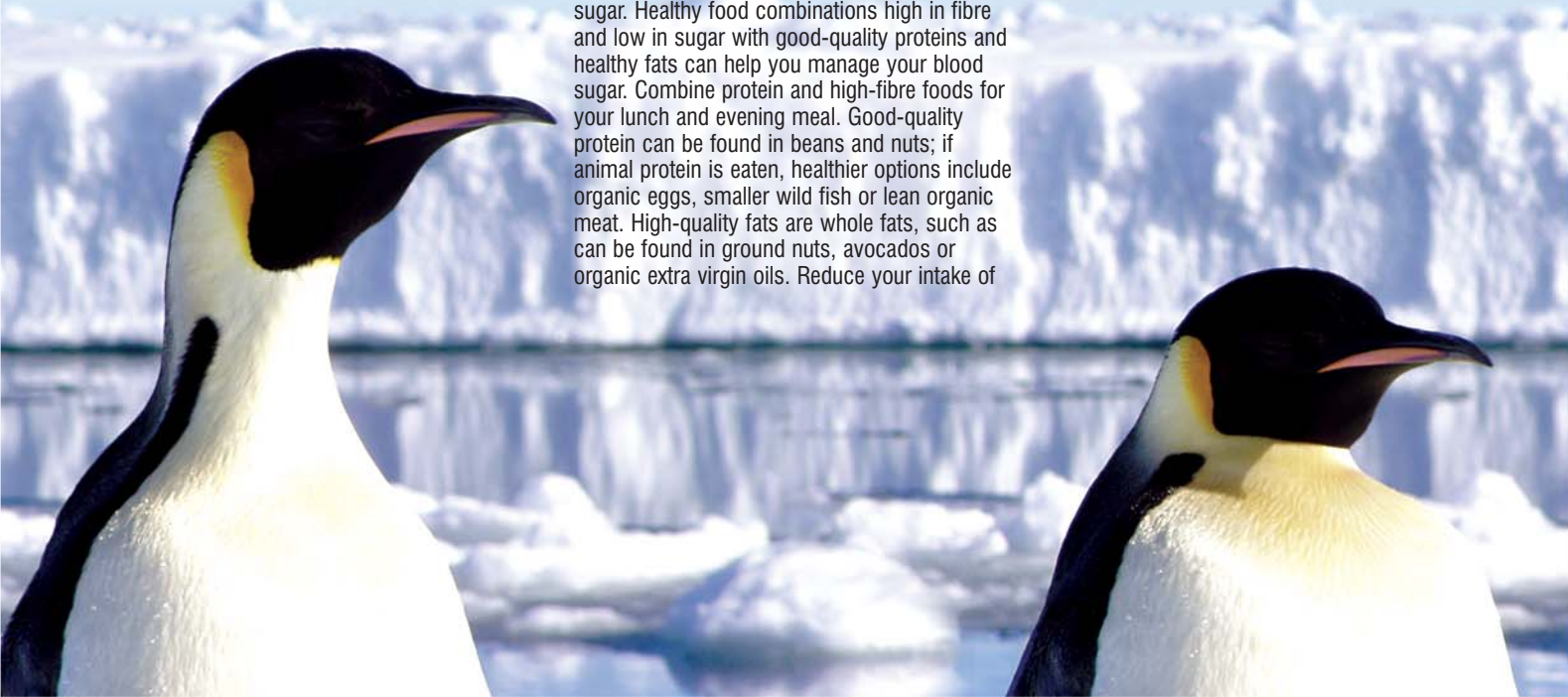
We must demonstrate that the principle of God's Kingdom, the Gospel, can radically change human lives and societies for the better; we must show that Christ offers an ethical, meaningful and fulfilling life which involves people taking responsibility for their own lives and the welfare of others.

We must show people how to enter the 'strait gate' and narrow way of the Kingdom of God (Matthew 7:13, 14, KJV) – a Kingdom the laws, customs and culture of which are superior to anything belonging to this world. Each disciple must be a part of Christ's Kingdom and reflect his beauty. People need a real alternative to this world. But, as Christ told Nicodemus, unless we are born again the Kingdom will be beyond our reach! (John 3:3.)

If the Church is to fulfil its commission, it must focus its creative energies on providing services and programmes which will lead people into a love relationship with God and others. It must be able to produce authentic disciples whose love for each other enables them to live harmoniously – irrespective of ethnicity, race or culture of origin. When Christians learn how to live as citizens of God's Kingdom now, there will be an 'exodus' from the world into the Church, not out of it!

¹See 'Europe's Christian Exodus', by Robert Pigott, <http://www.bbc.co.uk/programmes/b01785f8> (6 November, 2011).

Elliot A. Williams holds a PhD in Systematic Theology from Brunel University (London School of Theology) and currently serves as pastor of the Dagenham and Plaistow churches and Romford Community Fellowship.





Pastor Adam Ramdin

Adam has an excellent background for the work that he is doing under the PEACE initiative. Not only has he had extensive experience as a lay evangelist in countries like Swaziland, Tonga and India, but he has also had practical training at the Amazing Facts College of Evangelism in the USA. After three years of soul-winning work in the USA, he decided to return to the UK in 2008. Since then he has been working for the North England Conference, where he now pastors the Yardley church and helps direct the PEACE initiative.



Craig Gooden (Outreach co-ordinator)

One of the trainers is Craig Gooden of Birmingham, whose academic background is in computers (digital media for the screen). He was baptised in 2000, and when an opportunity opened for him to assist in the PEACE initiative he was delighted to take it – resigning from an excellent and secure job in the process!

According to Craig, even those homes that don't want Bible studies receive a DVD with some very relevant material on it. During the August door-to-door outreach this year the PEACE students made 900-odd contacts from approximately 1,100 visits during just ninety hours of work. This eventually filtered down to about fifty-five people who took regular in-house Bible studies. Ultimately, about fifteen of those Bible students attended the evangelistic series that was conducted in the Birmingham area, and ten of those students attended church on the last two Sabbaths of the evangelistic meetings. Praise God!

The PEACE initiative

The *MESSENGER* editor recently visited the Yardley church, current training venue of the PEACE initiative, to find out more about this programme. Here are his findings in the form of an interview with Pastor Adam Ramdin.

Editor: Adam, what's happening here today? Isn't PEACE just a replica of the Amazing Facts programme in the USA?

Adam: Yes and no! We do work closely with Amazing Facts, but I guess what we have here is more an adaptation than a replica. We have had to adapt certain things for the local context. Although the core soul-winning concepts don't change, we have added a few classes that they don't have in the US.

Editor: What is the significance of the name PEACE, Adam?

Adam: Actually Julian, PEACE is an acronym for **Practical Evangelism and Adventist Christian Education**. It was important for us to put the word 'practical' into our name, because so much of our traditional evangelism training is purely academic. It is done in a classroom, and there is very little practical work that takes place.

Editor: Who are the people you want to attract to the PEACE programme?

Adam: Julian, before I do that, let me explain what courses we offer. At present we have three different courses.

We have one-week intensive courses consisting of classes on a particular subject – usually on some biblical or theological theme. Next week, for example, we are going to hold one of these on the subject of 'The Adventist Message', and Pastor

Stephen Bohr will be the speaker.

Our main offering is the four-month PEACE programme. Last year we had twenty attendees, equally divided between men and women. There were eleven from the NEC, five from the SEC, and four from Europe – and they were young people between 17 and 33 years of age. Not that we pitched the course at young people – it just happened that way.

What we noticed, however, was that there were some who could not attend the four-month programme for educational or career reasons. The course was just too long for them to attend. It was then that we decided to run a three-week night school.

Editor: Have you launched these shorter night courses already?

Adam: Yes. So far we have done one in the South and one in the North, and these are really pitched for working people. We run them in a local church, and they give those who attend a good overview of the four-month programme.

These night schools include a few courses on personal evangelism, how to preach and give Bible studies, and so on. We also take them out into the community for practical work. They get a good introduction to being a personal evangelist, and this course format appeals more to the mature and senior church member.

Editor: So Adam, besides these mem-



bers who return to their churches and provide good support there, what are the other outcomes you expect from PEACE?

Adam: Yes Julian, one of the obvious outcomes we want is for those who are PEACE-trained to return to their churches and become really active lay members. Their value is two-fold: firstly, they know how to do personal evangelism themselves; and secondly, they know how to train and mentor others to do the same.

Another important outcome relates to the church growth initiative of the NEC. The North England Conference Task Force* programme uses volunteer Bible workers to do pioneering work in places where there is no church, or where there is a struggling church.

PEACE is an ideal resource for such volunteers who are trained and able to go into such areas. Obviously we won't be able to place everyone who attends the PEACE course, because the Task Force programme doesn't have that capacity, but four to six can be absorbed from each year's intake.

Editor: Whose brainchild is PEACE? Yours?

Adam: Pastor Alan Hush, Pastor Mike Simpson and myself were all working within the NEC, and we saw a need for it. We noticed that a fair number of our young people were flying over the pond each year to pick up these skills. And we felt that a viable training programme, tailored to the local needs, that worked out considerably cheaper than going to the US, would work.

Editor: How do you compare your programme with that of Amazing Facts?

Adam: Easily comparable – definitely on a par with theirs. In fact, besides the cost factor – which I've already mentioned – our course has the advantage of already being adapted to the local context: especially in the way we train our teams in their door-to-door approach.

Editor: How successful is your door-to-door survey approach? Surely that must be very difficult in the UK.

Adam: One would expect that, but last year we did 635 surveys in 48 hours, from which we signed up 200 people for Bible studies. Of those 200, we eventually ended up with a core group of eighty who persisted with the studies. Of that eighty, forty-nine were indigenous whites, seventeen were of Asian origin and the rest were black.

A really interesting fact, which I must add, is that this was achieved with a group of five whites and fifteen from African and Afro-Caribbean backgrounds. This points to the fact that our techniques are proving successful within the indigenous population – even where we have black students visiting white homes!

It seems that this year's stats will be pretty much in line with those of last year – but with a larger number of surveys conducted, around 800.

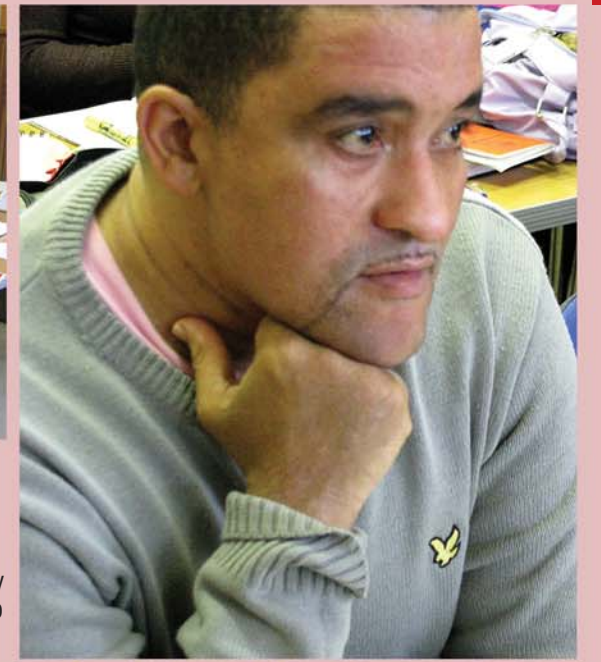
Editor: Adam, from what you've mentioned already, it is clear that your approach works effectively across all race groups. Now, what about the ability of your team to reach different classes?

Adam: Last year we worked upper-working class and lower-middle class areas, and we received a varied response – obtaining studies among people with both lower and higher incomes. The same is true for our work across the age spectrum.

For example, last year our youth made contact with a 50-plus Christadelphian believer, who subsequently resigned from his church, was baptised as an Adventist, and is now a faithful member of my Yardley church.

Editor: So what you're telling me, Adam, is that with this simple door-to-door survey approach our members are able to enter working and middle-class homes, across the full spectrum of UK race groups, and obtain positive results. That is great news, and we look forward to further reports on the PEACE initiative.

*In a forthcoming issue of *MESSENGER* we will report on the Task Force initiative run under the guidance of the NEC.



Take the 'gap' and do some good!

According to Adam Ramdin, there is a critical period in the life of the average Adventist youth when they are susceptible to deeper involvement in the life of the Church. This is the period through their late teens and their twenties when they are often unencumbered with serious relationships or demanding careers, and immediately before or after they engage in the higher education of their choice.

This is the ideal opportunity to let them acquire those PEACE initiative skills that will stand them in good stead as future leaders within the Church. It is the time to harness their natural passion, zeal and spirit of adventure in the service of Christ.

If you are such a youth, looking for a gap year, why not make it a 'gap for Jesus' and do one of the PEACE courses during 2012? If you are settled in your career and blessed with enough to live well, you may want to consider sponsoring a young person to attend the next PEACE course.

Or if, during this season of giving, you have something left to sponsor PEACE, then make contact with Adam at: ramdin7@gmail.com, or visit the PEACE website at: <http://peacecentre.eu/aboutus.html>.

baptisms

Baptistries across the UK have been even busier than usual these last few weeks, 'immersing' *MESSENGER* staff with reports of people young and old choosing Christ as their Saviour – a remarkable Christmas gift!



Birth of five

The blessings keep on coming for Middlesbrough Church, which on Sabbath 8 October saw its first baptism, of five lovely young girls aged 11-15: Wignii Mtopo, Isabel Dirahu, Fari Chickengezha, Charity Jacob and Chipo.

The girls each received a bundle of books to help guide them through their new path.

JUDY H.

photo by Dave Wilson



Left to right: Yolanda Shoko, Wayne Hazel, Pastor George Kumi and Joanne Dube.

Baptism at Leicester Central

On 12 November, three young people at Leicester Central were baptised by Pastor George Kumi and began a new life with God: Joanne Dube, Wayne Hazel and Yolanda Shoko. Mayaba Hapenga, a Leicester Central Pathfinder, had been baptised in Rome earlier this year during the Pathfinder Camporee. All were warmly welcomed into the church family.

PHILIP HERBERT



Dundee baptism

Dundee members were thrilled to witness the baptism of Roberta Magama on Sabbath 24 September. This was a special day for her husband Frank and little daughter Tino. Roberta and Frank now share not only their lives together, but also their commitment to God and his Church.

PROFESSOR JOHN C. WALTON

Pastor Marcel Ghioalda baptises Roberta.



Twenty-two choose Christ at Cefn Lea!

From 24 to 30 October the hills of Cefn Lea, South Wales came alive with preaching as 170 Adventists gathered at the conference and holiday park for a 'retreat' at which amazing advances were made!

Elder Dwayne Lemon challenged all present to live through the power of Christ, Pastor Chornes encouraged members to study the Scriptures,

and Elder Mason called us to join God's team to finish the work.

Many hearts were touched by powerful appeals to prepare for Christ's coming, and twenty-two decided to be baptised.

Supporting this camp meeting were Jack and Joy Rayne of Ministry Helps, who recorded the sessions and have produced DVDs available at: www.ministryhelpsuk.com.

NATASHA WALKER



A Romanian baptism in Dublin

The Dublin Romanian Seventh-day Adventist church welcomed twelve new persons into their family on Sabbath, 1 October – eleven through baptism, and one by profession of faith.

'Baptism was the greatest joy . . . Jesus loved us before we even met him. . . We wish to dedicate our lives to Christ, our Creator', said Mircea and Crina. Cornelia, also a new member, said, 'The day, to me, was a gift. It reminds me that there is still grace.'

It was Pastor Olariu's second baptism since becoming a member of the Dublin pastoral team. Pastor David Neal, president of the Irish Mission, welcomed the new members by saying: 'We are born again to be "the salt of the earth" (Matt. 5:13), "the fragrance of life" (2 Cor. 2:16) and "a letter from Christ" (2 Cor. 3:3).'

NEGOSANU CLAUDIU, COMMUNICATION DIRECTOR



Holloway's baptism

Sabbath 21 October was special for Holloway Church as Jerry Bramble, Jennifer, Marcia Michaels and Delreo Thomas joined the family through baptism.

Pastor Matthew Her reminded the congregation of God's everlasting love and forgiveness towards each of us.

All candidates had their favourite Bible texts read to them, and Pastor Holder reminded them that all things are possible with God. Let us remember them in prayer.

ANESHA WEST



Two baptisms become four at Holcombe Road

At the start of Holcombe Road's baptism on 29 October there were two precious souls for baptism: Syvella Kirwan and Josiah Mathew-Bernard. As the candidates were about to take their vows, however, two other candidates came forward. Sister Nelreta Hitchman had been visiting the church for some time, and made a decision for baptism as the pool was opened. Alistair Bernard came to see his 9-year-old grandson Josiah baptised, but felt so impressed by Josiah's stand that he joined him in the baptism!

CAROL YOUNG



Front, right to left: Sibongile Mkoba, TiyaMike Kapitao, Morgen Wilson-Gayle. Back, left to right: Pastor Paul Liburd, Nolice Nowakhe, Silipa Bevu, Makosi Mgombane and Leona Russell.

Heaven rejoices for seven!

Heaven rejoices when one is found for the Kingdom of God: it was all celebration on 5 November when Coventry Central and Henley Green welcomed seven new members through baptism. Pastor Liburd conducted the service and gave a powerful message on forgiveness.

LOVEMORE MASIANE



Stanborough's 'souper' volunteers get new minibus

Members of Stanborough Park Church have been providing the homeless of London with a weekly meal, drinks, clothing, toiletries and personal items continuously for twenty-five years. Started by Pat Walton, who still acts as co-ordinator, the service has worn out two vehicles and Pat had to set about fundraising for a third.

Thanks to her regular church sales, donations from churches and church members and, unusually, an insurance pay-out, this became a reality last August when a 6-year-old Ford minibus appeared in the church's car park.

After a minor modification to allow the necessary tables, food, clothing and so on to be carried, as well as passengers, the new minibus has been in regular service since September. Pat is 'absolutely thrilled' with her recent acquisition!

In a strange twist of fate, the old minibus was stolen from the church car park within days of the new one arriving and was used in a



Pat Walton, who started the project, checks out the new minibus.

crime, thus ending its days in a police compound – this shows just how good God's timing is, as the new minibus arrived just in time!

JUNE COOMBS
STANBOROUGH PARK CHURCH

Welsh Mission youth camp

From 25 to 29 August the first Welsh Mission youth camp in a few years involved fifty young people in worship, activities and fellowship at the Islwyn Scout Parc near Blackwood, South Wales.

The worship theme was 'Jesus in My Heart', and Pastors Jeremy Tremeer, David Rancic and Des Boldeau were speakers. Des also invested four Pathfinders during the Sabbath service: Joshua (a Friend) and his parents, Mr and Mrs David, along with their friend Pauline (each given the Pathfinder Leadership Award), accompanied by Newport Pathfinders on the Pathfinder drum. There has been a revival of interest in Pathfinders in the Welsh Mission, and members look forward to more clubs starting up in the near future.

It is fantastic to see young people come and bring their friends to celebrate the love of Jesus, and learn more about the Jesus that loves them.

JEREMY TREMEER



Happy campers.

Miracle baby dedicated

On Sabbath 5 November little Samuel McComb was dedicated at Hemel Hempstead. Samuel is a miracle baby. He was born on 9 June: four months too early! Some babies have been aborted at this period in the womb. He needed a lot of care, and had lots of problems – in hospital he needed three life-saving operations. He eventually came home on 10 October, and still needs our prayers.

Mum Wilna, dad Hamish, sister Bianca and granny Christine (all the way from South Africa) were all present as Pastor Jacques Venter conducted the service.

JOHN BUTTERS



Baby Samuel, with his proud parents and granny, and watched over by his big sister, Bianca.

Prayer line ministry available

Heal the Pain Ministry is currently running a prayer line for broken homes, praying for deliverance, restoration, and healing the pain. This is an ongoing prayer line that will be available every Sunday between 8 and 8.15pm.

The prayer line number is 08448 360 360 (calls cost 2p a minute on a BT line, and will require the pin number 02 1962).

Alternatively, email: healpainandrestoration@gmail.com, or attend in person at the church: 43 Roman Road, Chelmsford, Essex CM2 0HA (every Thursday between 6 and 7.30pm).

Corrigendum: the 'Rekindling the flame' article in MESSENGER 28 October should have referred to the Tottenham church.

A letter from the Queen

Children in Middlesbrough Church were taught to make a card for important leaders in their lives recently, and five of them wrote to Her Majesty the Queen, saying, 'Thank you for being our leader, we are praying for you.'

The children, aged 6-9, were thrilled when Pastor Colin Woodford called them to the front just three weeks later, and pulled out a letter from Buckingham Palace! The Queen had been very pleased to hear from them, and thanked them for their prayers. The children's laminated copy of Her Majesty's letter reminds them that God expects us to pray for our leaders.

JUDY H.



Five amazed children listen to the words of the Queen.

Matthew Lombart & friends
fundraising Concert
An evening of enjoyable, live entertainment in aid of
Kent Multiple Sclerosis Therapy Centre
www.kentmstc.org Registered Charity No.801382
Venue: Simon Langton Grammar School for Boys
Langton Lane, Canterbury, CT4 7AS
Saturday 17 December 2011 at 6:00pm
FREE ENTRY
Donations on the door
to reserve seats, please phone
01227 479 337

Colonial Christianity discussed at Beach lecture

Theologian and award-winning Channel 4 broadcaster Dr Robert Beckford gave the 2011 Beach lecture on Tuesday 11 October as part of Newbold College's Black History Week. The ninety-strong audience included Dr Bert and Mrs Eliane Beach, sponsors of the Beach lecture. The core of Dr Bedford's lecture was the reading of a chapter from his upcoming book which examines the history of slavery and the colonial Anglican Church. Beckford claimed that Christian missionaries sought a 'pragmatic compromise' with the slave owners and the islands' governments, and 'zombieised' the slaves whom they baptised with discourse about obedience to hierarchy, failing to teach Christian slaves that all men have equal rights. Those Christians who were not in favour of slavery – Quakers and Methodists – were made less welcome in the colonies.

Beckford, a Christian himself, drew the attention of his hearers to the book of Revelation, which 'warns the Church against demonic powers' that can influence any organisation not led by the Holy Spirit: as our Adventist understanding of prophecy shows.

HELEN PEARSON



Left to right: Gifford Rhame, Dr and Mrs Beach, Robert Beckford, Helen and Michael Pearson.

Building capacity for women's literacy

ADRA has been working in Rwanda for more than thirty years, and their newest project focuses on building the capacity of that country's women. The Rwanda Eastern Province Capacity Building for Women's Literacy project is funded by the British Government's Department for International Development (DFID) and ADRA-UK.

The project focuses on building the capacity of seven national civil society organisations to deliver Functional Adult Literacy (FAL) programmes to 16,800 adult learners (80% of whom are vulnerable people including widows, people living with HIV and AIDS, and rural women).

This three-year project (2011-2014) is being implemented in seven districts of Rwanda's Eastern Province. The overall aim is to increase adult literacy rates to 90% by the year 2015.

Similar projects have been implemented in other districts, resulting in positive change in the social, political and economic aspects of people's lives. It is hoped that this project will achieve similar results.

For more information please see our website at www.adra.org.uk.



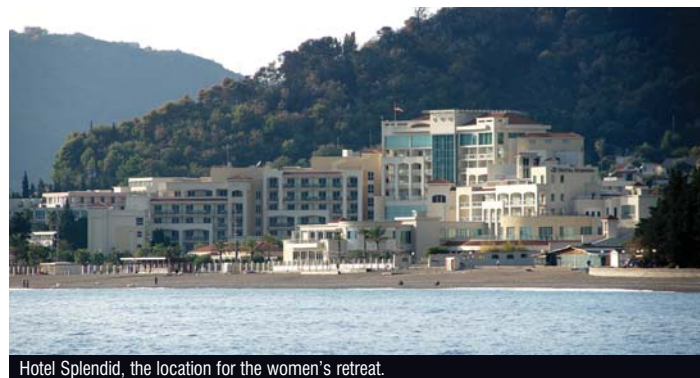
Connecting in Montenegro

'Mind, Body and Soul' was the theme for the SEC women's retreat held at Hotel Splendid in Montenegro from Sunday 23 October to Sunday 30 October.

Sisters joined together in prayer, love, unity and lots of laughter! Sharon Platt-McDonald was the keynote speaker; also presenting were Malika Bediako (SEC Women's Ministries director), Elsie Staple (SEC Community and Health Ministries director) and Sandra Golding, a business consultant from Luton North Church. The women were blessed and encouraged by workshops and plenary sessions that were both challenging and spiritually uplifting.

Part of the week's programme entailed reaching out in ministry to the hotel staff by providing them with health checks, led by Elsie Staple and her team, and undertaking the 'God in Shoes' programme, which caused one staff member to say he 'wished he could stay here all afternoon!'

SANDRA GOLDING



Hotel Splendid, the location for the women's retreat.



Some of the group.

Dundee's diverse heritage

On 22 October the ethnically diverse church in Dundee celebrated its heritage with a Scripture reading in Scots Gaelic, a prayer in Gujarati, Czech guitar music, Filipino Bible quizzes, African music and recorded bagpipes – all representing the twenty nations from Europe, Africa, Asia and the Americas that make up the Dundee church.

Congregants were also reminded that there are still 2 billion people on our planet who have never heard the Gospel.

PAVEL NOVOTNY

The Holloway Youth Department Presents **THE REAL NATIVITY...**
DOORS OPEN @4 PM SHARP A MUSICAL PRODUCTION
24.12.2011
Location: Holloway Seventh Day Adventist Church
FREE ADMISSION For more info email youth@myholloway.org

Double Thanksgiving at Maidenhead

On Sabbath 8 October the Maidenhead Church harvest thanksgiving was supplemented by gratitude to God – planning consent has finally been given for redevelopment of the church property!

The Maidenhead church was established in 1974 and spent the next thirty-five years meeting in hired premises. In June 2009 the congregation purchased the Burberry Gospel Hall in St Mark's Road, a 90-year-old corrugated iron building that lacks the facilities needed to serve in the twenty-first century. Now church members thank God that they can update their building!



Pastor Ron Clemow with members and friends.

Sutton-in-Ashfield festival and classes

The Sutton-in-Ashfield church had its harvest festival on 17 September, and passed on the food to contacts of the church in need, and the Salvation Army, with whom the church works closely in humanitarian work.

Members also have been holding cooking classes for four evenings, attended by twelve people from the community. They plan a health programme for the near future.

EUNICE MASON



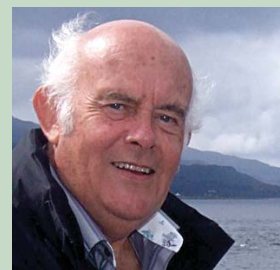
Rhyl harvest festival

The Rhyl Church harvest festival on 8 October 2011 helped to support a local charity, Conwy Food Share – a saving grace for the temporarily unemployed who have not yet been able to claim state benefits. The generously donated tins, jars, and packets of food and other basic essentials were gratefully received by the charity's chairperson, Cherie Bailey.

LISA LEAL



obituaries



Martin Bell (1943-2011) d. 15 October.

Martin was the youngest of two sons born to Mr and Mrs Ted Bell. After finishing his schooling at Stanborough School he went to work in the Stanborough Hydro's laundry – being small, he would be put into the upturned washing machines to clean out the filters! His next job was to start an eight-year apprenticeship

at the Stanborough Press, where many lasting friendships were formed. When the press burned down Martin planned to relocate with the press to Grantham, but at this time he felt the 'call to ministry' and instead went to Newbold College for the four-year Ministerial course.

Martin's internship was in Ipswich under Pastor George Crutchfield. He was introduced at a campaign meeting as a 'recent graduate in Archaeology', and was terrified that he would be asked questions he could not answer!

After serving his internship, Martin was asked to pastor the Norwich church, where he took a special interest in the young people. He was then asked to care for the Portsmouth, Ropley and Isle of Wight district. The Ropley group met in Keith Nightingale's parents' home, and it was possibly here, with the smell of potatoes wafting through from the kitchen, that Martin learned to keep his sermons short!

In 1976 he started work in the NEC office, with special emphasis on health and temperance and lay activities. He joined Bob Rodd to help run the disabled camps and witness camps at Aberdaron. Pastor Rodd said how much Martin's friendship meant to him and to many others. Martin was a talented preacher, an artist, a poet, and a caring Christian who helped so many people during his ministry and his twenty-one years as the administrator of Roundwood Nursing Home and Health Centre.

Pastor Rodd also mentioned Martin's wonderful sense of humour – Bob returned from holiday one year to find, to his horror, that his beloved lawn had molehills on it. On examination they were found to be artificial ones that Martin and his accomplices had 'planted'!

Pastor Doug Sinclair worked with Martin in the early '70s at a junior camp at



Inez Claretha Webb (1933-2011) d. 21 May.

Inez was born in Fustic Grove, Manchester, Jamaica, to Aaron and Zada Webb, both of whom were Seventh-day Adventists. She

attended Whitehouse Church as a child, then North Street Church in Kingston, before leaving for England in 1961. A few years later she joined West Bromwich Church.

Inez loved to sing, and she was a member of West Bromwich Senior Choir and the West Midlands Cultural Choir.

Her laugh was unique; often you would hear her before you actually saw her. Inez always had a ready smile for everyone with whom she came in contact.

Her love of children was plain to see. After being made redundant in 1982, she was foster mum to a number of children of varying ages. Inez was the leader for the Children's Sabbath School for a number of years, and set up a branch Sabbath School in Whiteheath. She enjoyed teaching children about Jesus. Pathfinders was another department in which she enjoyed taking part. She was always travelling around to various campsites, both here and abroad. She was the camp cook for many years before her various illnesses stopped her.

A bedtime story book was always in her handbag every Sabbath, just in case the visiting speaker did not have a children's story. Inez was known as the resident children's storyteller at West Bromwich.

She held many positions in church, including social leader, Community Services leader, deaconess, cook, treasurer for the Monday Luncheon Club, Division Sabbath School leader, AY leader, counsellor and camp cook in Pathfinders.

Inez spent her last birthday in Sandwell

Hospital. After being discharged from hospital for two days, she had a stroke and was re-admitted to hospital on Sabbath 30 April. She spent her last three weeks there before passing away peacefully on Sabbath 21 May, with her youngest son Andrew by her bedside. We later learnt that she had always said that, if she were to pass away, she would like to go on a Sabbath; and the family like to think that God granted her last request.

Family and friends gathered at West Bromwich Church for a thanksgiving service for Inez on Thursday 9 June. Pastor Carlton Douglas offered words of encouragement in his sermon. The officiating ministers were Pastors Roy Morgan, Garry Gordon and Patrick Johnson (her nephew). She is survived by her three sons (George, Richard and Andrew), four sisters, two brothers, nine grandchildren, three great-grandchildren, and one daughter-in-law.

She will be greatly missed by all her family and the many friends she made during her lifetime. We pray that we will see Inez again when Jesus calls her in the First Resurrection.

JENNIFER PENNICOTT (NIECE)

Enid Palmer (1932-2011) d. 15 August.

Enid was born in Exeter, Devon, and when she was 8 years old her parents moved to Exmouth. The family next located to Hull, and Enid was employed as an office inspection clerk: a job she enjoyed because it suited her sense of order. On 21 July, 1950, Enid was baptised by the local pastor and received into the Hull church fellowship. Failing health resulted in a long stay in hospital. Her mother decided to move to Hollyn near Withernsea, then to Holmton and finally to The Dell, Oulton Broad. Enid took pleasure in playing the piano and reading, and loved viewing the Hope channel and sharing the hymns with the staff.

The funeral service was held in the

Oxwich: Martin as chaplain, and Doug as camp director. Martin's ministry was appreciated by youngsters, and still is now that they are in their late 40s.

In the late '70s, Martin at the NEC Health and Temperance department, Doug at the SEC and Pastor Rex Riches at the BUC worked as a very close team, especially in the 'Five-day Plan to Stop Smoking'.

Following that, Martin's longest service was as administrator of the Church's Health facility at Crieff. Through the changing years, Martin adapted with all his energy and people skills, but they did take a toll on his personal health – following a diagnosis and emergency operation for a life-threatening condition, he requested early retirement.

It was semi-retirement really – Martin was asked to be a chaplain to retired church workers, and was delighted to use his pastoral skills on his own 'flock'. The cheery visits, phone calls, get-togethers and even holidays gave him a new lease of life, and the *In Touch* newsletter was eagerly received in the envelope with the pay-slip.

From the diagnosis of cancer to his death was just seven weeks; however, Martin packed those weeks with things he wanted to do – seeing family and friends, eating out at the local farm shop, and editing one final *In Touch* newsletter for the Church retirees.

Martin's impact on the hospital staff and his courage following his diagnosis were impressive. Martin said that 'There is nothing to fear in death when you know Jesus as your Saviour.'

He was able to be at home for his final ten days to be looked after by Sheila, and to die peacefully there on 15 October.

His final newsletter expressed his thanks for the thoughts and prayers of all those who had contacted him during his illness. He was, he said, 'glad to be back home in familiar surroundings. I can keep my eye on the gardener as she plants the bulbs and tidies up the garden for winter.' He ended the newsletter with a beautiful blessing.

On Monday, 24 October, the Crieff church was packed for the funeral of Pastor Martin Bell. The service was taken by Pastors Bernie Holford, Robin Riches, Bob Rodd, and Doug Sinclair – all of whom knew Martin well and had worked with him over the years.

His ministry was genuine and attentive, but never intrusive – and very much appreciated by all.

Pastor Robin Riches gave words of comfort and hope to the family and wider congregation. He said that Martin had planned his service, and had asked him to speak about the Christian hope that comes from knowing that God loves you and wants you to be with him – the only thing that really matters when you are facing death.

We extend our love and sympathy to his brother Barry and family, his wife Sheila, and his children Simon and Francesca, and we thank God for a life well-lived. We, with them, look forward to the Resurrection day when sorrow and death shall be no more.

PASTORS BOB RODD AND DOUG SINCLAIR

The family wish to thank you all for your expressions of love and sympathy in cards, e-mails, letters and flowers during Martin's illness and following his death. Each message is much appreciated and cherished.

chapel of Kirkley Cemetery, Lowestoft, by Pastor Paul Smith on 26 August. The eulogy was presented by June King, the manager of The Dell, and promises from the Scriptures were read that reminded us of Jesus' soon

return. The pastor pointed us to a message on a wayside pulpit: 'Life without Christ is a dead end.' Enid, however, closed her eyes with a glorious hope in Christ.

PAUL R. SMITH (PASTOR)

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Bookings/more information:

Jim Cunningham (president) – j.cunningham.323@btinternet.com
Christine Manners-Smith (secretary) – manners_smith@yahoo.com

Winchester Kids' Church

The idea for a kids' church at Winchester, conceived by Kayla (13) and Tara (12), has now blossomed – programmes include music, Bible activities, and games and crafts.

The children have also learnt how to sign 'Jesus loves me' and are practising for a special Christmas programme.

Attendance has exceeded expectation, and one child says: 'I wish we could have Kids' Church every week!'

MARGARET ALEN



Newbold College's new partners – Adventist Colleges Abroad

On Thursday 27 October the Adventist Colleges Abroad (ACA) board of directors voted to welcome Newbold College as an affiliate member of Adventist Colleges Abroad, a consortium of colleges and universities in the North-American Division of the Seventh-day Adventist Church.

'This partnership can afford significant opportunities for North-American students who choose to explore, live and learn abroad in England for a year', said Dr Philip Brown, principal of Newbold College.

'I am delighted about this news', Dr Bertil Wiklander said. 'Well done, Newbold! We will provide an offer to students that is difficult to resist!'

Izak Juric, president of the Newbold Student Association (NSA), commented: 'Newbold College . . . is the place where students searching for real international experience want to be!'

Newbold will now be profiled in the upcoming *ACA Bulletin* and catalogue in readiness for the 2012-13 recruitment cycle across North America.

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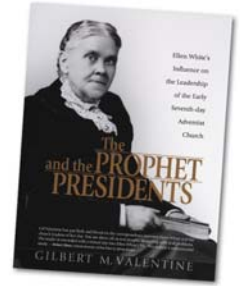
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BERT SMIT, CEO, ADRA-UK



New book of the week *The Prophet and the Presidents*

Gilbert M. Valentine, PhD

Robert Olson, former director of the Ellen G. White estate, calls this 'a virtual trip into Ellen White's life . . . truly a monumental study.' Both comprehensive and engaging, this fascinating tome is a real must for anyone seriously interested in our Church's history.

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11 Brixton	10am-2pm
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18 Stanborough Press	9am-4pm

January

14 Sutton-in-Ashfield	5pm onwards
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9am-12pm Friday

Birmingham Aston-Newtown

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

Advent Centre

Mondays & Wednesdays, 6.30pm-8.30pm
Saturdays, 5-8pm, 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	Notf	Edin	Belf
Dec 9	3.52	4.04	3.48	3.39	3.58
16	3.52	4.04	3.48	3.38	3.58
23	3.55	4.07	3.51	3.41	4.00
30	4.00	4.12	3.56	3.46	4.06

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