

Messenger

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'I hope she will be a doctor. . . .'

by Bert Smit, CEO of ADRA-UK

Delgerzaya is a charming 6-year-old. She speaks a totally different language, but she quickly becomes my little friend, sharing her many smiles and showing me the way she lives in her home district of Zavhkan, in rural Mongolia.

Zaya, as her mother, Dashuren, and father, Baatar, fondly call her, is suffering from cerebral palsy and a light form of a cognitive disability. That is hard for her mother, who from birth felt the guilt society pressed on her for delivering a child with these illnesses. As a result, many parents in Mongolia keep children that do not live up to the norm hidden from view. The result is that disabled children usually receive limited healthcare and have little or no access to education.

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

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

Dashuren first heard that ADRA was working with children that have cognitive disabilities while watching a local television station. She says, *'In our country the situation is difficult if you have a disabled child, and as parents we have many questions but did not know . . . to whom we should speak.'* The project is now making a real difference to her family.

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Left: Zaya leaving the ger. Below: Zaya receives physiotherapy from a German volunteer. Bottom: Zaya learning to write.



ADRA UK
Annual Appeal 2012

Annual Appeal 2012
31 March – 15 April
(extends to 22 April in London)



<1 She says, 'Thanks to ADRA we learnt many things: for instance, that we could access quarterly social welfare assistance for caregivers, by law.' She is now also able to meet other mothers, and adds, 'It is reassuring to talk with others who are facing the same challenges as me.'

This in itself is an important boost for her, as she notes: 'Some people do not understand what it is like because their child does not have the same difficulties as a disabled child. But now thanks to ADRA I have friends to talk to and socialise with.'

This ADRA project is becoming the positive bridge between parents, caregivers, and the government, and its full name is 'Ensuring Access to Education and Health for Children with Cognitive Disabilities'. Abbreviated to its acronym 'EACH' it gains importance, as the ADRA objective is that each child with disabilities will have access to education and health. ADRA is working hard to ensure that children with cognitive disabilities are recognised, accepted in the community and supported by health and education systems.

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

Thanks to the EACH project, people with disabilities are finding greater acceptance, integration and opportunities for a fuller life in rural parts of Mongolia.

Now there is a brighter future for Zaya. With a smile on her face her mother says, 'I hope that she will become a doctor and will be able to help children and people like herself.' For myself, having seen how these parents have been able to overcome all the challenges Zaya has faced, despite all the obstacles in their way, their ambition for this little girl may, one day, become a reality.

For more information please visit our website at: <http://adra.org.uk>.

Top: Zaya, on the left, with her father, brother and cousins. Frank Spangler of Panorama Productions on the right. ADRA-UK was filming the results of the project for a future video release. Bottom: Zaya and her family.

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Enhancing Health

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

Golden eight — part 4 Rest

As I was catching up on some reading over the holiday season I came across a magazine called *Experience Life*; and the title of an article, 'The Dangers of Doing Too Much', caught my attention. The author, Pilar Gerasimo, commenced with the following: 'Hello. My name is Pilar, and I am a chronic over-doer. I'm in recovery now. . . .' She then went on to detail how overwork and lack of adequate rest took their toll on her physical, mental and social life and subsequently led her to make the drastic changes necessary to 'save' her life.

More than 100 years ago, in *Mind, Character, and Personality*, vol. 2, p. 375, E. G. White highlighted the dangers of overwork and inadequate rest. Under the subheading:

'Caution Concerning Overwork' she states: 'Remember that man must preserve his God-given talent of intelligence by keeping the physical machinery in harmonious action. . . . It is not work but overwork, without periods of rest, that breaks people down, endangering the life-forces. Those who overwork soon reach the place where they work in a hopeless way.'

In more recent times scientists have documented their own findings on the importance of rest and the consequences that can ensue when sufficient rest is not taken. An online *Daily Mail* health report by Sophie Borland on 5 April 2011 carried this headline: 'Working an 11-hour day can increase heart attack danger by 67 per cent'. The article reported on a study conducted by University College London, which found that individuals with a working day of more than eleven hours increased their risk of suffering a heart attack by two thirds. The research team analysed the average daily working hours of more than 7,000 civil servants at Whitehall over an eleven-year period. Additionally, their medical records and health checks were examined to gather information on their heart health. The study, published in the journal *Annals of Internal Medicine*, found that 192 of the subjects had suffered a heart attack. It was those working more than eleven hours a day who had a 67% higher risk than those who had jobs with a nine-to-five schedule.

The lead study researcher, Professor Mika Kivimäki, states: 'We have shown that working long days is associated with a remarkable increase in risk of heart disease'. The report suggested that patients already at high risk – for example, those overweight or smokers – could be encouraged to cut down their working hours.

Next issue we examine tips for ensuring that you get adequate rest and achieve a good work-life balance.

Good health!

editorial

What is your reaction to the deepening economic crisis in Europe? What dominates your mind during those gloomy reports on Italy, Greece, Spain, and so on, and so forth?

Elize (my wife) and I have mulled over these things too. We've listened and read, and thought about where all this is taking us . . . and have both, independently, reached the conclusion that prophecy is being fulfilled under our noses.

Not prophecy in general, but Daniel 2:41-45 specifically.

Daniel 2

Daniel 2 provides the first of a series of prophecies that span the ages, from his day to the end of time. And each of the subsequent prophecies of Daniel (specifically in chapters 7, 8 and 9) adds something deeper to our understanding of the great controversy, as it stretches down through the centuries. It is Daniel 2, however, that speaks pointedly to the situation that prevails in Europe today.

For some Adventists, however, the steadily expanding European Union had begun to cloud their confidence in this ancient prophecy. The first states to form the union in 1952 were Belgium, France, Germany, Italy, Luxembourg and The Netherlands. They were followed two decades later (1973) by Denmark, Ireland and the United Kingdom. Then came Greece (1981); Portugal and Spain (1986); Austria, Finland and Sweden (1995); Cyprus, The Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia and Slovenia (2004); and Bulgaria and Romania (2007).

It seemed that Europe was relentlessly uniting into a union of states in direct defiance of those inspired words, 'the kingdom shall be divided' (Daniel 2:41, NKJV).

Iron and clay

In the interpretation of Daniel's metallic man prophecy, the point is made that 'as the toes of the feet were partly of iron and partly of

' "And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed. . . ." (Daniel 2:44, NKJV.)



A bit more than déjà vu

clay, so the kingdom shall be partly strong and partly fragile.' (Daniel 2:42, NKJV.)

Daniel's description is chillingly appropriate – made clearer by the sharp and revealing comparisons about the varying economic strengths of EU member states.

Here is a classic example from as recently as 2 January: 'Official figures released yesterday revealed the sharp contrast in fortunes between Germany, which remains the powerhouse of the eurozone, and crisis-hit Spain, whose government is battling to keep it out of bond investors' crosshairs.'¹

I don't think that there could be a clearer contemporary illustration of the 'sharp contrast' between the elements of Europe's divided and fragile 'kingdom' – 'powerhouse' Germany as opposed to 'crisis-hit' Spain!

Heather Stewart of the Guardian took her comparison between these two nations further with these comments: 'In 2011 Germany created nearly half a million jobs, even while unemployment soared in the eurozone's periphery . . . [while] Spanish unemployment is now close to 5m, or 21.5% of the workforce, the highest of any major industrialised economy.'²

Lessons under the African sun

For Bible students it is strange, almost bizarre, to see this costly campaign to preserve the European Union being conducted with such vigour and commitment under the leadership of Merkel and Sarkozy.

They remind me of my vain childhood attempts to bind stone, stick and black backyard clay into something permanent. Crouching patiently over my creations, I watched the African sun lighten the clay's colour as it dried, crack its surface, then make it crumble to the touch.

Their efforts are doomed by a forecast made some 2,500 years ago: 'but they will not adhere to one another, just as iron does not mix with clay.' (Daniel 2:43, NKJV.)

Pantelis Kapsis, 'a spokesman for the new coalition government' underscored this when he told Greek television that: 'This famous loan agreement must be signed, otherwise we are outside the markets, out of the euro and things will become much worse.'³

Yes, the EU's clay is cracking – how soon before it crumbles to the touch?

Déjà vu

Surely those who have lived long enough – read widely enough – and know the history of Europe must at least have a sense of *déjà vu* about this unfolding crisis. Europe has been here before – resisting repeated attempts to forge it into a single unitary empire, kingdom or union of states.

In the past they have used every strategy possible, from a latticework of marriages linking every royal house in Europe, to the bloodiest battles in human history, without lasting success. For the past few decades or so the weapons have been economic ones – initially in the form of vast infusions of capital to develop the 'wannabe' economies, and now even bulkier 'bail-outs' to keep them in the family.

Where is this all going?

There are few 'prognosticators' out there who are willing to risk a definite direction for this crisis, but it would be fair to say that most are gloomy!

Daniel's take on Europe was pretty clear though. He just told it as he saw it, all those dusty years ago: 'And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed. . . .' (Daniel 2:44, NKJV.)

As far as he was concerned, Europe would never unite under one flag – and he had an impeccable Source for his information!

But his prophecy takes things beyond the chaos and uncertainty of this jittery continent. He lets us peek through the barrier of the present into that dimension in which only Divinity can live – tomorrow – to a 'kingdom [that] shall not be left to other people', one which 'shall stand forever.' (Daniel 2:44, NKJV.)

¹<http://www.guardian.co.uk/business/2012/jan/03/greece-warns-over-euro-exit>. ²Ibid. ³Ibid. "Déjà vu (French pronunciation: [de a vy], literally "already seen") is the experience of feeling sure that one has already witnessed or experienced a current situation, even though the exact circumstances of the prior encounter are uncertain and were perhaps imagined." http://en.wikipedia.org/wiki/Déjà_vu.



Julian Hibbert
Editor

The deception game



by Julian Hibbert

'So the decoy's value is that it is pretty cheap and worthless, and that it wastes your time and resources trying to find it. Something that 'General' Satan knows all too well!'

During World War II, in those tense months before the Normandy landings in 1944, the Allies played an unprecedented game of deception that fooled the German high command, including Hitler. They were planning a massive invasion of the coast of Normandy, but wanted their opponents to think that the real attacks would be made on Norway to the north, and at Pas de Calais, further to the south. This overall deception was codenamed *Bodyguard*, and it involved two sub-operations: *Fortitude North* and *Fortitude South*. These complex strategies had many components, but they were effectively aimed at creating two illusionary armies that would fool Hitler into spreading his forces too thinly to resist the attack that eventually took Normandy's beaches.¹

The plan worked. 'In fact, *Fortitude* was so successful that Hitler regarded the Normandy invasion as a feint: he kept his Panzer units where he expected an attack, and away from Normandy, until the battle was decided – in Normandy.'²

Deception is not new
Deception is not new to the

battlefield. It has been around a long time. If you scratch back through the records of the American War of Independence you come across a classic example, the first use of the 'Quaker gun'.

It happened like this, on 4 December, 1780. The Americans managed to trap the Loyalist Colonel Rowland Rugeley and about 125 of his men at his farmhouse and barn near Camden, South Carolina. Colonel Washington's colonial dragoons surrounded them but lacked the firepower to launch a successful attack.³

Then Washington had a brilliant idea. 'While out of Rugeley's sight, Washington's men fabricated a pine log to resemble a cannon.' Then 'Colonel Washington faced the fake cannon toward the buildings in which the Loyalists had barricaded themselves and threatened bombardment if they did not surrender. Shortly afterwards, Rugeley surrendered his entire force without a single shot being fired.'⁴

Well, I guess you know why they called these 'harmless' weapons 'Quaker guns' – because the Religious Society of Friends (Quakers)

has a long tradition of opposition to war and violence.

The decoy

One of the simplest forms of military deception is the decoy, which may be defined as follows: 'The decoy in war is a low-cost device intended to represent a real item of military equipment. They may be deployed in amongst their real counterparts, to fool enemy forces into attacking them and so protect the real items of equipment by diverting fire away from them.'⁵

So the decoy's value is that it is pretty cheap and worthless, and that it wastes your time and resources trying to find it. Something that 'General' Satan knows all too well!

In fact, his whole evil strategy is built on deception – from beginning to end. Eve saw it, but too late to spare this world from sin and death: 'And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."' Genesis 3:13, NKJV.

The devil appeared to her with a decoy in his hand, investing it with an illusionary value and authenticity that captivated her attention: ' "You will not surely die," the serpent said to the

woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."' Genesis 3:4, 5, NIV.

Godliness, Godlikeness, and the ability to discern between good and evil, were not to be achieved through the eating of an exotic fruit. God had his own plans for the development of their character and intellect, but Eve chose to pursue the decoy – with dire consequences.

Eve is not alone

Scripture provides other examples of those who chose to follow decoys. Let's examine one from the New Testament.

Christ's disciples got themselves firmly on the trail of a decoy during one of His trips through Galilee to Capernaum. It appears that they lagged behind Jesus on the journey, deeply embroiled in a dispute as to who among them should take the top position in His forthcoming kingdom. Fortunately, Scripture spares us the harsh words they used on each other that day, but you can imagine that some of them were quite colourful.

Upon reaching their destination, Christ wasted no time in dealing with their

behaviour: 'Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?" But they kept silent, for on the road they had disputed among themselves who would be the greatest.' Mark 9:33, 34, NKJV.

It is quite clear that they misunderstood the nature of His Kingdom, viewing it as an earthly one requiring some tough loyal administrators to make it succeed. It is obvious, as well, that this competitive spirit dogged their steps right up to the Last Supper, where no one was willing to be the least and wash each other's feet.

It makes one shudder to think that those so close to Jesus could be led so far astray by a decoy, but it happened as these spiritual leaders became obsessed with position, status and power and forgot that 'If anyone desires to be first, he shall be last of all and servant of all.' Mark 9:35, NKJV.

What about decoys today?

Does Satan still use decoys today? He most certainly does, and he has a wide range on offer. I mention a few here by way of illustration:

Prophetic 'time-setting' and speculation about the 'time of trouble', the passing of Sunday laws, the return of Christ, and so on. These have led many off on a tangent that has harmed their Christian growth.

The faults of our Adventist leadership, from congregational level right up to the General Conference president. 'Leadership bashing' is a crude but popular decoy, and Satan delights in it!

The form of godliness.

There are many of us who get tricked into following the 'form of godliness' decoy. We try so hard to comply with everything that we see around us among the

influential 'Saints in Zion'. We strive to dress like them; pray long, pious and cliché-ridden prayers like some of them; copy their diet in every detail; even learn to be a little proud of our 'spiritual' successes, as some of them are. We become their clones. But Jesus is looking for much more than this, isn't He? He wants us to have a 'form of godliness', but not at the expense of its transforming, sanctifying 'power'. (See 2 Timothy 3:1-5.)

What to do if you have been following a decoy . . .

The story of Peter gives me such hope in this regard. Peter was right at the centre of the disciples' misunderstanding about Christ's Kingdom. He really struggled to fully sense that it was a spiritual Kingdom – not a place for slashing swords and waving sceptres!

This becomes so clear as we follow him from the upper room into the Garden of Gethsemane. Christ's example has made it clear that love and service are the pillars of His Kingdom – but, when threatened by Judas and the mob, Peter's first recourse is to violence. He slashes off the ear of the High Priest's servant!

He seems to have learnt nothing uplifting during his three-and-a-half years with Christ. He is a failure . . . but Christ specialises in rehabilitating the Peters of this world. And when they meet in the early morning mist at Galilee, Christ finally turns Peter away from the decoy of power, might, violence and force, to the truth and reality of Christian love and service.

If Christ could wean Peter from his decoys – He can do it for anyone!

¹http://en.wikipedia.org/wiki/Operation_Fortitude. ²*ibid.* ³http://en.wikipedia.org/wiki/Quaker_gun. ⁴*ibid.* ⁵<http://en.wikipedia.org/wiki/Decoy>



Roger-Vollet/Reax Features

with Andrew Puckering

A special relationship

The town of Jabesh Gilead enters the biblical narrative at a distinctly inauspicious moment: Israel has just emerged from a civil war, in which one of the smallest tribes, Benjamin, took on all the others in order to protect a town of thugs – and lost, badly, becoming all but annihilated in the process (Judges 20). The surviving Benjamites are all men, and the other Israelites have sworn not to let their daughters marry them (Judges 21:1, 7, 16, 18). It seems the tribe of Benjamin could become extinct (Judges 21:3, 6, 17). The Israelites decide that, since Jabesh Gilead didn't provide soldiers for the war against Benjamin, Jabesh Gilead should provide wives for the Benjamite survivors (Judges 21:5, 8, 12).

Jabesh Gilead may have been, as the name suggests, in the land of Gilead – the region east of the Jordan River, where Reuben, Gad and half the tribe of Manasseh lived – technically also part of the Promised Land (Genesis 15:18), but given to them by Moses on condition that they help their brother tribes to gain their own inheritance (Numbers 32:33-42). The tribes who lived there had Ammonites for next-door neighbours (Joshua 12:1, 2; 13:7-10, 23-25), and in the prophet Samuel's time those neighbours came knocking – possibly to test the authority of Israel's new king, Saul, who didn't yet have the complete confidence of every Israelite, and who was more than a little nervous himself (1 Samuel 10:22-11:1). The Ammonite king wanted to use the town as an example, to humiliate Israel (1 Samuel 11:2).

King Saul, however, would have been well aware of the role that Jabesh Gilead played in his tribe's history, and, since he was probably descended from Jabesh's women, an attack on that town was an attack on himself. When he heard about it he became very angry (1 Samuel 11:3-6). Filled with the Spirit of the LORD, 330,000 of the children of Israel were united for a common purpose once again – not to destroy one of their own this time, but to save one of their own (1 Samuel 11:7-10). The result was a complete victory, cementing Saul's position as king (1 Samuel 11:11-15).

The people of Jabesh Gilead never forgot the time that Saul called out the entire nation to come to their aid. After the battle of Gilboa, the corpses of Saul and his sons were paraded in the land of the Philistines – but the brave men of Jabesh Gilead snuck into enemy territory, retrieved them, cremated them, and gave their bones a decent burial (1 Samuel 31:8-13; 1 Chronicles 10:8-12). Then someone in Judah told the new king, David, about what they'd done. How would David react? Remember that for much of his adult life David had been chased unjustly as an outlaw by the paranoid Saul (1 Samuel 24:1, 2; 2 Samuel 2:4).

David reacted with kindness, blessing the people of Jabesh Gilead for the loyal way in which they honoured their master (2 Samuel 2:5-7). Even though Saul had been an enemy to him, David recognised their faithfulness. Saul did well for Jabesh Gilead – Jabesh Gilead did well for Saul – David did well for Jabesh Gilead. 'Cast your bread upon the waters,' said David's son, Solomon, 'For you will find it after many days. Give a serving to seven, and also to eight, For you do not know what evil will be on the earth.' (Ecclesiastes 11:1, 2, NKJV.) In other words, do good to all you meet, and make every relationship a special one.

- What did Jesus say about giving and receiving? (Luke 6)
- Should we do good only to our friends? (Matthew 5)
- How did Saul call the armies of Israel together? Does that have an earlier parallel in Judges?
- Were the people of Jabesh Gilead the only ones to lament Saul's death? (2 Samuel 1)
- Who died with Saul at Gilboa?



Mind your language

A beginner's guide to first contact with an endangered species

BUC President Pastor Ian Sweeney's statements published in the front-page *MESSENGER* article, 'We need to wake up and look at the reality' (25 November), have sent shockwaves through the Church. It was picked up and re-published by the Trans-European Division, and then enlarged upon by ANN, the worldwide news network of the General Conference. The online blog has been buzzing, and in post-potluck church conversations it is now common to hear people reiterating Pastor Sweeney's bombshell assertion that, 'within the 11,000-plus members in the London area, there are probably fewer than 200 who can be described as **white British**.'

Personally I feel a bit like the proverbial 'slow-boiled frog'. Didn't I notice the church environment changing around me? Why didn't I try to do something about it?

I guess the truth of the matter is that, as long as we feel comfortable ourselves, we don't want to change things. And I can feel comfortable in almost any Adventist church setting. Whatever their cultural or national

background, these are my brothers and sisters in Christ – and I relish the opportunity to learn different perspectives, taste new foods, and practise greetings in 'foreign' languages, as well as celebrate what we have in common.

But I've had fifty years of acclimatisation: the majority population of our country has not. Somehow we need to put ourselves in their shoes, and find ways of engaging that will not cause them to jump immediately out of the hot water.

I'm not particularly keen to write on this topic, but as a member of the diminishing white British minority in the Adventist Church here in the UK, I feel under something of an obligation.

In what follows I have tried to unpack all the cross-cultural baggage that I have absorbed over the years, and started to think again like a typical Brit. So here goes:

1. British people are **self-effacing** and **self-deprecating**. For example: upon being introduced, a dinner-party guest might
2. The British are masters of **understatement** and, unless backed into a corner, will never 'say it like it is'. Thus a prison

by **Pastor John Surridge**
president of the
Welsh Mission



identify himself as a National Health Service worker. It's only as he leaves that you discover he is a neurosurgeon. A glittering sports trophy, hard-won after some national competition, will more than likely be kept at the bottom of a drawer. Public display is vulgar. Even if she is by far the most interesting person at a party, a British woman will deflect attention from herself and pass the conversation on to someone else. Limelight is to be shunned. At a meeting, singling out a new British guest and asking her to stand would be an unforgivable social gaffe.

sentence is a 'bit of bother with the law'; a severed limb is a 'mere flesh wound'; and bankruptcy is a 'slight cash-flow problem'. Those who do 'say it like it is' (with the exception of the entire population of Yorkshire) are looked down upon as being un-British. The direct approach adopted by TV evangelists is considered to be, at best, distasteful.

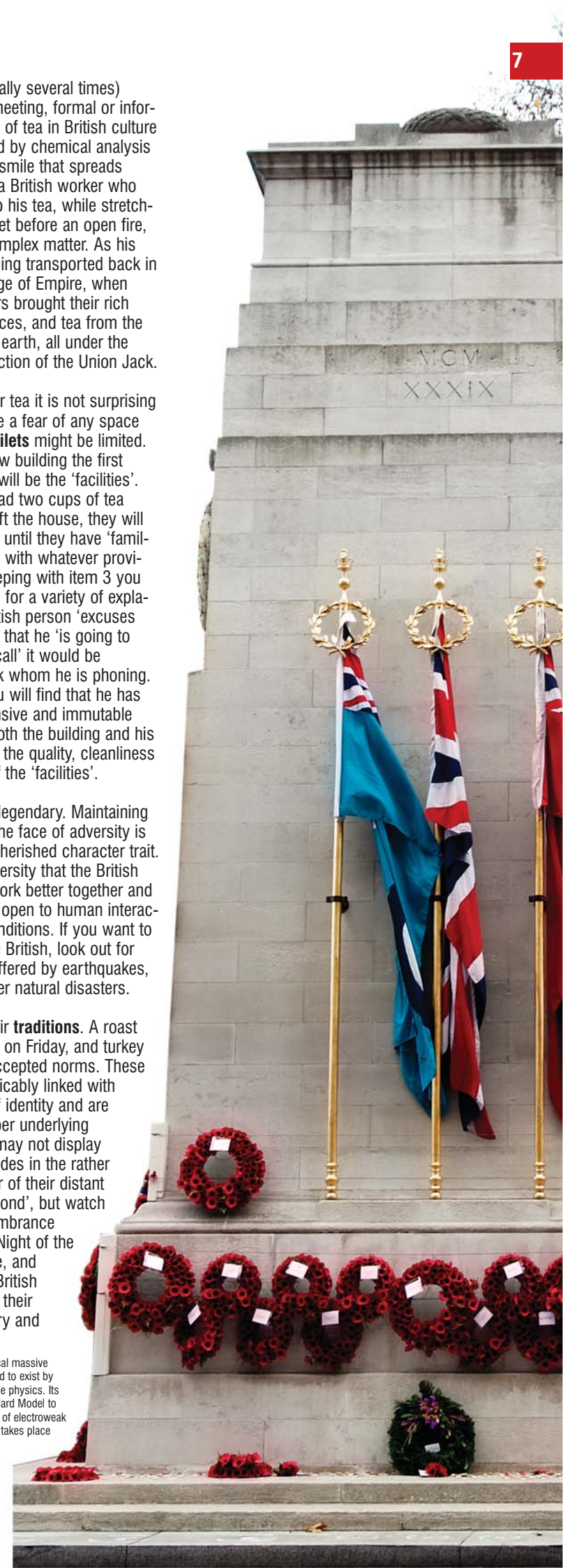
3. **Courtesy** is deeply ingrained in their culture and the British have developed a complex, euphemism-rich language system for ensuring courtesy at all times. Those especially skilled in this art can inflict the most cutting insults while still remaining perfectly courteous. If you have to resort to open rudeness then you are either pitied for being linguistically challenged or despised for being socially inadequate.
4. The British are very **private** people. They have an intense dislike of people invading their personal space (imagine a circle around them; radius: one metre), and their homes are their castles. You don't call on British people without an invitation or a good excuse, and even then you should be prepared to stand at the door, have a brief conversation, and leave without being invited in. You never talk to them about personal things. The only safe topic of conversation is the weather. Politics and religion are strictly out of bounds.
5. The British are very **tolerant** of people who are different, though this tolerance should not be mistaken for a desire for friendship. In return they expect tolerance from others. They will tolerate a wide range of different views, but will never disclose their personal convictions. Truth is not something you can 'have'; it is either a private opinion or, at best, the balance of probabilities. We'll believe in the Higgs boson* when we have it down to a five-sigma level of probability – but we'll never know for sure of course. Anything that smacks of dogma is rejected out of hand.
6. Orderliness and good organisation are qualities that the British value highly. **Punctuality** is a reflection of orderliness, and lateness is viewed with the intense loathing usually reserved for more serious crimes against humanity. Ask a British person for his view of Heaven and he will describe a society where the trains run on time. Time is a valuable commodity and British people expect others to value and respect their own time. Meetings that go on longer than necessary are severely frowned upon. Church services come in for particular temporal scrutiny; anything over an hour and you will find your British visitor fidgeting, frowning and frequently consulting his watch.
7. In Britain, **tea** is the national drink. It is consumed in vast quantities and is used at every social function without exception. It is unthinkable for a British person not to

be offered tea (usually several times) when invited to a meeting, formal or informal. The popularity of tea in British culture cannot be explained by chemical analysis alone. The beatific smile that spreads across the face of a British worker who returns home to sip his tea, while stretching his slippers before an open fire, is a much more complex matter. As his eyes close he is being transported back in time, back to the age of Empire, when white-sailed clippers brought their rich cargoes of silk, spices, and tea from the four corners of the earth, all under the authority and protection of the Union Jack.

8. Given their liking for tea it is not surprising that the British have a fear of any space where access to **toilets** might be limited. Upon entering a new building the first thing they look for will be the 'facilities'. As they probably had two cups of tea before they even left the house, they will not be comfortable until they have 'familiarised themselves' with whatever provision there is. In keeping with item 3 you should be prepared for a variety of explanations when a British person 'excuses himself'. If he says that he 'is going to make a telephone call' it would be inappropriate to ask whom he is phoning. Upon his return you will find that he has made a comprehensive and immutable judgement about both the building and his hosts, all based on the quality, cleanliness and accessibility of the 'facilities'.
9. British **stoicism** is legendary. Maintaining a stiff upper lip in the face of adversity is an admirable and cherished character trait. It is only under adversity that the British truly shine. They work better together and may even be more open to human interaction under such conditions. If you want to make friends of the British, look out for the opportunities offered by earthquakes, hurricanes and other natural disasters.

10. The British love their **traditions**. A roast Sunday dinner, fish on Friday, and turkey at Christmas are accepted norms. These traditions are inextricably linked with the British sense of identity and are indicative of a deeper underlying nationalism. They may not display flags and hold parades in the rather extravagant manner of their distant cousins 'over the pond', but watch carefully, on Remembrance Day or at the Last Night of the Proms, for example, and you'll see that the British are fiercely loyal to their country, their history and their heritage.

* The Higgs boson is a hypothetical massive elementary particle that is predicted to exist by the Standard Model (SM) of particle physics. Its existence is predicted by the Standard Model to explain how spontaneous breaking of electroweak symmetry (the Higgs mechanism) takes place in nature, which in turn explains why other elementary particles have mass. – http://en.wikipedia.org/wiki/Higgs_boson.



Megapixels of creation



Autumn collection 1



1. **Autumn colours.**
Garfield Lynch, Nikon D300.
2. **Sweet chestnuts.**
Marrick Schoonraad, Canon EOS 40D.
3. **Autumn berries.**
Esme Sutton, Samsung PL200.
4. **The leaves are turning.**
Andrej Valko, Nikon D3100.
5. **Soon be time to sleep.**
Whitnell Anderson, Canon SX230 HS.
6. **Grendon Lakes, Northamptonshire.**
Pastor David West, Olympus E-620.

Another year!
 2012 already; where has the year gone? This spread has been very successful throughout 2011. I have received many favourable comments from readers, and many contributions, so, once again, thank you very much.
 For 2012, Megapixels of creation will take on different themes based around creation and nature, not just seasons, so please continue to send me your photography, scenes, flora and fauna, birds, animals and insects – anything that you feel portrays the power of creation.
 If you have enjoyed all these great pictures, how about sending me yours, to: dbell@stanboroughpress.co.uk – just remember to keep them 'hi-res'.
 DAVID BELL
 Be patient, then, brothers and sisters, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop, patiently waiting for the autumn and spring rains. *James 5:7 (NIV)*

Please visit: www.adventistpictures.org.uk/megapixels, for more pictures.



A celebration of giving at Grantham

At the annual Grantham toy service on 3 December 2011, toys were received by Sarah High and Sarah Patel of Home Start, and more will be delivered to the Kingfisher Ward, Grantham Hospital. Food parcels were distributed to elderly neighbours, to people in need and to a local luncheon club for people with disabilities.

Wendy Walmsley inspired both men and ladies of the church to knit 178 hats and thirteen blankets for the Premature Baby Units of Lincoln and Nottingham Hospitals.

Funds raised throughout the year by the Community Services team, led by Pam Davies, were presented to representatives for the RNLI, Macmillan Nurses and Grantham's St Barnabas Hospice. Pastor John Ferguson received a gift on behalf of the street pastors as a 'thank you' for the work they do in Grantham on Saturday nights.

In his address, Pastor Ferguson used the 2011 John Lewis TV advertisement to remind congregants of the best gift ever given – our crucified and risen Saviour.

ELISABETH CARNELL



Rough Sleepathon 2011

Edmonton, Holloway and Oxford Churches were venues for the Rough Sleepathon organised by the SEC Community Ministries department at the beginning of December.

The Community Ministries director, Elsie Staple, said that this experience would help us to appreciate what people living on the streets of England have to endure, especially during the winter months, when temperatures can drop below freezing.

The churches involved in the Rough Sleepathon were able to offer their bathroom facilities, which would constitute a luxury for the homeless. As both the London churches were on main roads, participants were able to collect money for the cause and raise publicity as onlookers asked about what was happening.

Members young and old settled down in blankets and boxes as early as 10pm! The members sleeping rough were hoping that, as well as experiencing the plight of the homeless, they would be able to raise funds for a mobile unit – a dream of the Community Ministries department. This unit would allow us to feed the homeless, as well as sell healthy foods to those able to buy them.

The department is hoping to take this mobile food unit to Olympic events to raise awareness of our ministry.

For more information about how you and your church can get involved in your area, please contact Elsie Staple at the South England Conference on: 01923 232728.

KATIE RAMHARACKSINGH



PHOTOS: FRANK MCKENZIE-COOK

Feeding the homeless (and the homeowners!)

Area 6a Adventist churches fed the residents of Harringay for a second time last year by distributing literature on Sabbath 10 December and selling produce on Sunday 11 December.

Church members had been invited to participate in this festival on Mattison Road after the success of the Summer Harringay Food Festival held in September, and soon started attaching their church addresses to books and magazines.

On Sabbath they offered Spirit of Prophecy literature, books on Sabbath-keeping, magazines on health and lifestyle choices, and child-friendly books (and even gave gifts to 'Santa!') – and then on Sunday they sold vegan soups, fresh juices and smoothies, and some warm winter clothes.

An ice rink was set up in the school playground, and even fellow stall-competitors came along to have a browse. Seasonal hymns were sung and spiritual music was played to passers-by, and *The Cosmic Conflict* and *Final Events* DVDs were shown on a projector.

Leftovers were donated to the church 50 metres away, which daily operates a night shelter and soup kitchen for refugees, asylum seekers and the homeless.

The proceeds of the sale will be donated to the SEC Health and Community Ministries department to go towards the purchase of a mobile unit. For further details, or to make a donation, please contact Elsie Staple at the SEC office, 25 St John's Road, Watford, Herts – or email: estaple@secadventist.org.uk.

ANGELA HUNTER

Harrow baptism

On 22 October 2011, five precious souls were baptised at the nearby St Albans church: Ezra and Sheeba Sankar, and Peter and Biastina Nongrum with their eldest son Christopher.

Family influence and Christian education helped them to make their decision for Christ: Sheeba's near relation had been educated at an Adventist school in India, and Bible studies with Elder Robin Peck gave them a clearer understanding of the Church's aims and outlook.



HILMER NAPTHINE

Stanborough Secondary School: first-class education, economy-class fees

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Years 12 and 13	£10,188	£7,130

However, in these times of economic challenge, we recognise that some families may find it difficult to afford the fees. Stanborough School is therefore pleased to introduce a new scheme of scholarships and bursaries aimed to make Adventist education more affordable. Scholarships of up to 50% will be awarded for exceptional students, and seven bursaries will be awarded this year on the basis of merit and financial need.

These multi-annual awards will be made for new pupils coming into the school for Year 7, Year 10 and Year 12 in September 2012. Exceptionally, new Year 8 pupils may also benefit.

The examination will be held on 26 February 2012 from 2pm to 5pm. Candidates must register and pay an administration fee of £10. To find out about the eligibility criteria and receive an application pack, please contact Mrs Sonia Poddar at registrar@spsch.org or call 01923 673 268.

Mitcham Luganda – a church is born!

On Sabbath, 19 November 2011, Mitcham Luganda Seventh-day Adventist Church became the first Ugandan church to be organised outside of Uganda, having started as a church-plant supported by Beekton Maranatha in 2005.

Pastor Harrison Mburani said the church has already made a local impact, through hospital visitations and outreach in the community.

Pastor Sam Davis, the SEC president, preached a fitting message about unity: alongside East African brothers and sisters were the MP for Mitcham and Merton, Siobhain McDonagh; the UK's representative of the Bugandan King Owek, Joseph Nsambu Musisi; and representatives from the Anglican Church and the Muslim community.

Mitcham Luganda meets every Sabbath at Praise House, on the corner of Norwich Road and Woodville Road, Thornton Heath, Surrey, CR7 8YT.

KIRSTEN ØSTER-LUNDAQVIST, SEC COMMUNICATIONS DIRECTOR



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Pupils reach out to community

Pupils at Dudley House School, Grantham, have been following Jesus' example by reaching out to others in their community: taking food to the Grantham Foodbank, giving scarves, hats, gloves and socks to the homeless, raising money to buy Lifestraws (water purification devices) for children in Uganda, and sending shoeboxes bulging with goodies to ADRA. The children's school council has also raised over £300 for Children in Need.

During the last week of term the children brought Christmas carols to the Avery Lodge Retirement Home, St Barnabas Hospice and the Grantham Choral Society concert, and amazed those who listened with their outstanding performance!

Their Christmas play reminded a packed church about the true meaning of Christmas. They also collected just over £145 that will be given to help Grantham Church set up a soup kitchen for the homeless in the area.

It is lovely to see our young children so enthusiastically helping others, and we commend the school for the excellent work it is doing!

JENNY SUTTON



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For further details, contact us at:
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Toy service at Sutton

On 3 December, toys were donated by members of the Sutton-in-Ashfield and Chesterfield churches to Lieutenant Margaret Gargett, from the Salvation Army, who passed them on to Sure Start in Sutton and in Huthwaite.

Members were assured that many children in the area would not have had any presents at all, were it not for the churches that participate in this programme. The gifts from the Seventh-day Adventist Church, the Salvation Army and some local businesses make their Christmas fun possible!

EUNICE MASON



Annual toy service golden jubilee

The Stanborough Park church held its fiftieth toy service on 10 December: the annual toy service was started in 1961 by the late Alf Kelly, following the example of Ealing Church in West London. Alf, who was awarded an MBE in 1996 for his community work, was determined that local children should not go without toys at Christmas – and he persuaded church members to donate new toys, which he would distribute himself.

The Stanborough toy service is the longest-running one in the Adventist Church, and is continued by Alf's daughter, Pat Walton. Every year the mayor (or occasionally his deputy) has attended, now accompanied by the chairman of the council.

The toys are now distributed by social workers, health visitors, community workers and Watford Women's Refuge. One beneficiary is the local children's centre. Manager Vicky Attarzadeh writes: 'The service is extremely valued by the families who have benefited. . . . For some, it means the difference between the child receiving a present and having nothing.'

JUNE COOMBS



A Chinese view of England

On 24 November, Stanborough students saw England through Chinese eyes after a party of 117 students and teachers from Hong Kong arrived to participate in lessons and discover culturally significant cities like London, Cambridge and Oxford.

The exchange students had been keeping journals of their impressions about British culture – one student said: 'The best thing about the school is that the meals are very healthy.'

Another student commented: 'There is a large green area and lots of trees; I loved playing football there because we do not have so much space in Hong Kong.'

Even the architecture caught the students' attention: 'The houses look like candy houses in the story of Hansel and Gretel. They are very attractive.'

However, the most interesting part was to hear their reflections about faith. 'The school has a strong spiritual culture. They always pray before meals, assemblies and even classes. In our school there is no religious culture. I think that's why Stanborough students are calmer than us', one student shared. The same student finished his powerful testimony by saying: 'After visiting Stanborough School, I think that we should learn how to treat other better. . . . We should also try to accept each other's differences.'

VANESA PIZZUTO

Children go fishing at Leeds Central

The Leeds Central children's day was held on Sabbath 5 November 2011, with the theme of 'Go Fishing'; more than forty under-15s sang, recited poems, and acted in sketches, all co-ordinated by Rochelle Wilkinson and others.

V. MAYNARD



Congratulations

Congratulations to Liam Phares, Rico Phares, Elijah Phares and Alexis, who were dedicated to the Lord in Birmingham on Sabbath 26 November. May God bless them and guide the direction of their lives.

ROHEET SUBRAI

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Community Christmas party

The Sutton-in-Ashfield church held a Christmas party recently for the community members who have been participating in the church's walking club, soup kitchen and cooking classes. Sixteen visitors from the community came to enjoy the festivities!

EUNICE MASON



'Each one, teach one'

The Lay Preachers and Stewardship Certificate Courses culminated on Sunday 4 December in a graduation service at the Advent Centre in London.

Pastor Kirk Thomas (SEC Personal Ministries and Sabbath School director) was joined on the platform by the SEC president, Pastor Sam Davis, Dr Terry Messenger (SEC secretary), Dr Richard De Lissler (SEC Stewardship director) and Pastor Eglan Brooks (BUC Evangelism director).

Seventy-five certificates were presented – five for the completion of the Stewardship course and seventy for completion of the Lay Preacher course. Antonio Belgrave said, 'At the beginning of the year, studying to be a lay preacher wasn't even a dot on my radar . . . I am now trusting God.'

KATIE RAMHARACKSINGH



Winter Asian day of fellowship

The Asian day of fellowship on Sabbath 3 December was full of rich culture from places including Pakistan, Bangladesh, India, the Philippines and Mauritius. Even more excitingly, Muslim friends and members of the local community were also present!

Hymns were accompanied by 'tabla', Asian drums, and 'baja', an Asian accordeon. Pastor Petras Bahadur, the GC and SEC Adventist-Muslim Relations director, reminded congregants to focus on Jesus, and the London Asian church's new minister, Pastor Samuel Sultan, and his family were presented before the Reverend Bashir Sundhu from the local Pentecostal church gave the closing prayer.

EARL RAMHARACKSINGH



Certified training for Adventist-Muslim Relations

Training for Muslim Evangelism

The Adventist-Muslim Relations department at the South England Conference is organising a four-part training course on Islam for pastors and lay people who would like to learn how to reach Muslims in their local communities.

The four-part course, which is heavily subsidised, will cost only £50! The cost includes material, lunch, a new book (the *AMR Manual*) and certificate on completion.

The course will take place on the following dates:
29 January, 3 June, 2 September, 9 December

Venue: The Advent Centre, 12 Crawford Place (off Edgware Road), Westminster, London W1H 5HD.

This very special course will cover History of Islam, Expansion of Islam, Spiritual World of Islam, Cultural Barriers, and Bible Studies for Muslims.

Places are limited, so please register for this course on time to avoid disappointment!

Please e-mail: zbishop@secadventist.org.uk, or call the South England Conference on 01923 232728.

obituary

Jean Margaret Vallance (1926-2011) d. 17 October. Jean was born in Bristol, and lived with her parents in various locations in Somerset. She left school when she was 15, and passed secretarial examinations before working in government departments. During the 1960s she had her own flat in Bristol,

and worked in Weston-super-Mare for the rotary club and also as a photographer.

Following the death of her mother in 1986, Jean moved to Street in Somerset. Jean had always been very interested in spiritual matters, and her interest was further aroused when a VOP card was posted through

her letterbox. In the time that followed, she became a keen student and passed many of the available courses. In due course she was visited by Pastor Mike Toy, who spent many faithful hours studying with Jean, and Jean eventually decided to make her commitment. Jean's health had often been very fragile, and in view of this she was offered the right hand of fellowship; until health problems intervened, she was a regular member of Crocombe Seventh-day Adventist Church.

Jean's final days on this earth were spent at Torwood Care Centre in Wells. Jean's funeral service was conducted in Crocombe Church by Pastor Vicentiu Dranca in the presence of her family, friends, church members and staff from the Torwood Centre. The final committal was in the peaceful surroundings of the new crematorium at Shepton Mallet. During both these services the hymns and readings reflected Jean's confidence in a life to come.

YVONNE BAXTER

Jesus aids schoolwork!

Francine Knight, whose family was recently baptised at Manchester Piccadilly Church, is only 13 – but she's already won seven awards at Wright Robinson College. These awards created the opportunity for her to spread the Adventist message in her school, as both teachers and students kept asking her for the reason behind her success. Her answer to them was: 'JESUS.'

GABRIEL QWESIE



Marjorie and Peter Sindal.

Celebration of marriage service

On Sabbath 19 November 2011, a packed Norwich church held a celebration of marriage service. Audrey and Peter Thirkill (who have been married for sixty-three years) and Marjorie and Peter Sindal (who have been married for fifty-one years) helped the younger generations to understand what goes into a good marriage – especially prayer as a couple!

God bless them all.

WENDY GRADY



Audrey and Peter Thirkill.

Ordination of elders and deacons

On Saturday 9 July 2011, the Balham church ordained five elders – Sharon Cameron, Anthony Fuller, Roger Squire, Kirk Matheson and Sally Brown – and two deacons – Aston Brown and George (Paul) Brown.

Sharon Cameron felt the Lord's leading from a very young age; Anthony Fuller would never have imagined being called to the ministry, but is currently a trainee pastor at Lewisham Church; Roger Squire, from Kingston, Jamaica, lost many friends in his youth to gun crime, but is here because of his Christian mother and elders and by God's grace; Kirk was baptised in 1992, and preached his first sermon in 1995; and Sally Brown has found utmost joy in visitation and evangelism.

Sally's husband, Aston Brown, and George (Paul) Brown both sing for God, and now serve Him as deacons too.

BALHAM COMMUNICATIONS



Front: Sally Brown, Sharon Cameron. Back: Roger Squire, Aston Brown, Kirk Matheson, Anthony Fuller, George (Paul) Brown.

Wedding report

On 28 August 2011, Keturah (daughter of Maurice and Esther Cuthbert) and Lloyd (son of John and Janet Overy) were married by Pastor Alan Conroy at the St Austell church, and attended by Marc Hartnell, Melanie Sognefest, Jennie Hall and Alexandra Hartnell.

We wish the young couple God's richest blessings in their new life together.

MAURICE CUTHBERT



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Scottish Mission of Seventh-day Adventists: triennial session

Notice is hereby given that the triennial session of the Scottish Mission of Seventh-day Adventists will be held on Sunday 10 June 2012 in the Crieff Seventh-day Adventist church.

Delegates should note that registration shall take place in the church from 8.30 to 9.30am. Delegates are required to have registered prior to the commencement in order to participate in choosing members of the recommendation committee.

*B. HOLFORD, PRESIDENT
V. PILMOOR, SECRETARY*

The divine pronoun

For the past few decades now, The Stanborough Press Ltd and Autumn House (Europe) Ltd have been employing lower-case usages of the divine personal pronoun ('he', 'him', 'you', 'thou' and so on) with reference to Members of the Godhead – the Father, Son and Holy Spirit – in accordance with similar usages in our most respected literal translations of Scripture: the King James Version, the New International Version, the English Standard Version, the Revised Version, the New Revised Standard Version, and earlier editions of the New King James Version, as well as familiar paraphrases such as the Good News Bible, the New Living Translation, the Contemporary English Version, Phillips' New Testament and the Message – and lastly the Oxford English Dictionary. Since January 2011, the lower-case pronouns have also been used in the Stanborough Press publication of the Sabbath School study guides.

However, the world Church, in accordance with the New American Standard Version, more modern editions of the New King James Version, the Amplified Bible and our very own Clear Word paraphrase, as well as the writings of Ellen G. White, has been employing upper-case renditions of the divine pronoun ('He', 'Him', 'You', 'Thou', and so on) – we feel that this accords our Sovereign Lord more of the respect that we all owe to Him, and so the managing director of The Stanborough Press has authorised the universal use of upper-case divine pronouns in all our publications from this time forward. May our Lord's name be glorified in all our work.

ANDREW PUCKERING

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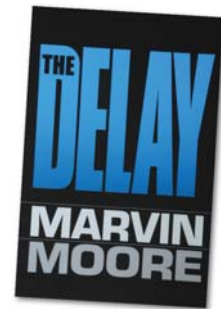
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Messenger

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Sunset

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	Lond	Card	Notf	Edin	Belf
Jan 27	4.40	4.52	4.39	4.34	4.51
Feb 3	4.53	5.05	4.52	4.49	5.05
10	5.05	5.18	5.05	5.04	5.20
17	5.18	5.30	5.19	5.20	5.34

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