

Journal of the Seventh-day Adventist Church in the United Kingdom and Ireland

Messenger

News to the churches • 2 May 2014 • Volume 119 • 9/10



Pastor Jeff Freeman



Mandy

West of Ireland Day of Fellowship

It was worth coming just to hear Mandy. The daughter of a Rwandan refugee, her beautiful smile and captivating testimony clearly demonstrated that God still makes a difference in young lives.

A member of Newmarket-on-Fergus Adventist Church, Mandy plans to study medicine when she leaves school this year. Her one problem: an important exam fell on Sabbath. She made a personal decision not to take that exam and stayed faithful to God even though it would break her away from the only career she had ever wanted.

God intervened, and while all other Irish students took the exam on Saturday, 1 March, Mandy travelled to Dublin the next day and was the only student in the whole of Ireland to take the exam on Sunday. 'What a witness this was to my fellow students,' she exclaimed to a marquee of enthusiastic church members who burst into spontaneous applause.

Mandy was not alone. During an afternoon testimony service at the West of Ireland Day of Fellowship, Seipo from Cork shared how he was now meeting up with friends from school, in particular helping one who had recently had a breakdown. Doreen talked of the church plant she has started in the Millstreet Refugee Centre where she lives.

More applause came as the Longford church welcomed a new Irish member who had been in attendance every week for the last month – simply because of the power of music. And 14-year-old Jared shared how he was able to witness to an elderly lady during the recent health expo in Dublin.

Galway, Longford and Newmarket

pastor, Tony O'Rourke, felt really blessed by the stories he heard. 'I am really encouraged to see how the youth in our churches are making a stand for their faith as was reflected in the powerful testimonies we heard.'

West of Ireland Adventists are made of stern stuff. Sabbath, 12 April was both cold and damp – and services were in a marquee at the Kilnasoolagh Adventist campsite, Newmarket-on-Fergus. But it did not deter them from coming in numbers to fill the marquee, celebrate God with a vibrant variety of musical styles, enjoy a sumptuous feast of quality vegetarian cuisine, and listen to God's Word presented by British Union Conference Communication and Media director, Pastor Victor Hulbert.

As the day was focused on testimony, Victor took the opportunity in Sabbath School to share how God is using the media, particularly opportunities on Revelation TV and on YouTube, to share His message. Divine Service continued that theme as Victor's sermon mixed storytelling and media skills with the important message of the Book of Romans to 'not [be] ashamed of the Gospel of Christ'.

The local pastoral team believes that days like this are important. Cork pastor, Jeff Freeman, states, 'Days of Fellowship are great opportunities for all members, the young and the old, to get together and laugh, worship, fellowship, and testify of God's mercy and love. May they continue in the West of Ireland till Jesus comes.' Tony concludes, 'It's on days like this that



Cork members providing music



Longford members providing music



Jared

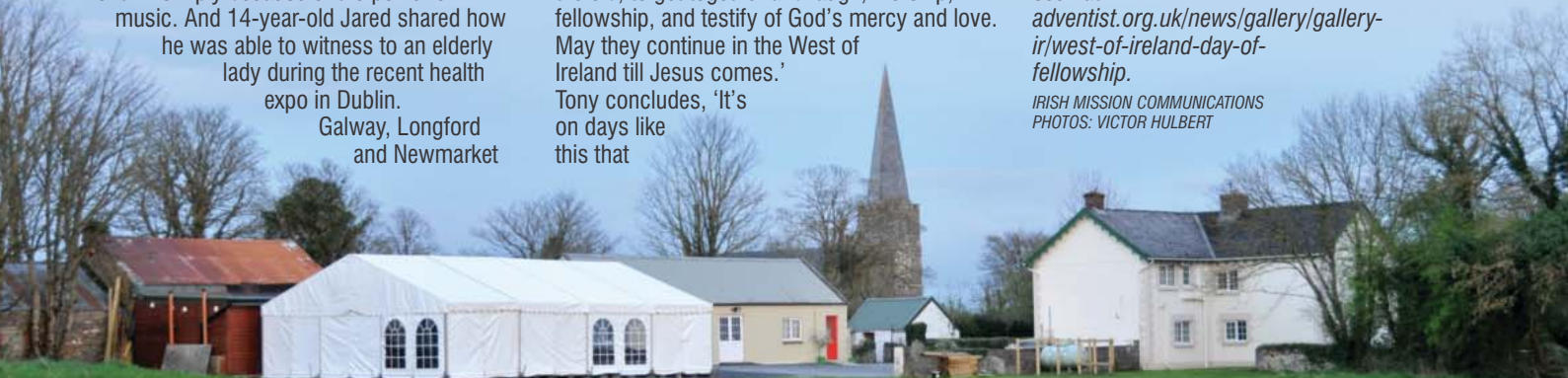
one comes to realise the diversity of our churches, and how people from all walks of life can come together and reflect the love of Jesus to each other.'

A selection of photos from the day can be seen at:

adventist.org.uk/news/gallery/gallery-ir/west-of-ireland-day-of-fellowship.

IRISH MISSION COMMUNICATIONS

PHOTOS: VICTOR HULBERT





This feature will appear periodically in *MESSENGER*, giving Sharon Platt-McDonald, our BUC Health director, an opportunity to converse with various health professionals on topics that will interest our readers.

Dr Chidi Ngwaba (MBBS) focuses his practice on the reversal, improvement and prevention of chronic illnesses. He is a founding board member of the European Society of Lifestyle Medicine, a member of the American College of Lifestyle Medicine and a Fellow of the Royal Society of Medicine. He writes columns for two national magazines and contributes regularly to *ELLE* magazine, *Top Santé*, *The Daily Express*, *The Daily Mail* and a number of TV and radio shows.

SPM: Dr Ngwaba, please tell our readers about your medical background.

Dr Ngwaba: I trained at University College London and subsequently undertook surgical training at Cambridge. I am also trained in General Practice and have over 20 years' experience in lifestyle medicine.

SPM: What was your inspiration to go into medicine?

Dr Ngwaba: As a child I read parts of *Ministry of Healing* and *Medical Ministry* and thought that this must be the most fascinating profession to enter. Helping to heal people and leading them to Jesus Christ was another decisive factor.

SPM: Dr Ngwaba, what is a lifestyle doctor?

Dr Ngwaba: I am the director/founder of The LifeColours Clinic on Harley Street, which helps people to reverse, improve or prevent lifestyle diseases.

SPM: What would happen during a typical consultation at your clinic?

Dr Ngwaba: We obtain a thorough medical and lifestyle history from the patient. This is much more in-depth than a typical medical history, because it is important for us to understand the patient's habits, such as eating, sleeping, exercising, and so on. This will be followed by a physical examination and some specific tests, if they are required. Once I have this information, I am able to get to the root cause of the illness and eliminate it with lifestyle change. My aim is to reverse the illness permanently.

SPM: What are some of the most common conditions that individuals present with?

Dr Ngwaba: Diabetes, hypertension, heart disease, obesity, cancer and various autoimmune diseases such as thyroid disease, anaemia, lupus, multiple sclerosis, arthritis and colitis.

SPM: From your experience, is there a shift in the prevalence of these diseases?

Dr Ngwaba: Yes, they are more prevalent and are appearing at earlier stages in the lives of people. They are a symptom of our modern lives, demonstrating the fact that where wealth goes up, health goes down! Instead of walking as we used to, we now take the car.

Instead of the simpler diets of the past we now have easy access to fatty, sugary and salty food 24/7. We have more leisure time so we can sit and watch TV for hours on end – and we allow the cares of life to overwhelm us, making us stressed all the time. All of these factors contribute to poor health.

SPM: Dr Ngwaba, how important is it to get prompt intervention?

Dr Ngwaba: It is vital to get treatment as soon as possible. The sooner you start treatment, the sooner you can be free from the illness and prevent any further complications, which can often be irreversible. Ignoring symptoms is very much like avoiding the warning lights in your car. If you don't do something about it soon, you will face a worse problem later. This is why I also recommend annual lifestyle health check-ups in the same way that we do an MOT test for our cars.

SPM: Do you find cultural background or ethnicity playing any role in how your patients respond to their medical conditions?

Dr Ngwaba: There is almost an epidemic among women, especially Afro-Caribbean women, of all ages, in the UK, Europe and the US who are suffering with autoimmune diseases, especially thyroid problems, multiple sclerosis, lupus, anaemia and arthritis. These illnesses can be reversed, improved or prevented with dietary changes, stress and exercise management and regular doses of vitamin D3.

Although there is a tendency for some individuals to favour interventions that are specific to their culture, I've seen many women improve quite quickly by making these appropriate lifestyle changes.

SPM: You have identified your practice as being lifestyle-focused. Does this mean that you

primarily choose to use options other than medication?

Dr Ngwaba: Lifestyle medicine is not alternative medicine, so we do use medication where it is needed. The medication, however, is rarely needed 'for life'. It is used only in the early stages of treatment to prevent further complications, such as the use of anti-hypertensive medication to prevent a stroke. As the individual changes their lifestyle, the need for the medication reduces until the illness has gone and no medication is needed at all. This is what is so great about lifestyle medicine; it is restoring the person back to whole health, not maintaining them in their disease.

SPM: When patients are in an acute stage of illness or have received a potentially life-threatening diagnosis, have you found that some of them choose not to accept and follow your treatment? I am thinking primarily of those occasions when someone might prefer prayer and faith alone and decide to 'wait on God' for the outcome. What response would you give in such situations?

Dr Ngwaba: I have had the privilege of counselling and treating many people with severe diseases, such as breast cancer. When the disease has reached a stage where you can feel or detect a lump, the most important thing to do is to see a breast surgeon and get it removed, then carefully follow the recommended post-operative therapy. Once that has been done, there are certain lifestyle changes that you can adopt to prevent the recurrence of the disease, but lifestyle change alone will not cure you from such irreversible diseases.

I have known several people to lose their lives unnecessarily because they chose an alternative route. Yes, God does heal. He will do more than we can imagine if we submit to Him. But by submitting to Him . . . I mean giving up on your own ideas, thoughts and prejudices and being open to His instruction.

SPM: Now, in relation to lifestyle diseases, what would you say are the key factors in regard to treatment and prevention?

Dr Ngwaba: Follow a healthy, plant-based diet, low in fat, sugar and salt, but high in greens; stay well-hydrated with water and avoid all sweet drinks, including fruit juices; get one hour of exercise per day; practise healthy sleep habits; and maintain an attitude of forgiveness. This is important in all lifestyle diseases. It reduces stress. Stress makes every illness worse.

SPM: That sounds like a recipe for success in the achievement of holistic well-being. Dr Ngwaba, thank you for sharing this information with us. May God continue to bless your work.



The fifth nickel



Julian Hibbert
Editor

The last legal minting of a US Liberty Nickel (five cents) took place in 1912 to make way for a new coin design that was introduced the following year. For some unknown reason, however, the dies for this coin, which had been in circulation since 1883, were not destroyed.¹

Then, around 1918, something unusual and illegal took place at the US Mint, in Philadelphia. It appears that one of its employees secretly used those dies to mint a set of five '1913' Liberty Head nickels, two of which were in proof condition. No one really knows why he did this, but in the doing thereof he created five incredibly valuable numismatic items.

They come to light

The set came to light in 1920 in the hands of Samuel Brown, a coin dealer, who was evasive about their provenance. From him they were sold on, eventually landing up with a pair of dealers, Eric P. Newman and B. G. Johnson. They then swapped one of these 1913 Liberty Heads with George O. Walton in 1945 for coins to the value of US\$3,750. Sadly for Walton, he was killed in a car crash on 9 March, 1962, while on his way to exhibit the coin.

When his heirs put this coin up for auction in 1963, along with the rest of his very valuable collection, it was declared as being of 'no value' and returned to them by the auction house. As far as the numismatic world was concerned the Walton 1913 Liberty Head nickel was a 'fake'.

It was then relegated to a 'strongbox on the floor of a closet in his sister's home' until she died in 1992.² After that her son, Ryan Givens, kept it in a drawer next to his bed. That is, until July 2003, when the American Numismatic Association arranged an exhibition of the four 'genuine' 1913 Liberty Head nickels the world was aware of.

Hearing about the exhibition and the nationwide hunt for the fifth coin that the ANA had launched as part of its publicity campaign, Ryan turned up in Baltimore with the family's 'fake' nickel. This time, however, the experts pronounced the coin to be genuine. So genuine that it netted the heirs an astounding US\$3,172,500 when they sold it a decade later on 25 April 2013!

Provenance

An important link in establishing the authenticity of George Walton's 1913 Liberty Head nickel was its unique set of physical attributes, such as weight, size and die markings. It passed the test in this regard. Another link was the coin's provenance, especially once Mr Newman (then 101) was able to confirm that Mr Walton had acquired the coin from him, and that Samuel Brown had worked at the US Mint in 1913.

Provenance is a real buzzword today, isn't it? You hear it used often in TV documentaries

such as the *Antiques Roadshow*. What does it actually mean when one of their experts tells us that an item's provenance is available? It means just what the *Oxford Dictionary* says, that documents or reliable witnesses are available to establish that its 'place of origin or earliest known history' are not in dispute.³

What about people?

People can have 'provenance' problems too, but in such cases we normally speak of someone's 'doubtful pedigree' or 'obscure ancestry'. Jesus faced this problem during His earthly ministry. His ancestry, authority and credibility were regularly and unnecessarily challenged. Here are some examples. . . .

Unsurprisingly, it was difficult for the townsfolk of Nazareth to accept that their local 'carpenter's boy' – who had grown up before them – was suddenly Israel's Messiah.

'Coming to his home town, he began teaching the people in their synagogue, and they were amazed. "Where did this man get this wisdom and these miraculous powers?" they asked. "Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us? Where then did this man get all these things?" And they took offence at him.' (Matthew 13:54-57, NIV-UK.)

What about His family? Did they initially rally round in support of His ministry? Apparently not, for when they heard about the commotion His healing and teaching had caused 'they went to take charge of him, for they said, "He is out of his mind."' (Mark 3:21, NIV-UK.)

Then there were the 'teachers of the law' – the men who knew the Messianic prophecies by heart – who could, and should, have confirmed Christ's pedigree. All that they could say was that: 'He is possessed by Beelzebul! By the prince of demons he is driving out demons.' (Mark 3:22, NIV-UK.)

Makes one think of that auction house's reaction back in 1963, doesn't it? Writing off George O. Walton's precious Liberty Head nickel as being of 'no value', a 'fake'. What a monumental mistake!

There were others

But fortunately there were others who readily recognised Christ's ancestry, authority and credibility.

Among them, Andrew stands out for that bold assertion to his brother Simon (Peter), ' "We have found the Messiah" (that is, the Christ). And he brought him to Jesus.' (John 1:41, 42, NIV-UK.)

But then, so does Nathaniel for his response upon meeting Jesus for the first time: 'Rabbi, you are the Son of God; you are the king of Israel.' (John 1:49, NIV-UK.)

Finally, standing tall among those who were able to recognise Christ for what He really was is a pagan army officer: 'And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God!"' (Mark 15:39, NIV-UK.)

It is very sad when something of immense value goes unnoticed – worse still, when it is discredited. That's what happened to the fifth Liberty Head nickel:

'For years, everybody scoffed at Walton because his nickel was called a fake. . . . They said he didn't know what he was doing.'⁴

Let's not make the same mistake with Jesus.

¹Information on which this is based was gleaned from a) http://en.wikipedia.org/wiki/1913_Liberty_Head_nickel; b) <http://www.mainstreet.com/article/money/investing/3-true-stories-hidden-treasure?page=3>; and c) http://www.nytimes.com/2013/04/15/us/1913-liberty-head-nickel-is-expected-to-fetch-millions.html?_r=0 ²http://en.wikipedia.org/wiki/1913_Liberty_Head_nickel ³<http://www.oxforddictionaries.com/definition/english/provenance> ⁴http://www.nytimes.com/2013/04/15/us/1913-liberty-head-nickel-is-expected-to-fetch-millions.html?pagewanted=2&_r=0

Editor's note: I will be turning over the responsibility of editing the next *MESSENGER* to Dr David Marshall, while I convalesce following a hip replacement scheduled for 22 April. The magazine couldn't be in safer hands while I am out of the office. Please keep your submissions coming to editor@stanboroughpress.org.uk. God bless.





You are His personal concern

by Sarah Jarvis

I was on my way home. Living out in the sticks as I do means you have to be careful not only of the ubiquitous potholes, but also of the deep ruts at the side of the narrow country lanes. On this occasion I wasn't. Suddenly there was a bang and I swerved on to the verge and ground to a halt.

I knew I had a puncture. My first thought was to say a grateful 'Thank You' to the Lord that no one had been hurt. Excepting myself, there was no one around to hurt, anyway. My next thought was, 'Oh, dear! I forgot to bring my phone, so I can't call anyone for help.'

I got out and went round to the boot to see if I could find the tools – not that I'd have been able to do much with them if I'd found them!

Immediately – and I stress *immediately* – a small van pulled up and a young man got out. 'Got a puncture, love? Need any help changing it?'

My first thought was, 'Well, he's an answer to a prayer I haven't even had time to pray yet!'

And that reminded me of the text in Isaiah 65:

'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.' (vs. 24, KJV.)

Yes, I know that text comes in the middle of a long prophetic passage about what life will be like on the earth made new, but I believe it's something that can and does happen in the here and now. The Lord knows us intimately, so He knows all our needs – and He makes provision in advance for them.

'What's your name, sir?' I asked the young man.

'I'm Matthew – one of God's disciples,' he said.

My response was spontaneous: 'Are you an angel?'

'I've been to do a job up the road,' said Matthew, smiling. 'I've been up here lots of times, but for the first time this morning,

I noticed a little cemetery just outside the last village I came through. Don't really know why, but I thought I'd stop for five minutes and take a look.'

I felt a shiver down my spine. 'I know why,' I responded. 'The Lord knew I would be coming along and He knew I'd need help, so He prompted you to stop so you'd be passing just at the right time.'

He smiled again. 'You move your car onto the road – I need a flat surface. Then I'll put my van behind you to protect you in case any vehicles come along.'

That brought another text to mind – Psalm 121:

'The LORD is thy keeper: the LORD is thy shade upon thy right hand. . . . The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.' (vss. 5-8, KJV.)

Matthew got down in the dirt – and with all this rain we'd been having, there was an awful

lot of it – and uncomplainingly changed my tyre. I offered to pay him, but he refused to take anything. He even waited to make sure I was OK driving off.

No, Matthew wasn't an angel. He was just an individual willing to perform a random act of kindness. Maybe it was just a chance encounter with a nice person – there are still plenty of them out there. And I know a flat tyre is a trivial thing. If I hadn't been able to manoeuvre the jack into position and undo the nuts to get the wheel off, I could have walked home and summoned help. It would have taken time and been inconvenient, but it wasn't an insurmountable problem. It didn't need divine intervention – but I believe it got it anyway. And that's just the point. The Lord is interested in the minutiae of our day-to-day living, as well as the big problems.

Whenever life gets on top of me, I try to remember all these promises, and there's one special one which is very dear to my heart – one that reminds me how very much He cares. It's 1 Peter 5:7 and I particularly love the way J. B. Phillips renders it:

'You can throw the whole weight of your anxieties upon him, for you are his personal concern.'

Matthew, one of God's 'disciples', had been sent to remind me of that on that cold January day when I had a puncture. God is there – in everything, no matter how small and insignificant. He cares about it because it concerns you and because He loves you.

'The LORD is near to all who call on him. . . .' (Psalm 145:18, ESV.)

'The LORD himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged.' (Deuteronomy 31:8, NIV.)

I could go on and on. Yes, we know the texts, but isn't it wonderful when we have the tangible evidence that they're true? They're not piecrust promises; they're cast-iron guaranteed ones.

So whatever problems you face, you can be certain that He who has promised is faithful. No worries. He's already worked your problem out in advance. Just trust Him. As Moses said to the Israelites while they faced the Red Sea: 'Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today.' (Exodus 14:13, NIV.)

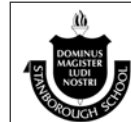
Whenever life gets on top of me, I try to remember all these promises, and there's one special one which is very dear to my heart – one that reminds me how very much He cares. It's 1 Peter 5:7 and I particularly love the way J. B. Phillips renders it:

'You can throw the whole weight of your anxieties upon him, for you are his personal concern.'

Matthew, one of God's 'disciples', had been sent to remind me of that on that cold January day when I had a puncture. God is there – in everything, no matter how small and insignificant. He cares about it because it concerns you and because He loves you.



'Got a puncture, love? Need any help changing it?'



Vacancies

Stanborough Secondary School

1. **English Language/Literature and Religious Studies Teacher:** Years 7-11 (full-time); Commencing – September 2014; Salary range – £26,296-£33,000

Requirements: Applicants must be enthusiastic and highly motivated; hold QTS; and be capable of teaching to Key Stage 3 and 4 (GCSE) levels in the above subjects. They must also be able to prepare and deliver appropriate learning materials; carry out student assessments; contribute to curriculum development within the Humanities department; be able to demonstrate excellent management of pupil behaviour; and have a proven track record of successful attainment in these subjects in order to be invited for an interview.

2. **Maths Teacher: Years 7-11 (part-time):** Commencing – September 2014; Salary range – £20,800-£26,400

Requirements: Applicants must be enthusiastic and highly motivated; hold QTS; and be capable of teaching Key Stage 3 and 4 (GCSE) levels in maths. They must also be able to prepare and deliver appropriate learning materials; carry out student assessments; contribute to curriculum development within the department, including planning and implementation of existing and new programmes; be able to demonstrate excellent management of pupil behaviour; and have a proven track record of successful attainment in this subject in order to be invited for an interview.

3. **International Groups Co-ordinator (full-time):** Commencing – July 2014; Salary – £13,000, depending on qualifications and experience.

Requirements: Applicants must be enthusiastic and highly motivated, and able to organise and attend events which educate and entertain visiting groups. They will also be responsible for reviewing risk assessments for excursions; compiling group programmes that ensure the safety of the various groups at all times; organising inspirational speakers and regular worship programmes for visiting groups; drafting rotas for staff supervision of groups; and the recruitment, selection and training of staff for designated positions. It is also expected that they will maintain the appropriate conduct and deportment of groups, and ensure the security of their valuables, cash and documents.

If you have the drive and vision to fill one of these positions, possess the relevant experience and are authorised to work in the UK, please email your covering letter and CV to Mrs D. Williams, head teacher's PA, at dwilliams@spsch.org to request the Application and Person Specification Forms and a more detailed job description. Further information is also available at 01923 673268 during school hours.

Applicants must be committed to safeguarding and promoting the welfare of children and youth, and any offer of employment made will be subject to a Disclosure Certificate from the Disclosure and Barring Service and the receipt of satisfactory references.

Application closing date for all three vacancies: Friday 16 May at 1.30pm.



Ever had questions about our faith, doctrines or practice that you want to see resolved? Each issue I'll be hosting Q&A in an effort to answer them.

Andrew Puckering

'We know that God is loving and kind, so why did He prescribe stoning as a punishment in the Old Testament?' Mervyn Mason

Stoning – when a community of people throw stones at a criminal until he dies – is mentioned in the Bible as a punishment unarguably decreed by God for certain crimes (see for example Deuteronomy 13:10; 17:5). However, it did not originate with God. Stoning is first mentioned in the Bible as being practised by the Egyptians (Exodus 8:26), from whom the Israelites picked up the practice even before the Law was given at Sinai (Exodus 17:4). Angry mobs would occasionally try to mete out stoning as their own kind of 'justice' (1 Samuel 30:6; John 10:31), and it's possible that God, recognising that vigilantes do exist, codified stoning and other forms of capital punishment to supplant the rule of the mob with the authority of the state. As Paul writes, 'Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.' (Romans 12:19, NKJV.) The divinely sanctioned state authorities, not individuals, were to deal out punishment (Romans 13:4).

It's worth noting that, after the Law was given, the first specific crime for which stoning was ordained as a punishment was that of burning children alive as a sacrifice to Molech (Leviticus 20:2-5), a crime that God hates (Jeremiah 32:35): in other words, the threat of stoning was designed not to harm children, but to protect them from harm. Even though stoning was supposed to be reserved for stubbornly rebellious offspring (Deuteronomy 21:18-21), there is no biblical record of any parent actually doing this – no doubt, the very existence of stoning as a penalty acted as an effective deterrent against any possible future crimes (Deuteronomy 13:11).

Speaking of a man stoned for blasphemy, Ellen White writes: 'There are those who will question God's love and His justice in visiting so severe punishment for words spoken in the heat of passion. But both love and justice require it to be shown that utterances prompted by malice against God are a great sin. The retribution visited upon the first offender would be a warning to others, that God's name is to be held in reverence. But had this man's sin been permitted to pass unpunished, others would have been demoralised; and as the result many lives must eventually have been sacrificed.'¹ Our *Bible Commentary* makes the point that while repentance in Christ alone justifies us before God, penalties are necessary for the civic authorities to maintain order: 'If penalty were suspended whenever a man repents, every criminal would claim repentance and save himself from the gallows! If it became known that penalty was remitted upon repentance, all prisons would soon be emptied!'²

In practice, the state – organised by God – required very strict criteria to be met before such penalties were administered. Investigators had to enquire diligently and be absolutely certain about whether or not guilt was to be ascribed (Deuteronomy 17:4). Not only did there have to be multiple witnesses to the crime, but those very witnesses had to be the first to actually pick up stones and throw them – which would certainly have made them think twice about the accuracy of their testimony (Deuteronomy 17:6, 7).

In fact, capital punishment by the Jewish authorities was carried out only very rarely, since they were often reluctant to administer it. According to the Mishnah: 'A Sanhedrin that puts a man to death once in seven years is called destructive. Rabbi Eliezer ben Azariah says that this extends to a Sanhedrin that puts a man to death even once in seventy years. Rabbi Akiba and Rabbi Tarfon say: Had we been in the Sanhedrin none would ever have been put to death.'³ Even when Achan died after bringing disaster upon Israel, Joshua called him 'My son . . .' (Joshua 7:19, NKJV), giving 'a glimpse into the heart of Joshua', who seemingly 'loved the offender as a tender father', and 'his heart went out to him as though he were indeed his own son'. This attitude 'should be emulated by those who are called upon to administer discipline'.⁴

This love for the sinner is exemplified in Christ's treatment of the woman who was brought to Him to be stoned – He reminded her would-be punishers of their own disqualifications to administer justice, redeeming her life while still upholding the righteousness of the Law that condemned it as immoral, before exhorting her to change it (John 8:1-11). May He give us the wisdom to be as righteous and as merciful towards others as He is with us.

¹Patriarchs and Prophets, p. 408 ²Seventh-day Adventist Bible Commentary, vol. 1, p. 808 ³Mishnah Makkot 1:10 ⁴Seventh-day Adventist Bible Commentary, vol. 2, p. 210

Do you have a question you'd like to see answered in Q & A? Why not send it in to us at: editor@stanboroughpress.org.uk? If your question doesn't appear in the next issue, don't despair – we will deal with it in due course.

Various prophetic categories – and their significance

by Borge Schantz

The word 'prophecy' derives from two Greek words: *pro*, meaning 'before', and *phanai*, meaning 'speech'. In our understanding, a prophecy is normally a divinely inspired message given to a prophet, man or woman, who is called by God. The message is generally a prediction about forthcoming events, but may also contain guidance on how to meet future challenges, or admonitions for past acts and failures.

Inspiration has, however, allowed the message to be presented in the prophet's own style and choice of words. Of the Bible's 66 books, 18 in the Old Testament bear the name of a prophet.

In this article I suggest that the biblical prophecies can be classified into five categories.

1. Prophetic messages to Israel

The majority of the OT prophetic messages were meant for the prophet's own time. They contain warnings about apostasy; possible attacks from neighbouring countries; famine and pestilence; and the dangers of the exile experience. These prophetic warnings were usually unambiguous, but they left room for a change of heart, renewed obedience and mercy to be shown to the contrite.

The prophet spoke as a preacher and many OT prophetic themes have been used as warnings against similar offences and apostasies throughout Christian history.

2. Prophecies about the first coming of Jesus Christ

In the OT there are also many prophecies foretelling the birth, life, ministry, suffering and death of Christ, as well as the purpose of His first coming, with some made up to 1,000 years before He was born. The prophets foretold, among other things, that a virgin would give birth to a boy named Immanuel (Isaiah 7:14), in



Bethlehem (Micah 5:2). Also that He would be the Heir to the throne of David (Isaiah 9:7), and the eternal King of Israel (Daniel 2:44) and its High Priest, and finally ascend to Heaven. Daniel (9:25-27) even reveals the dates of His earthly ministry and suffering.

These prophecies were so direct and clearly expressed that both Peter and Paul, during their missionary endeavours among Jews, could use them as appeals for them to accept Him as Lord and Saviour.

3. The end-time prophecies: Signs in Heaven and on Earth

The third category of prediction is that of 'end-time prophecies'. Daniel, the Gospels and the letters of Paul foretell of signs in the heavens, on the earth, and in society, that would reveal when the end of the world is near. Luke 21:25 tells of signs involving the sun, moon and stars, while Mark 13:8 mentions earthquakes. According to Matthew 24:6, 7 people would suffer famines and there would be wars and rumours of wars; and false prophets would deceive many people (Matthew 24:11). There are also about 20 negative moral conditions that will serve as signs of the end (2 Timothy 3:1-5). There is even

a prophecy that indicates that knowledge will increase towards the end of time (Daniel 12:4).

On the positive side, the preaching of the Gospel to the whole world is also a sign of the end of history (Matthew 24:14), something which has inspired Christians to be more involved in missionary activities.

These end-time prophecies don't contain many minor details. In general the disasters predicted have occurred to some degree throughout history somewhere in the world. The effect has been that in each of the 70-odd generations since the day of Pentecost, Christians have interpreted these events as applying in their own time, thereby fostering the expectation of Christ's Second Coming.

4. Predictions on global anti-Christian, religious and political campaigns

In Daniel and Revelation there are prophecies dealing specifically with political/religious forces that fight against God's purpose. These attempts to undermine the sovereignty of God over human affairs and to persecute God's people through the ages are set forth in dramatic symbolic pictures. Daniel (7:4-8) writes, for instance, about a lion with wings, a bear with ribs in its mouth, a

leopard with four heads and a ferocious beast with iron teeth and ten horns.

In Revelation the same symbolic language is used. There are references to beasts with horns, a dragon, a harlot, scrolls, seals, and trumpets. The prophetic language also talks about Babylon. In both Daniel and the Revelation these religious/political powers are described, starting with Babylon and moving on to Medo-Persia, Greece and Rome – both pagan and papal. They are portrayed as persisting with their blasphemies and persecution until the Second Coming of Christ (Revelation 20:1-3). Although the prophecies generally point to last-day climaxes, the foretold evil forces have manipulated circumstances throughout the history of the Christian Church.

In his epistles the apostle John uses the word 'antichrist' and 'antichrists' five times. The term suggests powers that deny that 'Jesus is the Christ' (1 John 2:22, KJV). However, the phrase has been applied to all predicted antagonistic, persecuting and blasphemous powers, each with its own programme of profanity and aggression against God's people.

In each generation since the Day of Pentecost there have been 'Neros', rulers, emperors, kings, princes, dictators and religious leaders whose evil deeds and harsh government match those of the biblical devouring beasts, dragon and harlot. They have each in their own way met the negative descriptions of the predicted anti-Christian powers.

This means that Inspiration has made it possible for Christians, during the past 2,000 years, to interpret and apply these various sinister symbols to local and contemporary oppressors.

For example, after World War II I remember meeting German Christians who had suffered under the Nazi regime describing Hitler as an 'antichrist'. There are Russians who have applied the same title to Stalin. Today Christians of all traditions are still using the term 'antichrist' to describe governments, world religions or dictators that they deem to have limited the rights of others or persecuted Christians. Examples include various political movements that have supported socialism, capitalism or communism, and religions like Spiritualism, Catholicism, Protestantism and Islam.

5. Three direct, revealing and significant time prophecies

Inspiration has allowed many prophecies to be given in such a way that, although their primary application was for a specific situation facing God's people, they could also be applied as benefits, promises or warnings to various ages and situations in the history of the Church.

There are, however, three major and important focal points in God's plan of salvation that receive special prophetic attention.

The first coming of Christ

The seven years (a prophetic week) which involve the earthly ministry of Jesus Christ and the period just afterwards – covering His baptism, ministry, crucifixion and the three-odd years until the stoning of Stephen and its inauguration of global Christian missions – are the most important seven years in the history of mankind. These years are AD 27-34 (Daniel 9:25-27). On this prophetic week rests the whole plan of salvation. They are part of a prophecy spanning 2,300 years (Daniel 8:14) which started in 457 BC.

The great antichrist revealed

The anti-Christian powers present in many cultures and eras are foretold in both Daniel and the Revelation. These texts about persecution and the changes of 'times' and 'laws' were applied to the Papacy by many of the reformers. They recognised it as the dominating power for 1,260 years (Daniel 7:25; Revelation 12:6). As a result of events around AD 538 the Roman emperor Justinian recognised the Pope not only as head of the only 'true' church, but also as ruler of Europe. This supremacy continued for 1,260 years until Napoleon's forces broke the papal influence in 1798.

Around that time, religious liberty was introduced in many countries and Protestant world mission began to bloom.

End times, the Day of Judgment and the Remnant Church

Daniel 8 contains the Bible's longest time prophecy, covering 2,300 years of history. It reaches from the decree to rebuild Jerusalem (457 BC) to the beginning of a momentous event affecting Christians who are preparing for Christ's second coming (Revelation 14:6, 7).

Christ's mission during His first advent (AD 27-34) forms part of

this prophecy. The 2,300 years (Daniel 8:14) ended in 1844. The 'cleansing of the sanctuary' is understood as a reference to a pre-advent judgement scene in Heaven. The prophecy is linked to a movement that will arise among those who 'keep the commandments of God, and have the testimony of Jesus' (Revelation 12:17, KJV).

The Seventh-day Adventist Church had its beginning shortly after 1844 and is involved in world evangelism, calling people to faith in Jesus and the commandments of God. These time prophecies, supported by solid historical dates, highlight the points at which these critical events in salvation history occurred: the first coming of the Messiah; the length of the great antichrist's rule; and the emergence of a movement that would call the world's attention to a faith in Jesus that respects the commandments of God.

Purposes of prophecy

Bible prophecies tell us that we can trust the Word of God. They give us hope in our Christian experience and encourage perseverance in life's spiritual battles. They also give us valuable glimpses into the complexities of both church and world history.

Divine inspiration – without compromising the message – has allowed some prophecies to apply meaningfully to both the generation in which they were given and many that would follow.

Those eschatological prophecies, describing both positive and negative events in the religious and political world and set forth in symbolic language, need interpretations. This task requires that the interpreter be well-founded in the biblical messages and both world and church history. It demands that temptations to run ahead of God, or even make plans for Him, be absent.

The experience of fulfilled prophecy is a great comfort and support to believers and confirmation of the Bible's divine inspiration.

On the other hand, it has also given us those grand time prophecies, which, if carefully interpreted and properly understood, give us the assurance that the God we serve surely knows the end from the beginning – He can be trusted!

Submissions to the Perspective pages express the views of their contributors, and do not necessarily represent the opinions of either MESSENGER staff or the BUC.

Pantomime Adventism?

Dear Editor

Quite some years ago a Yorkshireman moved down to the Taunton area, and, being an evangelical Protestant, decided to try a local church that had such a reputation. He attended along with his eight-year-old daughter – and they were to get a shock!

The service was about Bible characters, but he recalled only three thirty-second prayers, and some choruses projected onto a screen. During the part about Elijah, the congregation were urged to boo whenever Baal was mentioned and call out 'Yes!' when God was mentioned. Some of the boos were accompanied by hisses, and he found it hard to distinguish the 'yesses' from the 'hisses'! After a while (having thought he'd dozed off) he heard the same prayers and choruses again – at which point he decided he'd had enough. As they walked out of the building his daughter said to him, 'Daddy, that was a very silly service.'

As a native-born British Adventist of nearly fifty years' standing, I cannot help asking a number of questions about our style of worship these days. I realise that our 34,000-odd membership in the British Isles is about 80% non-British stock, but if we accept that God is still God wherever we worship Him in His house there are surely some changeless features that do *not* depend on time, place, or culture. One of these is surely reverence.

'Reverence My Sanctuary' was once a watchword we all held dear. One of the Pathfinder promises is that one will walk 'softly in the sanctuary', which simply means that when we enter God's house, and especially the sanctuary, we proceed quietly to our seats (though not without discreetly acknowledging the presence of both members and visitors). Here I wonder if the children are being properly taught in this matter.

As far as our *form* of worship is concerned, loading the order of service with too many items is surely out of order. Quite a few times in the past I read complaints of announcements spun out into sermonettes, with the preacher at times being unable to get up before noon, by which time the congregation were starting to feel their tummies rumbling.

The old-fashioned 'hymn sandwich' might have looked boring and predictable, but surely its high point was when the preacher opened the Scriptures and proceeded to expound and apply them to our current times and conditions.

The question then arises: what about the young people and the children? Dealing with the latter first, I wonder if we don't insult their intelligence with what we give them. Look at a representative Sunday School hymnal of 100 years ago and you will find hymns that today we might consider to be beyond their years. Yet even if they don't at first appear to understand we should not despair. Take the testimony of an old woman from North Uist. As a girl she had to learn long passages of Scripture and the Shorter Catechism – and, she added, she 'didn't understand it at the time'. However, she observed, at that age the mind is like a sponge, readily soaking up what it takes in, and in later years what she had heard came back to her.

Much the same can be said of the young people. Surely we can train them to 'stand like the brave', while at the same time doing it with respect for those to whom they sometimes have to decline obedience when loyalty to God is in question.

BARRY GOWLAND

Re: Jesus people

Dear Editor

I agree with Pastor Conroy that we need to be known as the 'Jesus people' (MESSENGER 21 February, Inbox), but that does not exclude running health programmes. I can see the point of his argument if health programmes were the only thing a church ever did, to the exclusion of the Gospel. After all, what does it mean to be 'Jesus people'? Is it not to be like Jesus? Doing the things Jesus did? He went about doing good, helping people, meeting their needs – and one of the things they needed most was healing (health ministry). We are told that wherever Jesus went there were whole towns and villages with no sick person, because He had healed them. It's no use trying to preach to someone who is hungry or in pain, because he (or she) can't appreciate what you say while focused on their suffering. First meet their need, and then they will be in a position to hear you. This was the 'Jesus method', and if we are to be 'Jesus people' we need to follow His method: 'Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." ' (*The Ministry of Healing*, p. 143.) So we too need to be prepared to 'mingle with' people, show sympathy, *meet their needs*. . . .

In the prosperous West most people are not in need in the way many are in developing countries, but one of the most readily felt needs is for better health. Once we have ministered to those needs and 'won their confidence' they will be more prepared to listen to what we have to offer them – salvation in Jesus. After all, hasn't the 'medical work' always been seen as 'the right, helping hand of the gospel' and 'the bridge over which the gospel will meet people where they are'? (*Evangelism*, p. 513; *Messenger of the Lord*, p. 292.)

ANTONIA CASTELLINO (LEAMINGTON SPA)

Luton baptisms

The decision for 18-year-old Aayizat Odunlami was a simple one. 'I have been dating Jesus for a while now,' she declared, 'and I want to make our relationship permanent.' So on Sabbath 15 March, along with seven other candidates from the Luton North and Luton Central churches, Aayizat publicly expressed her commitment to Christ in the second baptism to be held this year by Pastor Ottakal Chackochen.

The church was packed to capacity as family and friends from all around the UK, the Netherlands, Jamaica and Luton gathered at Luton Central Church to celebrate the event.

Beverley Haynes, who came to Luton three years ago as a student at the University of Bedfordshire, was the first to be baptised. Bethany John, Joan Powell, Diane Bloomfield, Taridzo Mazenenga, Frank and Iris Fortune and Aayizat Odunlami followed. Each chose a favourite text to share with the congregation – with four of them using, 'I know the plans I have for you . . . plans to prosper you and not to harm you, plans to give you hope and a future. . . . You will seek me and find me



Left to right: Frank Fortune, Iris Fortune, Aayizat Odunlami, Taridzo Mazenenga, Pastor O. P. Chackochen, Diane Bloomfield, Joan Powell, Bethany John, Beverley Haynes.

when you seek me with all your heart.' (Jeremiah 29:11-13, NIV.)

For husband and wife, Frank and Iris Fortune, it was the culmination of a long and difficult journey. In January 2013 Frank suffered a serious brain haemorrhage. Consequently, the months leading up to their baptism were marked by many physical, emotional and spiritual challenges, but these ultimately drew both Iris and Frank closer to Christ. Like Charles Spurgeon, they can also say, 'The worst days I have ever had have turned out to be my best days.' For their family and friends it is an answer to prayer.

AVERY DAVIS

Reacting to the 'signs'

More than 250 people gathered on Sabbath, 22 March, to celebrate the baptism of fifteen new members at the culmination of Bristol Central's Youth Week of Prayer.

The church was overflowing as the candidates, mostly young people, gave their lives to the Lord. Besides members from all the Bristol churches – and visitors also from Nottingham, Swindon, Cornwall, and London – there were also a number of curious community members present.

Although from a wide age range, the candidates all had one thing in common – a great sense of joy and happiness as they committed their lives to God.

Throughout the previous week evangelist Donald Yearwood had preached on the 'signs of the times' and the fundamental beliefs of the Adventist Church, which led a number of young people to seriously reflect on their spiritual experiences.

Pastor Anand Measapogu took great delight in baptising Dale Grandison, Khadijah Henry, Ivanna Ngwenya, Rhiannon Hall, Lois Doe (Dankwa), Ryan Jacobs, Laisha Dowe, Kimberlee McKenzie, Michael Brown, Tinashe Russell, Faith Owweye, Philip Mattis, Mazvita Moyo, Tadiwanashe Musamadya, and Kevin Agordorku (Dankwa).

Dale, a former Sunday worshipper, said: 'My Sunday worship was just the beginning, so when I prayed and asked God to show me the true church, this is where He led me. . . .' He described his baptism as a 'beautiful experience'.

Three young friends, Rhiannon, Khadijah, and Ivanna, were particularly excited to be baptised. Rhiannon said, 'I was happy to finally



give my life to God, as I'd been delaying it for so long. Now it's got to the point where the world is ending, I needed to make a decision now, and I'm happy to give my life to God and serve Him.'

Overwhelming happiness was a recurring theme, as the candidates rejoiced over their decisions. Ivanna summed it up when she said, 'When I came out of the water, I felt so much better. I felt whole and complete. I felt happy. I'm really happy!'

There was more good news to follow, as another fifteen people requested studies in preparation for baptism. Those who have just been baptised are being encouraged to continue attending Bible study classes, to help them as they grow in their spiritual experience.

IAN SABADIN, COMMUNICATIONS



Wolverhampton city-wide baptism

On Sabbath 22 February, the Adventist churches of Wolverhampton held a special baptismal service at Wolverhampton Central Church. The day began with a celebration of the Lord's supper in the morning, and closed with baptism to crown the day. Friends, family, and members witnessed nine precious souls being baptised – Pastor Appiah's sons Joel Owusu Appiah and Esmond Appiah-Mensah, Panashe Savanhu and Tamiriraishe Kumutsana

from Wolverhampton Central; Shirley Lawrence from Wednesfield; Kobe and Latrill Butler (twins) from Bilston; Ashley Campbell from Pendeford; and Wilma Maxwell from Great Brickkiln Church. Pastor McIntosh spoke on Luke 15, highlighting that the lost son was more valuable than the sheep and coin. Pastor R. Jackson offered the prayer of consecration while Pastors Appiah and McIntosh conducted the baptism.

COMMUNICATIONS

Dramatic decisions for Christ

The members of the Bedford Central church had their lively youth week of prayer end with some dramatic decisions for Christ on Sabbath, 22 March. Ten people committed their lives to Christ after guest speaker Greg Clay Davis, South Ghana Conference Universities chaplain, enthused them with personal examples of how Christ can make a difference to one's life, even when it seems to be at breaking point.

Soni, whose mother invited her to the series, did not expect to make a decision for Christ; however, she was moved by the sermons and responded to the appeal. So did teenager Thembie, who boldly stepped forwards on Tuesday, and Naomi, whose decision was both personal and a gift for her loving parents.

The youth were challenged by Pastor Davis to keep inviting their friends and by Friday Malorie, one of the youth, invited a friend, Grace, who had never been to an Adventist church before. After the evening's appeal, Grace stepped forwards confidently to accept Christ and be baptised the following day. On the Sabbath before her baptism she said that she had been searching for a long time for something that would satisfy her quest for the truth. Then after hearing the speaker expand so convincingly on the Sabbath that Friday, she knew without a shadow of a doubt that she had found her spiritual home.

Pastor Greg's message struck a responsive chord within her, because both came from a Catholic background. Her newfound love with Christ was expressed with a punch in the air as she came out of the pool, accompanied by spontaneous applause from the congregation.

Equally dramatic was the decision by Shazia, the wife of one of the candidates.



Back, left to right: Sharon, Naomi, Grace, Sittle (Sharon's mum), Soni and Thembie. Front, left to right: Gheogita and Mihaela, Pastor Greg Davis, Pastor Sam Davies, Shazia and Simon.

Shazia says that she had wrestled the whole week with the question of whether or not to be baptised, and was increasingly restless after the morning sermon. As she sat with the resident pastor's wife, Marcia Davies, she gently asked her, 'How will you know if the time is right for your baptism?' Marcia responded by saying, 'If that becomes the only thing occupying your thoughts.' That, she

An affirmation of faith

Sabbath 8 March was a day to remember for two young ladies from Leamington Spa Mission, Emma Fuller and Nastasia Gugleta, aged 9 and 10 respectively. During the service they were each presented with a 'Certificate of Affirmation of Faith' in recognition of their commitment to complete Bible studies and be baptised in the future – a decision deeply respected by all who were present.

LORRAINE GLINTON

COMMUNICATIONS



Kasia finds Jesus

On 22 March the Darlington church witnessed the baptism of Kasia Polkoszek, who came from Poland to study in England. Here she also found the truth about the plan of salvation and gave her life to Jesus. It was a moving service conducted by Pastor Colin Woodford on his last day as the pastor for Darlington. Many of her friends from Queen Elizabeth College poured in to see the event, which served as a very good witness. Please include her spiritual growth in your prayers.

ESTERY, REPORTING FROM DARLINGTON

A catalyst for change

In this issue of *MESSENGER* we take the opportunity to talk to Eseata Steele, a member of the Great Brickkiln Street church, who has shown a relentless commitment to the improvement of living conditions for the aged within black and minority ethnic (BME) communities.

Editor: Eseata, thank you for being willing to share your passion for the disadvantaged with our readers. Firstly, please tell us a little about your formative years.

Eseata: Well, Pastor Julian, I grew up in a small community in Seafield District, Hanover, Jamaica. I first attended Pondsides School, then Montego Bay Technical Institute for a year, after which I enrolled for O-level studies.

I was raised in a Christian home, my parents being third-generation Baptists. We attended Sunday School and church weekly. I accepted Jesus into my life in my early teens and wanted to be baptised. My best school friend was an Adventist and I became interested in our teachings through her. I actually did several Voice of Prophecy courses and wanted to be baptised into the Adventist Church but I was afraid to approach my parents because of them being Baptist. I knew my mother would say I was only 'following fashion' because of my friend, so I decided to be baptised into the Baptist Church.

Editor: What was it like to leave the warm and sunny Caribbean to settle here? Haven't you ever longed to go back, permanently?

Eseata: I was sad to leave the beautiful

island, but I was excited at the prospect of new experiences and opportunities. The transition was made easier because I was travelling with my mother and sister to join my dad and brothers. And my best school friend had earlier migrated to England and was living in the same area as my dad.

As we drove from Heathrow Airport to the West Midlands I saw rows and rows of joined-up buildings with smoke billowing from their chimneys. 'What a lot of factories,' I remarked, only to be told that they were houses, not factories. You see, where I am from there are only detached houses.

I arrived in March, in the year of a very bad winter. The snow was dirty and compacted high on the pavement. I didn't see any daylight for the first week, let alone sunshine. I cried and cried, and told my dad that I wanted to go back home.

Editor: Britain was less accepting of black immigrants back then, wasn't it? What was it like for you?

Eseata: I was fortunate in that my dad had his own house, so I did not have any problem with accommodation. I have had some experience of racism directed specifically at me, though.



I was once refused entry to an elite private training school, although I met the entry criteria. On another occasion, I had an account at a fashion shop but when it came to a special discount offer I was told, 'It's not for the likes of you.' Previously in the NHS black nursing students were sent to be trained as enrolled nurses rather than as state-registered nurses – a higher level of training. The black nurses were not promoted as readily as their white counterparts. Many had to work for years and years as staff nurses, while their white colleagues often got promoted after months. Then there was my brother, who wanted to study Medicine, but the college put a block on it – even though he was a brilliant student.

Editor: Eseata, those are painful memories, with which many of our readers will be able to identify. I know that you were a senior NHS health professional, but where exactly has your career path taken you?

Eseata: I wanted to be a teacher but my dad wanted me to be a nurse. I loved him very much and wanted to please him, so I chose nursing. I first trained as a state-registered nurse and then as a qualified midwife, after which I worked as an operating theatre sister, midwifery sister and clinical nurse tutor until I had my first child. After a short career break I completed a Bachelor's degree, and went on to train as a health visitor. I worked for several years, training and supervising student health visitors.

Then an opportunity arose for me to utilise my nursing while developing my teaching skills, so I left the NHS and went into education as a lecturer at a college of technology. There I taught Health Studies for several years, and obtained a Master's degree in Education at the University of Birmingham.

After fourteen years in education I became excited by the changes in the NHS and I returned to work in a Primary Care Trust. This propelled me into a senior management position, managing several teams of community nurses, health visitors, school nurses, nursery nurses and others. I also served in the areas of development, project

management and professional development. During this time I also acquired a postgraduate diploma in Management.

Editor: Eseata, your work exposed you to some harsh realities affecting the BME community – what were they?

Eseata: In both my professional and my voluntary capacity I visited people in their own homes, and in residential and care homes. I quickly observed that their physical, emotional, social, spiritual and cultural needs were not being met in conventional institutions. This was true at home too, where many suffered from social isolation and loneliness.

Editor: How did you respond to what you saw?

Eseata: In early 1990 I was elected president of our church's West Midlands Community Service Federation, which was then made up of 29 churches. The Community Service leaders were encouraged to develop robust visitation services for both our members and the community. They were trained and supported to develop day and drop-in centres, where our church facilities would permit.

Moved by the plight of our elders I presented a proposal to the West Midlands Community Service Federation executive committee with the primary objective of improving the living conditions of, and the level of support offered to, our African-Caribbean and other BME communities.

With the help and advice of a BME housing association and a £100 donation from a member of the Adventist Church, the Dorcas Housing Association was born! Black Country Housing Association provided office space, and for the next decade the organisation was run by volunteers; Byron Steele provided the financial and administrative functions, overseen by a voluntary board of management, of which Pastor Masih was chair and I the vice chair.

In 1999 Black Country Housing Group was instrumental in securing funding from the then Housing Corporation to develop new homes for BME elders. This included twelve purpose-built bungalows for Dorcas elders in West Bromwich Railway St, registered as Advent Gardens. This officially opened in January 2000 with Dorcas also providing floating support to individuals in their own homes, enabling them to remain independent for longer.

More recently Dorcas has diversified and it now provides affordable maintenance services for the needy elders. It also provides on-the-job training opportunities and now works with young people through projects like the 'Guns and Gangs' initiative. Furthermore, Dorcas has recently gone into partnership with Trident Social Housing Group, which has brought many new changes to the organisation.

Editor: Sometimes we jokingly say, 'Behind every successful man there is a woman telling him what to do!' What about you? What role has your husband, Byron, played in your life?

Newbold vacancies



Newbold College of Higher Education is the senior tertiary education institution for the Trans-European Division, located in Binfield, Berkshire, offering undergraduate degrees in Theology, Religious Studies, Business and Liberal Arts, a postgraduate degree in Theology, and shorter Certificate programmes in History, English Literature, Media, Performing Arts, and Health and Wellness, as well as English for Speakers of Other Languages (ESOL).

Recruitment Officer (English for Speakers of Other Languages programmes) – a full-time position within the Marketing, Recruitment and Communications office focused on the college's English for Speakers of Other Languages (ESOL) programmes. The successful applicant will have experience in sales and/or marketing in a target-driven environment, and will be educated to Honours degree or equivalent, with an understanding of intensive English programme delivery. Responsibilities include achieving student recruitment targets, working continually to generate new student leads, and converting student leads into enrolments. **Applications close 23 May 2014.**

Recruitment Officer (Business, Theology, and Study Abroad Programmes) – a full-time position within the Marketing, Recruitment and Communications office focused on the college's Business, Theology and Study Abroad programmes. The successful applicant will have experience in sales and/or marketing in a target-driven environment, and will be educated to Honours degree or equivalent, with an understanding of the European and US higher education systems. Responsibilities include achieving student recruitment targets, working continually to generate new student leads, and converting student leads into enrolments. **Applications close 23 May 2014.**

Chief Financial Officer – a full-time position within the college's senior management team. The successful applicant will have an undergraduate degree in accounting/finance and qualifications in CIMA or ACCA, a Master's degree in accounting, finance and/or a business-related discipline, and a minimum of ten years' financial experience, with a minimum of five in a senior management role. Responsibilities include overseeing and providing leadership, administrative guidance, and operational oversight of the Accounting and Finance, Human Resources, and Student Financial Services areas of the college. **Applications close 23 May 2014.**

Admissions and Records Officer (maternity cover, early July 2014 – late August 2015) – a full-time position within the Admissions and Records Office. The successful applicant will oversee admissions, records, and enrolment for the college, will be educated to degree level and will have demonstrated experience in a customer-focused environment and in working with databases. Responsibilities include overseeing the admissions process (including applications); liaising with prospective students and applicants and providing advice on entry requirements and on UK Home Office issues and visa requirements; and overseeing enrolment, registrations and student records. **Applications close 23 May 2014.**

More information and how to apply

For more information on these positions, including full selection criteria, responsibilities, salary scale and application information, contact Debbie McReynolds (Office Manager, Office of the Principal) at dmc Reynolds@newbold.ac.uk or visit www.newbold.ac.uk/employment.

Eseata: My take on that would be a bit different: 'Beside every successful woman there is a strong, successful man.' Byron and I work as equal partners. We are a team, supporting each other in work, study or ministry, giving encouragement as necessary.

When I was studying for my Master's degree and struggling with the statistics, he was the one who coached me through it. He is dependable and reliable; even when I am working into the early hours he will be there offering help, or just to be there with me.

Our lives have also been a spiritual partnership. Byron is a fifth-generation Adventist but when we met he was not attending church. I was a Baptist who had once hankered to be an Adventist. Thirty-four years ago we decided to be baptised together as Adventists and it's one of the best decisions we have ever made.

Editor: I know you love the Adventist Church, but is there something brief that you want to

tell us about how we could be more caring and compassionate within our local communities?

Eseata: Always practise the 'Jesus method'. He cared for the needs of people first, and met them where they were. It is high time we stop 'playing church' and get out into the communities where real work is needed.

Editor: Are you involved in any other community initiatives?

Eseata: Yes, quite a few, but there is one that is very close to my heart. For the past twenty years-plus I have given voluntarily one week of my holiday to help out at Aberdaron Special Needs Camp. It is one date in my diary that is immovable.

Editor: Eseata, thank you once again for sharing with us. I feel enriched by your responses and I am sure that our readers will too.

DORCAS
Housing & Community Support Association Ltd

Home About Us Projects & Services News Contact Us Links & Useful Contacts Site Map



Malcolm, the next-door neighbour, with his small dog, Chippy.



Enjoying painting and being creative.



Some of the church members at The Ark.



A relaxed family atmosphere is experienced by all at The Ark.



David having his blood pressure taken as part of our free weekly health check.

Looking in . . .

'A percentage of people in the village are curious, have put their noses around the door and been pleasantly surprised. You're obviously here to spread a Christian message. It's about friendship and it's about nice people . . . and people wouldn't come here on a Saturday afternoon if they didn't enjoy it. You're not exactly forcing them to come through the door.'

'I think the gentle, relaxed approach is a good thing and I would say from a personal point of view, I can't think of any one group – and I've lived here for twelve years – that has done so much in pastoral care. The Ark, simply by being here, has done more for the village than any other group I know. In other words, it's a place to come on a Saturday afternoon – however you're feeling – for a chinwag.'

HOWARD BILLS (PARISH COUNCILLOR OF RIVENHALL, ESSEX)



Joshua Sampson at Rivenhall Summer Fair.



Some of our teenage boys, exploring the melodies of the keyboard.



Daphnee (centre) has been attending The Ark for nearly two years now and enjoys the opportunity to have time out from her care home.

by Jacqui Stone

When Noah set sail, seven days after God's hand had shut the door of the ark, those on board were his family – a wife, three sons and their wives – and a whacking boat full of animals!

What was God thinking of? They were in a strange environment floating on hostile waters! Where was God taking them? Noah didn't know. How long would they be in the ark? Noah had no idea. How did God expect them to survive/to manage? Noah hadn't a clue.

What he did comprehend, however, was that they were in the hands of God.

Early in 2012 we entered our 'Ark' in Rivenhall, Essex – a sleepy village of around 750 people, just off the A12. Blink and you'll miss it . . . but not God! He was there, waiting for us to arrive. He had chosen the village hall as our 'vessel'. But we, like Noah, still had lots of questions. What were we going to do? How? When? And we needed to get out there, advertise our arrival, get noticed!

We were anxious. Where was God taking us? We didn't know. How long would God make us stay? We had no idea. How did God expect us to manage? We hadn't a clue.

There were eleven of us, including three children . . . our own little family, just like Noah's; united in mission, but dwarfed by the

task at hand. Would people come? Would we be able to reveal a God of love to a community of indigenous people?

Two years into our journey at Rivenhall we would like to step out of our Ark and build a little altar of praise to God for what He has done in this little village.

If only we could actually transport you to our venue for you to soak in the essence of our Sabbath experience, the excitement we feel, the friendships made, the love shared; the laughter, tears and spiritual blessings.

Why were we ever anxious? How could we have doubted? God has had it all planned from the beginning. He has been a step ahead of us all along the way. And it has been so simple.

Our Sabbath mornings have been spent – until recently – nurturing our own 'Ark' family, with lesson study and worship. Our afternoons have been dedicated to building our new, extended family – and that is exactly how we see our friends from the Rivenhall community – family!

Family relationships are built on special needs: open communication, fun activities (where we bond together), and eating and working together. Families celebrate together, laugh together and cry together. They help when help is required, offer each other hope, and lend each other a listening ear. They accept each other's weaknesses, yet stay

firm in their beliefs. They discuss, show respect, and offer support wherever necessary.

And this is precisely what we have aimed at in Rivenhall. It hasn't been rocket science; it hasn't required a psychology degree or even necessitated attending a stream of workshops – just a willingness to go, like Noah, and listen to God on the way.

Hence, at 2pm on Sabbath afternoons, our banner goes up, our doors are opened. All are welcome and accepted, no matter what age or background. We dress appropriately for the community who come through our doors – so jeans/trousers and our Ark T-shirts are our attire.

Our family environment provides a relaxed area to chat – a cafe-style approach, where hot drinks, delicious home-made cakes and various refreshments are served. There are several tables where young and old can participate in crafts, altered each week for variety. A children's space has been created with large and small toys, plus activities to let little ones let off a bit of steam – and they certainly do! There is always a table where biscuit decorating goes on – the biscuits usually in the shape of some biblical theme. There is a table laden with nature puzzles or

religious pictures. There is also an area set aside for all to undergo a basic health check. And every week literature and books of a religious content are displayed with an encouraging note for all to freely take.

But let me introduce you to the most important part – a few of our 'family' members:

There's Daphnee, probably our most loyal and longest-attending family member. She initially lived in the village. Due to ill health she was wheelchair-bound when outside, but that didn't prevent us from collecting her weekly, to enjoy the company. Otherwise, it was a lonely week for her with no visitors except her carers. Because of dementia Daphnee now resides in a care home. She is still picked up and delivered home by one of us every Sabbath afternoon. She says it's the best time of her week.

There's Malcolm. He lives right next door to the hall. He is a retired man with memory and mobility problems who didn't want anything to do with us at first because he

believed we would be 'Bible bashers'. One week, however, he gave us 'a go!' And not only does he now come every Saturday; he is one of our strongest supporters, and is in the process of becoming a helper on our team. He wears his Ark T-shirt with pride. Malcolm was contemplating suicide before he found friendship with us. He is now a changed man. Viv is his wife. I think she was pretty sceptical of us too at first . . . thought we were just a place Malcolm would go to each Saturday afternoon. She is now a firm friend. One weekend last year, her only niece was getting married in Suffolk. Malcolm couldn't travel – he wasn't well enough. Viv couldn't go alone because the drive was too taxing. She was deeply disappointed. So, one of us drove her there and back, while the rest looked after Malcolm.

John and Keith were our neighbours on the other side when we arrived. Frail, elderly, virtual recluses who trusted very few and let

no one assist them domestically. Their living arrangements were dire. Yet by some miracle, after knowing us for just a few months, we were the only ones allowed into their home to help with the cleaning, mend their toilet and support them as best we could. Sadly they both died early last year.

Kenny and Freddy are brothers, aged 11 and 13, who have come on their own, returned week after week, and brought their friends too. Their mum and dad have recently separated and they talk of the difficulties it has caused them. We believe they find us to be a safe haven within their unstable world.

From the youngest – Charlie, now a year old – to the eldest, Jack at 92; from Howard, a local parish councillor, to Margaret, who holds an MBE and OBE for services to blind children and the elderly – we have many varied and wonderful family members.

We celebrate their birthdays with presents and exquisite homemade birthday cakes. We

have visited those in hospital when they have been unwell, and attended funerals. We have helped with house cleaning, gardening and repair work. Some we have met during the week for a hot drink and a chat at the local garden centre. Others have been taken shopping or had shopping bought for them. We have walked dogs, advised on weddings, taken individuals on trips. We have organised fayres and had a stall at the village fete. And at last year's Christmas service, where many of the villagers participated, we had sixty locals attend. Discussions fluctuate from a good cake recipe, to topical news events, to 'evolution versus creation'. And with many we have listened, encouraged and prayed.

Our attendance averages between twenty-five and thirty-five regulars every week. Over the two years we have had 134 individuals walk through our doors from the community alone. In the beginning we felt the need to advertise our existence. We now realise that this is no longer necessary. Our friends are doing that for us, and each week we greet new faces because they have heard about who we are and what we are doing.

However, it is worth noting, not only is God using the Ark as His vessel to reach the local community, but our own nonchurched family, and church friends, have been attracted to this form of witnessing. Some of them would not have felt able to attend the churches we originated from, but they appreciate the Ark's relaxed and friendly approach to the discussion and worship of God.

I believe that I speak on behalf of all of us at the Ark when I say that our church plant is the most amazing, thrilling and blessed venture we have ever done in our spiritual journeys. Every Sabbath is a joy, and brings further revelations that God is ever present in Rivenhall.

'You did not choose me. I chose you and sent you out to produce fruit, the kind of fruit that will last. Then my Father will give you whatever you ask for in my name.' (John 15:16, CEV.) This is our mission text.

God chose us to go and bear fruit. As a family of eleven we have taken our DNA and raised a new family in God's name. And the Father has truly given us all that we have asked. Surely He will do the same for you.

Has it made a difference in my life?

The seed was planted in my mind at family camp when Pastor Simon Martin shared what he had been doing at Creative Church in Dunstable. But nothing much happened for the first year, and then God gave us all a nudge in the right direction. We started meeting in homes for an alternative style of worship to help reach the needs of our families.

I'd always wanted to do some kind of missionary work but working sixty to seventy hours a week as a teacher and bringing up two children made that difficult. I was a musician at Ipswich Church and led the gospel choir, so I felt happy with what I was doing in church. That is, until I got the phone call from Tim to say, 'We're going to go for it, find a hall and work in the community. Are you up for it? You will have to consider not doing the choir – is that asking too much?' I prayed about it and soon knew that God wanted me to do it.

Two years later I can honestly say that this experience has drawn me closer to God. Who would have thought that I could attempt to take a Sabbath School lesson on a regular basis or post leaflets through letterboxes?

One of my greatest moments was seeing Jack (92) across the road sitting on the wall with shopping bags. He was waiting for his friend Rose. I invited them both into the hall for a cup of tea and a slice of cake and they have loved coming ever since. One day I went to the park behind the hall and invited a group of boys to come in, and now they regularly attend, often bringing friends.

The message is clear. Don't wait for people to come to you – go out, make connections and invite people in – meet them where they're at.

I go to the Ark each week to try and bless others, but ultimately I come away feeling blessed by the conversations and interaction I have with friends. Sabbath is a day of freedom where I can show a little bit of God's character through my actions and speech. I may never know the result until I meet Jesus face to face.

Could I do this on my own? No. Why does it work? Because we have a shared vision and a good mix of skills to share the Gospel in Rivenhall. Instead of asking, 'Has the Ark made a difference?' it's now a case of, 'How has the Ark made a difference in my life?' You decide.

NICKY SAUNDERS

issues

Where are we with 'women's ordination'?

The issue of women's ordination is currently the subject of intense study at the highest level within the Seventh-day Adventist Church. It is also the source of robust discussion among many of our members, all around the world.

Here is some background on the official process through which the General Conference of Seventh-day Adventists is guiding the discussion. We share it with you as a partial answer to the above question. The statement is sourced directly from the GC's Archives, Statistics and Research (ASTR) website (<http://www.adventistarchives.org/about-tosc#.UOQDHFFdXfk>).

The Theology of Ordination Study Committee is the result of a request made from the floor by a delegate at the 2010 General Conference Session. The General Conference administration later took that request to the General Conference Administrative Committee for approval of the theology of ordination study process on 20 September, 2011.

The objective of the Theology of Ordination Study Committee should be to carefully and prayerfully follow the terms of reference with an aim of reaching consensus on as many points as possible.

The Theology of Ordination Study Committee will provide for a committee membership with a broad base of perspectives to allow the Holy Spirit to help bring about consensus as much as possible.

Since this is to be a 'study committee', the normal 'voting' process will not be used to place positions or representatives against each other. Rather, the study approach will provide opportunity for one consensus report on items accepted by consensus. On items on which it will be impossible to reach consensus, various reports should be prepared which present the different viewpoints and their appropriate responses. Through strong prayer sessions, study of the Bible, study of the Spirit of Prophecy, and the resulting careful discussion, the Theology of Ordination Study Committee should focus on solutions that would support the message, mission, and unity of the Seventh-day Adventist Church.

In its study, the Theology of Ordination Study Committee will collaborate with the established division Biblical Research Committees (BRCs) and provide assistance to the BRCs with the comprehensive agenda to be reviewed. The Theology of Ordination Study Committee will receive reports from the division BRCs and can assign research papers and presentations to committee members and non-members to be reviewed by the Theology of Ordination Study Committee.

The Theology of Ordination Study Committee will meet approximately four times, concluding its work in June 2014. A Theology of Ordination Study Committee Steering Committee will provide for supervision of the process. The work of the study committee will be to provide as much complete information on its assigned topic as is possible to be reviewed by General Conference administration in June 2014, and then the complete report provided to the General Conference Executive Committee to be reviewed and discussed at the 2014 Annual Council. The 2014 Annual Council will decide on any items to be referred to the 2015 General Conference Session.

For those of you who would like to follow the discussion, we encourage a visit to the same website. On the page from which the above statement is drawn, you will find a link to 29 documents that were presented during the January 2014 Theology of Ordination Study Committee (TOSC). Just click on 'View recently presented papers' and make your selection.

You couldn't find a better way of keeping abreast of both sides of the discussion. Enjoy them with the special blessing that only an open mind and the desire for truth can bring.

In harmony . . .

In harmony with the spirit of cordial openness with which our administrators and thought-leaders are considering the issue of 'women's ordination', we have decided to publish a limited number of local perspectives on the matter. The first is from Josephine Vine, a teacher from Northamptonshire.

If you would like to participate in this discussion, in support of the opposing view regarding this matter of 'male headship', send your contribution to editor@stanboroughpress.org.uk. Please stick to the subject and ensure that your response is both cordial and clearly reasoned, not exceeding 1,000 words. Anonymous submissions will not be considered.

Women's ordination

by Josephine Vine

For over a century there has been a drive for equality between the sexes on every level, and Christian denominations, ours included, are not unaffected. There has been a large movement pushing for females to be able to receive ordination to pastoral ministry, a traditionally male role, and this debate has reached us here in the UK, resulting in the British Union Conference 'commissioning' female pastors.

This act of 'commissioning' women to pastoral ministry is entirely aligned with the direction in which (almost) the whole of society is going. Scrapping the differences between men and women is definitely the philosophy of the age.

However, is it right? Do we just go along with it because it is politically correct, fashionable and popular? After all, what is our rule for life: the philosophy of the age or the Bible? Obviously, for us as Seventh-day Adventist

Christians, it is the Bible. So we owe it to ourselves to find out if this general philosophy of merging or equalising male and female roles is biblical. If it is . . . fine, follow it. But if it isn't, then it must be rejected.

'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' (Isaiah 8:20.)¹

In the Bible God has delineated the structure that He wants our families to have. I'm sure many harassed parents would be very happy if their children were to follow this structure willingly. 'Children, obey your parents in the Lord: for this is right' (Ephesians 6:1). Here is one part of the family picture, the parent-child relationship. Parents are to lead their children 'in the Lord' and children are to follow in obedience 'in the Lord'.

How about husbands? Ephesians 5:22-33 gives plenty of advice for them. Husbands are supposed to love their wives, 'even as Christ also loved the church, and gave himself for it', 'love their wives as their own bodies', and 'love his wife even as himself'. Wives, are you happy with this regime? Would you like your husband to love you even as he loves himself? To love you every day in a Christ-like self-sacrificing way? I am sure you would.

But then comes the sticking point. We are quite happy with the advice to children and husbands . . . so far. But what about the verse I missed out, verse 23? 'For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.'

What are wives advised in this passage?

'Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing' (verses 22-24), '. . . and [let] the wife see that she reverence her husband' (vs. 33).

Who is writing this? Paul. And who is inspiring him? The Holy Spirit (2 Timothy 3:16). And who is the Holy Spirit? God! So does God have the right to say what structure He would like to have in the family? Of course! He says Father is the head, then Mother, then Child. Simple: except that those of us (including myself) who have been brought up in an age of sexual equality find this an extremely bitter pill to take. However, it's there. It's in the Bible.

And there are more verses that teach the same. For example, 1 Corinthians 11:3: 'But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.'

This introduces a different dimension. You see, it is not only us women who have to swallow our pride and be submissive and obedient, but we notice that Jesus Himself does not ask us to do something that *He* is unwilling to do. Jesus accepts the leadership of God the Father.

'A father must not be as a child, moved merely by impulse. He is bound to his family by sacred, holy ties. Every member of the family centres in the father. His name, "house-band," is the true definition of husband. He is the lawmaker, illustrating in his own manly bearing the sterner virtues, energy, integrity, honesty, and practical usefulness. The father is in one sense the *priest of the household*, laying upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. With such a household Jesus will tarry, and through His quickening influence the parents' joyful exclamations shall yet be heard amid more exalted scenes, saying: "Behold, I and the children whom the Lord hath given me." ' (Ellen White, Testimonies to the Church, vol. 1, p. 547, author's emphasis.)

'The wife is to respect and reverence her husband, and the

husband is to love and cherish his wife. As the *priest of the household*, the husband and father should bind his wife and children to his heart.' (*The Bible Echo*, 4 September, 1899, par. 8, emphasis added.)

We see here that the husband, not the wife, is to be the priest of the household. How then would it be if, when the family goes to church, the father were to relinquish his God-given role and designate the *wife* to be 'priest' and leader while at church? To me this is not logical and it seems unbiblical. Indeed, the Bible gives explicit directions about who is to lead the church.

'This is a true saying. If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife . . .'

1 Timothy 3:1, 2 (see also Titus 1:6). A bishop must be a man, a husband, not a woman or a wife, according to this instruction.

1 Timothy 3:5 draws the parallel between the husband being the head of the home and the man being the 'bishop' of the church: '(For if a man know not how to rule his own house, how shall he take care of the church of God?)' In verse 12 he says: 'Let the deacons be the husbands of one wife, ruling their children and their own houses well.' We find here that being the head of the home is practice, experience gained, in order to qualify a man to lead the church.

To me the Bible teaching on this subject is clear. The man is the head of the home and that headship is preparation for male headship in the church. So female ordination or 'commissioning' (or whatever term you would like to use . . . semantics don't change the facts) is unbiblical.

The 'equality of the sexes' philosophy of the age has definitely impacted my life so emotionally that this biblical teaching is not easy for me to accept. However, I am not going to try to explain away the verses that teach ideals that I am not used to. I am going to pray to God to give me the humility to accept them and embrace them in the sure knowledge that God knows what He is doing.

¹Unless otherwise stated, all Scripture quotations in this article are taken from the King James (Authorised) Version.

Submissions to the Issues pages express the views of their contributors, and do not necessarily represent the opinions of either MESSENGER staff or the BUC.



Women's World Day of Prayer

Women's World Day of Prayer services for 2014 took place around the world on 7 March, using material prepared by the Christian women of Egypt. The theme adopted was 'Streams in the Desert'. The Bournemouth church held their service a day later on Sabbath 8 March, during which the whole programme was colourfully interpreted by some of the congregation's women.

Pastor Richard Vine and Victoria Wragg assumed the roles of Jesus and the woman at the well, and the assembled members were treated to some beautiful singing by the choir, ably supported by Dara Selby on the piano, along with the Vine Family Band (Douglas, Lucy and Jack Vine).

The speaker for the day was Mrs Emma Lowe, who presented a fresh, interesting and highly motivating insight into the story of the woman at the well.

After the service the men of Bournemouth Church drew on their hidden culinary skills to serve a delicious fellowship lunch to round off a wonderful Sabbath, enjoyed by all.

JOY ELLIOTT



Scottish Mission checks Renfrewshire community's health age

More than thirty charities and community groups recently came together in Paisley's Leisure Lagoon Centre to celebrate the launch of 'Feel Good Renfrewshire'. A prominent church banner soon attracted a queue of those interested in mini-health checks. Among the seventy or so visitors who checked their 'health age' was Councillor Ian Mcmillan, convenor of Renfrewshire's Community Health & Well-being Board.

According to John Wilby, Mission Community Services sponsor, 'Extending Christ's healing ministry to our communities in this way encourages changes in lifestyle. It also creates an awareness, often for the first time, of the existence of the Seventh-day Adventist Church and is what Ellen White called "the right arm of its message".'

Health expos, church health clubs and competitive sporting events are all part of the Scottish Mission's *Commonwealth and Well-being* project, which is planned to coincide with the Commonwealth Games in Glasgow. It recently gained 'More Than Gold 2014' membership and Legacy status, largely as a result of the SEC's contribution to the London Olympics and of the long-term community benefits.

JOHN WILBY



Community Cooking Hub update

Most people have healthy eating as a goal. But the gap between wanting to make healthier choices and the reality of transforming your diet can be quite a big leap. People are often confused by the different messages about what is 'healthy' versus 'unhealthy', and they just give up and eat whatever they prefer. Research shows that the most effective and lasting type of health education is that which is tailored to the audience and as practical as possible.

The Community Cooking Hub is a two-day training course aimed at helping health ministry leaders learn more about healthy eating and how to run effective cooking demonstrations. This BUC-led initiative is part of the union's nutrition strategy, and through it close to forty members have already been trained.

In April, at Manchester South Church, a team of dedicated helpers led by Smita Powar hosted the first of the Community Cooking Hubs planned for the NEC. This event was partly co-ordinated by Lorraine Questel, Manchester's Mission to the Cities co-ordinator.

Those who participated in the course gave positive feedback, and here are a few of their comments:

'The course was well above my expectations. I thoroughly enjoyed the two days. . . . The food demonstrations on day 1 . . . were excellent and the recipes from participants and the food-tasting sessions on both days were exquisite. It really made healthy eating and vegetarian cookery come alive for me.' – Veronica (she plans to 'run a community "healthy cook and eat" programme in a couple of months . . . funded by the council').

'I was fascinated by the depth of knowledge shared on the course and feel inspired to learn more, which will in turn benefit all the family. . . . I have already started sharing my experience of the course with work colleagues and church members.' – Cheryl.

Course participants were required to demonstrate their own skills and recipes during the event. For instance, Monnette gave a lively role-play demonstration of how to make a simple salad: something that could be used at a Vacation Bible School when the parents are also present. Wilston gave a cooking demonstration aimed at fellow university students, showing how to make a cheap and easy wholegrain and bean dish. He plans to do some vegetarian cooking demonstrations at his university. Lesley, all the way from the Isle of Man, made a delicious 'Mojo sauce' with sweet peppers, cashew nuts and a combination of spices. Juliette made two examples of green smoothies, and was able to share her testimony of improved health – which was very motivating.

Three more two-day basic training Community Cooking Hub sessions are planned for 2014. The confirmed locations are Brixton in London, and Dundee in Scotland. It is hoped to run a hub in the West Country (Bristol).

Future plans for these Community Cooking Hubs involve the creation of specialist modules so that those who have attended the basic training can extend their knowledge further. Areas of specialism will include healthy eating for children, and how to run children's cooking workshops as part of the BUC nutrition strategy.

For information about the courses please email: createnutrition@gmail.com.

ANGELETTE MÜLLER

SEC CAMP MEETING
23-29 JUNE 2014

ONWARDS AND UPWARDS

TED N. C. WILSON
SEVENTH-DAY ADVENTIST WORLD CHURCH PRESIDENT

PASTOR STEVE KELLY COMMITMENT SPEAKER	PASTOR ROYSTON PHILLBERT PRAYER & PRAISE SPEAKER	PASTOR BAKO STEFANOVIC BIBLE STUDY SPEAKER	PASTOR CHARLES WESLEY KNIGHT YOUTH SPEAKER	WIFORD & CARMEN GREFFITH FAMILY LIFE SPEAKERS
--	---	---	---	--

PONTINS PRESTATYN SANDS HOLIDAY PARK
PRESTATYN, DENBIGHSHIRE, NORTH WALES, LL19 7LA

Daily Commitment Messages, Family Life Plenary Sessions, Bible Study Sessions and Workshops, Health Boot Camps – Youth and Senior

JAIHE JORGE
ADVENTIST VOCAL ENSEMBLE
LOVE LEE
LIFE

30 June - 6 July
Pontins - Prestatyn

Transformed Agents

NEC Camp Meeting 2014

DR. C. PUGH	DR. L. EVANS	DR. J. BRADWAY
PL. K. DEVAHER	PL. R. BRETT	MR. D. MACKINOSH
DR. J. MURPHY		

Rebuilding the "Walls" - Rebuild • Restore • Inspire

ALL BOOKINGS WILL BE HANDLED BY PONTINS. PLEASE CALL 0871 474 0009 TO MAKE YOUR BOOKING OR SEND YOUR APPLICATION FORM DIRECTLY TO PONTINS. MORE INFORMATION CAN BE FOUND ON WWW.NECADVENTIST.ORG.UK



Reaching out in Derby

This is the objective of the Derby Bethel church: 'Finding new avenues to build strong relationships with the community and reaching out for people in material and spiritual need.'

But being the light in the local community is sometimes easier said than done. There's the fear of rejection; the risk of cramming too much information into the first event or encounter; the hunt for quick results . . . then discouragement. Most of us have been there and done that, haven't we?

This time, however, Derby Bethel took a different route, that of 'compassionate outreach'. It happened like this. Last year a church member proposed the idea of reaching out to the community by providing life essentials to those in need of them: clothing, food and so on. At this Christmas this took the form of a 'gifts giveaway' aimed at the children from the community. The idea was simple: church members donated brand-new items (clothing, toys, books, and so on) or good quality second-hand items (a good way to clear space for new toys). Then the community was invited for a relaxed 'gifts giveaway' afternoon – away from the hustle and bustle of Christmas shopping. Many attended and said how they loved the idea and were delighted by the wide choice of gifts available for their children. The following evening they were invited back for a free supper. (Christmas is indeed a good occasion and reason to initiate or re-ignite relationships.)

Encouraged by the success of these first two events, a dedicated and enthusiastic team organised a set of Mother's Day events for the community based on the same model: a 'gifts giveaway' and free evening meal (with a food bank available to all). With an increase of 20% in the attendance, this event was another success. Again, thanks to the generous donations and great support from Bethel members and their prayers and planning, this second set of events was very positively received – with 100% of respondents rating the event as

'excellent'. This new ministry, branded as 'With Love From Bethel', is now on Facebook to share its mission, its updates and its events, and to stay connected with its target audience. According to Clarisse Elysée, events organiser, 'This encouraging feedback gives a new spring to our steps. We praise God for this



success. We know He is doing something in our hearts and in the community. Our vision is to re-connect with people from our community and show them that we genuinely care. We want to be Jesus' hands and feet wherever He places us.'

The church catering manager, Lavern

Haslam, was thrilled to be part of such outreach activity: 'I am so blessed to be part of it. God is using my talents to the fullest. I thoroughly enjoy doing His work: managing the catering team and having a nice conversation with our guests during and after the events. This brings me great joy.'

These were Derby Bethel's first steps to establish a positive and sustainable relationship with their local community. There is more to follow – just watch this space!

CLARISSÉ ELYSÉE

House of Praise: 2014

On the evening of 22 February, well over 500 people gathered at the Newbold church in Bracknell to enjoy an exquisite range and variety of live music. Among those who performed was well-known saxophonist, Mark Bunney, and the members of the Reading West Youth Choir. The latter's lively performance had the audience on their feet in appreciation.

They were not the only ones to wow the listeners that evening. Other talented performers that evening included the Oxford Trio, Higher Ground, Thenji and Sylvester, Rebeto, Carri, Afi, Ingrid, Teresa and Total Praise. There were other choirs too, including RCGC, Slough Choir and Bracknell Choir. Newbold Skit also presented a drama based on the story of Joseph and his multi-coloured coat, bringing to life a creative and fun reminder of the importance of forgiveness. George Cudjoe engaged the crowd with his powerful poem about the Son, the One called Jesus. The evening's brilliant praise team did their bit too, having the audience on their feet singing their hearts out on several occasions.

Thames Valley Youth Federation (TVYF) hosted the event to commemorate its annual 'House of Praise', 2014 being its eighth anniversary. They use the event to raise funds for a number of their initiatives.

This year's co-ordinator, Mani Cudjoe, was delighted with the turnout. 'This year's turnout was fantastic, and the joyful atmosphere was a reminder to all who were present that in His presence there is indeed fullness of joy.'

The newly appointed TVYF leader, Cheryl Singo, was extremely pleased with the evening, and said, 'Each year these events just keep getting better, and that itself is a testimony to how beautiful our praise and worship are to the One for whom they are intended.'

For more information on the annual House of Praise events, or if you would like to perform in the future, please contact Thames Valley Youth Federation at info@tvyf.org.

ALISON AWUKU



Leicester Central's first investiture

During an all-morning children's church service at Leicester Central Church on 22 February a special investiture of three Master Guides was held.

This children's service was conducted in the church basement while the normal family service was being run upstairs. The children and youth enjoyed every moment of the exciting event.

But just before the children's sermon their director, Ivy Nsingo, led them upstairs to witness their peers, Dionne Roberts, Akiel Dublin and Jenessi Brown, being invested as Master Guides during the family service.

The trio's achievement marked months of diligent hard work, and they were commended by local Pathfinder director, Pauline Matturi, and Area co-ordinator, Daniel Flemmings-Danquah, for their efforts.

W. G. DACRES

PICTURE: VINCENT HALLIDAY



'No worries' for Torquay centenarian

When someone turns 100 you would expect them to have few friends left.

However, that is clearly not the case for Torquay member, Doreen Clement. On Sunday, 9 March, friends, relatives and well-wishers gathered excitedly at the Livermead hotel, Torquay, to celebrate with her. Doreen is a lady of few words with a warm and ready smile who is obviously much-loved by many. Besides her church friends there was a whole club of ladies from the local Methodist church. Mrs Lrumana Shulz was there from Germany, 'determined not to miss this occasion even though it was a long and tiring journey'. A nephew, David from Minnesota, USA, was there to share his boyhood memories of her.

South England Conference treasurer, Earl Ramharacksingh, and his secretary, Pauline Peck, were there to honour Doreen. He delivered a short goodwill speech and a signed card from all the presidents of the Seventh-day Adventist Church within the British Isles, including Pastor Bertil Wiklander (Trans-European Division).

When asked what single quality characterised her long life she responded with ease: she does not worry. She certainly had no worries as she celebrated, surrounded by friends, enjoying afternoon tea, and reliving memories of a remarkable life.

District pastor, Ian Lorek, then concluded the day with a wonderful prayer for Doreen.

STEVE OKOLO, BUC ASSOCIATE TREASURER

For single and shared-parenting mums and dads



What is the Loop?

The Loop is an exciting initiative that was launched by the New Life church in August 2013 to bring together young single and shared-parenting mums and dads across London to learn, share ideas, socialise, network and gain support.

When: The club meets on the first Sabbath of every month from 3 to 5pm at the New Life church.

Where: 8-10 Lennox Road, N4 3NW.

Crèche: Kids are welcome at the sessions, as the Loop volunteers (trusted, CRB-checked members of our church) facilitate playtime, arts and crafts.

Socialise: We also have a chatroom on WhatsApp where parents get to know each other and talk about everything, from teething to terrible twos and everything in between!

Email us at: theloopyfc@gmail.com or find us on Facebook: The Loop Young Families Club.



Special Needs Group Day of Fellowship

on

Saturday, 10 May 2014

at

Camp Hill Seventh-day Adventist Church,
Stratford Road, Sparkbrook, Birmingham B12 0JP

Speaker: Pastor P. Johnson

For further information visit:
camphill.adventistchurch.org.uk

Contact no: 07748570598

Camp Hill, Birmingham, Disability Ministry

Day of Togetherness: Newmarket, Suffolk

Although it was unlike a traditional Sabbath here in Newmarket, it was still a very blessed day, as Cambridge elder, Henry Makuyana, reminded everyone: 'This is an historic moment and will be recorded in the books of Heaven.' It was historic because it was the first ever presence of Adventists at this level in Newmarket. There is nothing more exciting than having church right on your own turf, with the full strength of the whole district behind you – Cambridge, Haverhill, Bury St Edmunds and Lakenheath.

The highlights of the day included a powerful testimony from our friend Mdaka and his wife. He witnessed the hand of God upon his life after he had been placed in hospice to die following a serious illness. But he is now back at home, walking unaided, smiling and even attending prayer meetings. This happened after Pastor Stewart and the church elders went to his bedside to anoint him. God heard their prayers.

This was followed by a message from our own district pastor, Colin Stewart, delivered with great enthusiasm and earnestness. During his call four young people stepped forwards to prepare for future baptism.

The joyous spirit was not confined to the beautiful Memorial Hall building where the meeting was held, but extended to the town centre as both youth and the young at heart participated in the Global Youth Day. After lunch, almost everyone joined the youth for street witnessing at the market square. The public were entertained by good gospel songs and many joined in the fun we were having, with some even singing along as they passed by.

Some members were talking to those who stopped, offering them the opportunity to give us their prayer requests for us to pray for. The reception was fantastic and it was amazing to see how many people living among us are in need of prayer. We gave out a lot of business cards for people to get in touch should they wish to and we had thirteen people from the community give their prayer

requests to us. In the afternoon we had the presentation of future plans by each church, along with more praise, singing and special musical items.

The public response to the event was very positive and the members are determined to do it again soon.

HENRY MAKUYANA AND CAMBRIDGE COMMUNICATION



THE PERSONAL MINISTRIES, SABBATH SCHOOL, CHURCH GROWTH AND COMMUNITY MINISTRIES DEPARTMENTS OF THE SOUTH ENGLAND CONFERENCE PRESENT...

URBAN 2 MINISTRY SUMMIT

"Think Global, Act Local"

MAY 9 - 11, 2014

@ DE VERE HOTEL, SUNNINGDALE PARK, LARCH AVENUE, ASCOT, BERKSHIRE, SL5 0QE

TO BOOK OR FOR MORE INFO
EMAIL: MBRAMBLE@SECADVENTIST.ORG.UK

OR
CALL: 01923-232-728

The Croydon Gospel Choir

Tour

BIRMINGHAM
SAT 7 JUNE 2014

SPECIAL GUESTS AS SEEN ON TV: 7:30PM (DOORS AT 6:45)
THE TOWN HALL GOSPEL CHOIR
THE BIRMINGHAM CITY COUNCIL CHOIR
THE NEW TESTAMENT CHURCH OF GOD HANDSWORTH
240 - 244 LOZELLS ROAD, BIRMINGHAM B19 1NP

LONDON
SAT 21 JUNE 2014

SPECIAL GUESTS AS SEEN ON TV: 7:30PM (DOORS AT 6:45)
THE BIG SING CHOIR
THE EMMAUEL CENTRE
9-23 MARSHAM STREET, LONDON, SW1P 3DW

CHESTER
SAT 26 JULY 2014

SPECIAL GUESTS AS SEEN ON TV: 7:30PM (DOORS AT 6:45)
THE CHESHIRE FIRE & RESCUE SERVICE CHOIR
CHESTER CATHEDRAL
ST WERBURGH STREET, CHESTER, CH1 2DY

CANTERBURY
THU 25 SEPT 2014

SPECIAL GUESTS AS SEEN ON TV: 7:30PM (DOORS AT 6:45)
THE P&O CHOIR
THE COLYER-FERGUSON CONCERT HALL
UNIVERSITY OF KENT, CANTERBURY CT2 7NB

A BLEND OF CONTEMPORARY, TRADITIONAL, CLASSICAL AND JAZZ-FLAVOURED GOSPEL AND INSPIRATIONAL MUSIC FEATURING THE INTERNATIONALLY RENOWNED CROYDON GOSPEL CHOIR AND THEIR DIRECTOR KEN BURTON.

FOR TICKETS
VISIT WWW.CGCBIGCITYTOUR.CO.UK OR CALL
PHONE NUMBERS:
01905 732957 (BIRMINGHAM & LONDON),
01244 500959 (CHESTER), 01227 769075 (CANTERBURY). WE REGRET THAT TICKETS CANNOT BE PURCHASED ON THE DOOR.

Exciting news: one of our SEC choirs has been invited to represent the UK at next year's General Conference session in Texas, USA. To be able to make it across the Atlantic the Croydon Seventh-day Adventist Gospel Choir needs the church family's support, which is why they've planned a series of concerts across the UK this summer...

THIS IS YOUR CHANCE TO BE INSPIRED, ENTERTAINED AND UPLIFTED BY EXPERIENCING THESE AWARD WINNING CHOIRS...LIVE!

Spring concert raises £1,950

Three music students performed at a classical concert at Stanborough Park Church on Saturday evening, 29 March, raising £1,950 for its development fund.

Royal College of Music student and church member, Minyoung Bae, performed piano solos with music by Brahms, Debussy and Liszt. Fellow performer, flautist Jessica Kabirat, a post-graduate student at the Guildhall School of Music and Drama, performed works by Doppler and Debussy, accompanied by another student musician, Rosie Whiting, on the piano.

This was the first in the Spring Concert series produced by the church's Music department, which raises money for various good causes such as the development fund and ADRA.

Congratulations are due to Minyoung, who is in her final year at the Royal College of Music. She was recently awarded a 'first' for the final public recital of her degree course.

After the concert, retired minister, Pastor Don Lowe, presented a violin he had just finished restoring to the church's Music department. This will be used by students taking lessons at the Stanborough College of Music, run by Jiae Ahn as an outreach activity. It currently offers forty-five youngsters tuition in violin, viola, saxophone, piano, organ, oboe, flute and guitar by well-qualified professional musicians.

Pastor Lowe makes and restores instruments as a hobby – started, he says, at the age of 73. He has always loved classical music and one day picked up an old violin at a sale. He took it to be repaired and was told it would cost less to buy a new one, and



Pastor Lowe makes and restores instruments as a hobby – started, he says, at the age of 73. He has always loved classical music and one day picked up an old violin at a sale. He took it to be repaired and was told it would cost less to buy a new one, and

he was advised to repair it himself – which he did, starting himself off on a new hobby in his retirement.

He had repaired sixteen instruments before he attended a course in Cambridge on making and restoring musical instruments, and since then has actually made eight violins and two violas. The violin presented after the concert is either the third or fourth one he has donated to the Stanborough College of Music, and was bought for £50 in a second-hand shop, and will be put to good use. Before he left the building he was handed yet another violin that needed repair!

The Stanborough College of Music welcomes donations of unwanted instruments for use by its students. Contact Jiae Ahn by email: spcmahn@gmail.com.



BOOKSALES

May
11 Balham
11 Newcastle
18 Wimbledon
25 Luton Central

10am-2pm
10am-2pm
10am-2pm
10am-2pm

ABC Shops
Watford, BUC, Monday-Thursday - 12.30-5pm, Friday - 10am-2pm.
01923 893461
Birmingham, Aston-Newton, Wednesday - 11am-4pm, Thursday - 4pm-8pm,
Friday - 9am-1pm, Sunday - 11am-3pm.
0121 3286380
Advent Centre, Mondays & Wednesdays - 6.30pm-8.30pm,
Sundays - 11am-3pm, Saturdays - November, December, January. After sunset.
0207 7236849

Order on our Sales Hotline
01476 591700 sales@stanboroughpress.org.uk

Adventist
BookCenter.com

MOHAP

Ministry of Healing and Prayer
'Ministering to those in need of spiritual, social, physical and emotional healing'

Day Retreat

Sunday 25th May 2014

Prayer, Testimonies, Health Presentations, Discussion, Time for reflection, Praise and Worship, Pastoral Prayer & Counselling and Prayer & Anointing

Devotional Speaker
Pastor Emmanuel Osei
SEC Prayer Ministries Director

Health Presentation Speaker
Dr Nyjon Eccles
Harley St Physician & Lifestyle Doctor
- Physical healing

Health Presentation Speaker
Leslene Peat-Brown
Psychologist - Emotional Healing

The Advent Centre, 12 Crawford Place, London, W1H 5HD
Registration: 930am – Close 5pm

Book or download booking form at www.mohap.org
Closing Date 15th May 2014
For queries email info@mohap.org or phone 07407 692 256
No payment required. Freewill offering collected on the day

MOHAP

Ministry of Healing and Prayer
'Ministering to those in need of spiritual, social, physical and emotional healing'

Annual Retreat 2014

Friday 29th August – Monday 1st September 2014
De Vere venues, Horsley Park, East Horsley, Surrey, KT24 6DU

The MOHAP annual retreat is an inspiring and relaxing retreat experience. The retreat will focus on spiritual, emotional and physical healing. The London Adventist Chorale, directed by Ken Burton, will provide a special musical presentation to inspire healing to the soul.

The speakers are:

Pastor Randy Maxwell
Author 'If My People Pray'
(USA)
Spiritual

Pastor Lex van Dijk
Clinical Psychologist
(Netherlands)
Emotional

Dr Zeno Charles-Marcel
Physician, Wildwood SDA Hospital & Lifestyle Centre (USA)
Physical

Cost £226 per person

Book online or download booking form at www.mohap.org
For queries contact Janet Hamilton:
email: info@mohap.org or phone: 07407 692 256

obituaries

Rosa Camilla Markham (née Wolfe) (1939-2013) d. 15 October. Rosa passed away unexpectedly after a sudden and devastating asthmatic attack. She was born in Curacao (Dutch West Indies), the youngest of four daughters. The family returned to their home island of Montserrat while Rosa was still a baby. They were staunch Seventh-day Adventists and Rosa was reared and nurtured in a Christian home.



At age 11, she was baptised into the congregation of the Emmanuel church, but even before this she was deeply involved in church life. Rosa was an active Pathfinder, both as a member and as a leader, and rapidly became a Master Guide. Here in Holloway, her home church for over 40 years, Rosa developed her distinguished musical talent. She will be remembered as a singer in the various church choirs, as a willing piano accompanist, a spirited chorister, a leader for the Mixed Voice Choir and a conductor of the Holloway Male Voice Choir – one of her cherished ambitions, which she realised before she passed away. Sister Markham was full of life and enthusiasm. She literally 'danced' when she conducted for her choirs. It's comforting to know there will be 'singing up in Heaven'.

It was in Holloway Church in 1971 that she exchanged vows with Norman Markham. The couple had a much-loved son, James Norman Theodore, who was dedicated at Holloway Church. They were a happy and devoted couple and brought up their son in a happy Christian home. Everything Rosa attempted, she did wholeheartedly. She was a dedicated teacher – and created a ministry to hundreds during her work in schools. She also took great pleasure in caring for her immediate family and for her many relatives. Rosa spent hours with people who needed comfort. Her knowledge about education was widely sought and freely given. It was only after her death that people were able to see the number of students, young children and older ones whom she helped. Her Christianity was practical – her life said it all – 'she lived for Christ'.

Her loving smile and cheerful and encouraging words will never be forgotten. Everyone remembers Rosa, not least for her

distinguished educational and cultural achievements, but also for her loving ways, her devotion to God's work and the inspiration she engendered in the hearts of all she encountered.

Life as we know it will never be the same. A light that burned brightly among us has gone out, yet the glow remains to be re-ignited 'when we all get to Heaven'. Thanks be to God.

EMEKA NWOKOYE

Leila A. Reid (1924-2014) d. 4 February. Leila A. Reid, affectionately known as Lilly or Aunt Lil, was born on 13 October, 1924, in Troy, Jamaica, West Indies, the second of two children born to Edwin and Sarah Peart.



Lilly was exceptionally bright and developed a lifelong passion for education. She excelled in her schoolwork and was honoured for her academic performance. As a young woman she was very active in the church, even preaching at times. She was also very involved in running the family business and showed a good business sense throughout her life. Sister Reid maintained a deep commitment to academic excellence, even starting her own grade school before she went to college!

As a result of her academic success, she received scholarship offers from prestigious teachers' colleges, but declined these in order to be trained for service at West Indies College (now Northern Caribbean University). All in all she obtained three academic degrees: an Associate degree (NCU, 1951), a Bachelor's degree in Education (NCU, 1971), and a Master's degree in Guidance Counselling (Andrews University). On 25 March, 1952, Sister Reid married the love of her life, Dr Silburn Reid, former president of the South England Conference (SEC), and they were blessed with four children: Silma-del, Vaughn, Opal and Mendel. She did not permit her duties as a wife and mother to hamper her efforts at education and self-improvement. However, every blessing that she received from God deepened her commitment to sharing her gifts and improving the lives of others. Her home was a welcoming haven for others, for food, fellowship and a place to stay. While she was well-known for her hospitality, her children are most grateful for her unconditional love and feel that

she was the 'best mother any child could have'.

Sister Reid was always attentive to the needs of young adults. She was passionate about young people, especially students, and was a constant counsellor and mentor to teenagers and young adults. While serving as a guidance counsellor at NCU, she led an effort to raise money to build a dormitory for needy students, which was named Leila Reid Hall in her honour. Community service was one of her passions. While working at NCU, she established and ran a large community service centre in Falmouth.

she was the 'best mother any child could have'.

Sister Reid was always attentive to the needs of young adults. She was passionate about young people, especially students, and was a constant counsellor and mentor to teenagers and young adults. While serving as a guidance counsellor at NCU, she led an effort to raise money to build a dormitory for needy students, which was named Leila Reid Hall in her honour. Community service was one of her passions. While working at NCU, she established and ran a large community service centre in Falmouth.

In 1951 she began working for the Church and did so until she retired in 1995. She held various professional positions: teacher, vice principal, guidance counsellor and professor. Along with her husband, she worked in Jamaica, England and the United States. She was one of the founders of the John Loughborough High School in London, and served as its first vice principal. This school made a difference in the lives of many young people, giving them confidence in their God-given potential.

Among Sister Reid's greatest accomplishments was her commitment to follow her Saviour, Jesus Christ. On 4 February, 2014, she went to rest and is awaiting her Lord's soon return. To carry on her legacy, she leaves behind her surviving children: Silma-del Langley, Vaughn (and Crystal) Reid, Opal (and Dr David) Williams, Dr Mendel Reid, Dr Whitford (and Gloris) Shaw, Hyacinth Comrie, Dr June (and Dr Alanzo) Smith, and Michael (and

Berlins) Barrett. Her beloved husband of 48 years, Dr Silburn Mendel Reid, and her daughter, Carmen Graham, preceded her in death. Also left to mourn are seventeen beloved grandchildren.
DR RICHARD DE LISSER

Donjia Wren (1931-2014) d. 10 February. She was known as Sister Donjia by many, particularly by members of Chelmsford Church, where she was one of the pioneers.



Sister Donjia was born in Bermuda, and when she was nine her family converted from the Church of England to Adventism. She was baptised at the age of 12.

According to her daughter, Deborah, 'Mother attended Atlantic Union and worked her way through college as a colporteur, selling books to many well-known people, one of whom was Little Richard.'

She came to England in the mid-fifties to study dentistry and decided to settle in the UK. She was a member of Chelmsford Church for over fifty years. She enjoyed Ingathering and did a lot of good work for charity. In fact, she was awarded for the years of good work she did for the Red Cross.

Sister Donjia was a gentle, God-fearing, loving and kind lady who was always true to her calling. She will be missed by her family and friends at Chelmsford Church. 'We pray we shall meet again in Heaven,' said daughter Deborah.

JOYCE SWAMY

Focus

Nature's anger - Is it getting worse?

Adventist
BookCenter.com

'The world is not ready for the impacts of climate change, including more extreme weather and the likelihood that populated parts of the planet could be rendered uninhabitable, says the planet's leading body of climate scientists in a major new UN report.'

This is how *National Geographic Daily News* led with its coverage of the UN's Intergovernmental Panel on Climate Change (IPCC) report released on 31 March.

As more and more of our family, friends and neighbours are concerned about our world's worsening weather prospects, now's the time to give them the latest copy of *FOCUS*. In this issue we cover this important theme and related issues... including a bit of hope for the future!

Order your copy now through your Personal Ministries secretary, or by telephoning 01476591700 Monday-Thursday.

*<http://news.nationalgeographic.com/news/2014/03/140331-ipc-report-global-warming-climate-change-science/>

Order on our Sales Hotline
01476 591700

back page

Small group, big adventure

Plymouth Church is growing! For years we haven't had the need for a youth class, but now that is all changing. Over the last year the youth Sabbath School class has grown and now frequently has as many as seven attending every Sabbath.

Last weekend (13-15 March) six of us had the opportunity to head down into Cornwall to stay in Shoelace Cottage in Tywardreath near Par. Our primary objective was to study the Week of Prayer readings on the Kingdom of God, something our busy work, school and university schedules generally made difficult.

Over the weekend we also visited Par, Charlestown, Mevagissy and Looe, and walked the cliffs at Carlyon Bay. We had lovely weather and even got to paddle in the sea at Par.

On the Sabbath we joined LIVE: St Austell in their Sabbath service. It was great to interact with another youth group and to see how they are running their project and bringing others in the community closer to God. We greatly enjoyed their worship, with fresh new songs to learn.

We met up with the St Austell team again on the Sunday to join in with a local project from Keep Britain Tidy. Together we spent a joyful



hallelujah
KidzPraise

KidzPraise is a celebration of
Children! Through **praise, worship,**
singing and dancing, children from
all over the UK will come together to
reflect on the life of Jesus Christ!

SUN 18 MAY 2014

WATFORD COLOSSEUM
Rickmansworth Road
Watford WD17 9JN
Matinee show starts 3:00pm

Adults: £7.50
Children (over 5): £4.50
Children 5 and under: **FREE**

Booking Office: 0845 075 3993
For more information visit:
www.watfordcolosseum.co.uk

Church Design: 07903 466 046

hour picking up rubbish from the Porthpean beach and surrounding shrubbery. We collected nine bags of rubbish that included a Pepsi can from the '80s and a Panda Pops bottle from the '70s!

Overall we had a great weekend and grew closer as a group. It was important to us to get to know each other better in a relaxed environment.

JENNIE HALL

Commemorative 50-year Celebration

Aberdaron Advent Campsite

Fundraiser Weekend, Advent Youth Camp 1964-2014

Friday 16 May 2014

8.30pm: supper and vespers with Pastor A. Hush, song service round camp fire – Pastor G. Smith.

Sabbath 17 May 2014

8.30am: breakfast. **10am:** Sabbath School – mission spotlights with Mrs J. Bussey, Pastor P. Clew, Pastor J. Huzzey, Pastor P. Sayers and Mr C. Bramble. **11.15am:** main service – Pastor A. R. Rodd. **1pm:** lunch. **2.30pm:** optional walks (weather permitting) with Mr P. and Mrs B. Emm and Mr S. Bull. **6pm:** Aberdaron timeline and reminiscing. **8.30pm:** banquet & vespers with Mr P. Emm, camp concert, Aberdaron artefacts auction.

Sunday 18 May 2014

10.30am: brunch & morning watch with Pastor A. Ramdin. **Future plans for camps** – Mrs J. Bussey, Pastor A. Hush, Pastor P. Liburd and Pastor A. Ramdin, **future plans for campsite** – Mr L. Simpson, **fundraising appeal** – Pastor N. Stickland, **logo winners & farewell**.

Free entry – no site fees for caravans and tents. For local accommodation visit www.aberdaronlink.co.uk. Meals provided – Meal Ticket required (1 per person for weekend); contact us to receive your meal tickets. Camp concert – acts required; please contact us if you have an act. Contact us: enquiries@aberdaroncamp.com or telephone 01758 760281.



Messenger

Volume 119 • 9/10 – 2 May 2014

Editor: Julian Hibbert
Design: David Bell
Proof reading: Andrew Puckering
COPY FOR No. 12 – 15 May 2014

Copy should be sent to the Editor, *Messenger*, The Stanborough Press Limited, Alma Park, Grantham, Lincolnshire, NG31 9SL. Tel: (01476) 591700. Fax No: (01476) 577144.

Email: Editor@stanboroughpress.org.uk
Send high-resolution pictures to:
dbell@stanboroughpress.org.uk

ABC Sales line: (01476) 591700
Mon-Thurs only, 8am–5.30pm.
www.stanboroughpress.com

The Editor may alter, clarify, précis or expand articles sent to him if he thinks it necessary. Published fortnightly on Fridays by the British Union Conference of Seventh-day Adventists.

For general enquiries, email:
info@stanboroughpress.org.uk

Printed in the UK.

Visit the BUC website at: www.adventist.org.uk
ISSN 0309-3654

Sunset

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

	London	Card	North	Edin	Belf
May 2	8.25	8.38	8.34	8.54	8.59
9	8.37	8.49	8.46	9.08	9.12
16	8.47	9.00	8.58	9.21	9.25
23	8.57	9.09	9.08	9.33	9.36

MESSENGER SUBSCRIPTIONS

Cost £25 per annum for 24 issues.*

*Postage will only be charged for single copy subscriptions and overseas airmail.