

Messenger

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NEC Camp Meeting – 2014

by Geraldene Farmer, Peter Jeynes and Val Grossett

The North England Conference camp meeting was a deeply moving and spiritually revitalising experience emphasising the need for faithful stewardship in all areas of our lives, especially those of time, talent and money. The momentum for this was provided by a group of well-chosen speakers which included General Conference (GC) Stewardship Ministries director, Dr Erika Puni; his associate, Dr Larry Evans; director of 'It is Written', Pastor John Bradshaw; GC Trust Services Department associate director, Pastor Wilfredo Sumagaysay; and director and campus chaplain of the Weimar Institute, Pastor Don Mackintosh. GC Children's Ministries associate director, Dr Saustin Mfuné, ministered to the many children present, while Pastor Kameron De Vasher and Pastor Randy Skeete both made sure that this year's camp meeting was memorable for the youth.

One camper was heard to say excitedly, as he collected his set of DVDs, 'Whoever chose the speakers this year was definitely guided by the Holy Spirit.'

Each speaker remained true to the theme of 'Transformed Agents' and provided practical insight into how we as Seventh-day Adventist Christians should live.

This year there was a deliberate move to provide more opportunities for prayer throughout the week, including the physical space for intentional prayer for individuals and those prayer warriors who were praying while the meetings were taking place. According to Pastor Murphy a concerted effort was put forward to rebuild 'the altar of prayer', and restore 'a relationship with God' in which the church is inspired to pray more diligently.

Campers attended early morning prayer sessions from 5.30am and NEC president, Pastor Lorraine Johnson, was pleasantly surprised when they had to be moved to the main hall to accommodate the number of campers who turned up.

In addition to inspiring speakers and opportunity for constant prayer, campers were treated to the inspired playing of professional violinist Jaime Jorge, who gave up a promising medical career to devote himself to a full-time music ministry. Cuban-born virtuoso Jaime has recorded more than 17 albums and ministered in more than 40 countries. Jaime also joined the other musicians to accompany the congregational singing, much to everyone's delight.

Each night Dr Erika Puni drove home the message that 'stewardship is all of me in response to all of God'. His messages on personal transformation left no one with an excuse to remain the same. All were challenged to allow the Holy Spirit to bring about the transformation needed in each life.

In his presentation entitled 'The Trusting Agent', Dr Puni made the point that giving is about faithfulness, thankfulness and gratitude, and that, from God's perspective, 'Our offerings are more important than our tithes because it is an expression of our gratitude.'

He reminded us that just as God instructed Abraham to offer up his long-awaited precious son, so God expects the very best from each one of us today – after all, He gave His best for us.

He mentioned the blessing of transformation as:

- The blessing of being in a right relationship with God.
- The blessing of developing and nurturing kingdom values.



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editorial

Which way do you point?



Julian Hibbert
Editor

During the recent FIFA World Cup in Brazil, TV audiences were treated to some exuberant goal-scoring celebrations. These usually contained a combination of 'knee-sliding', camera storming, air punching, finger wagging, team hugging, cheek rubbing and midriff flashing . . . not to mention that strange male bonding activity that involves the whole team flopping themselves enthusiastically down on the goal scorer like a pile of pancakes!

Oh, and we shouldn't forget those devout heavenward glances coupled with the Sign of the Cross – which to many Christians is the most basic prayer of all.¹

Escape valves

I am sure that these 'celebrations' serve as escape valves – opportunities to release all that explosive emotional energy that the 'beautiful game' creates – especially during events like the FIFA World Cup. Footballers playing at that level must be under enormous pressure to deliver positive results, especially those branded as match-winners: the likes of Lionel Messi, Cristiano Ronaldo and a dozen more.

Self-affirmation

According to sports writer John D. Halloran, all great strikers are audacious, possessing 'an almost inherent belief that they are invincible. Or, at least, that the normal limitations on what is humanly possible, simply don't apply to them.'²

So, as I see it, these 'celebrations' usually guarantee that the media spotlight falls firmly on the goal scorer. And in performing them he asserts himself, affirms his skills and pumps up his self-confidence, all of which helps to sustain that sense of invincibility.

Sometimes things can get out of hand though, as happened a year and two months before the FIFA World Cup kicked off. The culprit was Mirko Vucinic of Juventus who 'whipped off his shorts and swung them over his head' in celebration after scoring a goal – something he had already rehearsed back in 2010 while playing for Montenegro against Wales.³ Ironically, far from looking 'invincible', he appeared quite vulnerable, bobbing about in his tight white underwear!

The day before . . .

Now, in sharp contrast with the reactions of those ego-massaging footballers, let me tell you about Cristina Scuccia, a 25-year-old nun of the Ursuline order.

The week before the World Cup started, Cristina won Italy's *The Voice of Italy* musical competition. Her audition alone attracted no fewer than 50 million YouTube viewers! Then in the final round of the event this 'singing nun' won 'the trophy with 62% of the Italian votes'.^{4,5}

Suddenly, this young woman, dressed in typical 'black shoes and ankle-length black

religious habit', was on centre stage. Overnight, she moved from relative obscurity to stardom, armed only with a 'simple crucifix' and a stunning voice.

How did she react to this? Did she step up to the cameras to promote herself? Did she mimic those footballers? Well, according to reports, she 'recited the Lord's Prayer after winning and invited the studio audience and a sceptical panel of judges to join her, saying, "I want Jesus to enter here."'⁶

The *Time* magazine of 23 June published a photograph of an exuberant Cristina on page 10 – her right arm pointing heavenward – quoting her as making this comment about her singing success, '*My presence here is not up to me. It's thanks to the Man upstairs!*'

Wow, what a stunning contrast! On the one hand, the humility of this Ursuline sister: on the other, the 'audacity' and self-importance of *some* famous footballers.

John the Baptist

John the Baptist's birth had been prophesied (Mark 1:1-3) and it was miraculous (Luke 1:5-25) – contrary to nature. John had launched a successful ministry at a time when such things were under close scrutiny, from both the jittery Roman garrison and the suspicious Jewish leaders (John 1:22). Large numbers of people had flocked to listen to his inspired preaching: 'The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptised by him in the River Jordan.' (Mark 1:5, NIV-UK.)

John's preaching was having an electrifying effect, both on the Jewish capital and on the surrounding province. Nothing like this had happened in Israel for centuries. In fact, Jesus went so far as to say this about John: 'I tell you, among those born of women there is no one greater than John; . . .' (Luke 7:28, NIV-UK.)

Surely then, if ever there was someone with a claim to fame, it was John the Baptist. But notice how he reacts in the face of that publicity:

'To this John replied, "A person can receive only what is given them from heaven. You yourselves can testify that I said, 'I am not the Messiah but am sent ahead of him.' The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less."'⁷ (John 3:27-30, NIV-UK.)

He is an example

As I see it, greatness is attributed to John the Baptist for two reasons: firstly, for his role as the Messiah's herald; and secondly, for his attitude during the discharge of those duties. Despite the importance of his mission, and the success it achieves, John remains humble and self-effacing. He turns attention away from himself, to the One who really deserves it:

'The next day John saw Jesus coming towards him and said, "Look, the Lamb of God, who takes away the sin of the world!"'⁸ (John 1:29, NIV-UK.)

So, which way do you point?

¹http://catholicism.about.com/od/prayers/qt/Sign_of_Cross.htm ²<http://bleacherreport.com/articles/1623658-from-van-persie-to-suarez-to-falcao-the-anatomy-of-a-perfect-striker> ³<https://uk.eurosport.yahoo.com/blogs/world-of-sport/mirko-vucinic-booked-shorts-off-celebration-juventus-coach-195711361.html> ⁴<http://www.billboard.com/articles/news/6113762/singing-nun-cristina-scuccia-wins-italy-voice-video-2014> ⁵http://en.wikipedia.org/wiki/Cristina_Scuccia ⁶<http://www.billboard.com/articles/news/6113762/singing-nun-cristina-scuccia-wins-italy-voice-video-2014>



Enhancing Health

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

9. Spain
10. The Netherlands

The documentary was consistent with current research findings advocating the benefits of a diet rich in fibre, fruit and vegetables, and lower in red meat, sugar, saturated fat and processed foods. The environment in which food is eaten was also identified as important.

The coveted title won by Iceland was clearly not just about diet but a result of a holistic lifestyle including the benefits of an optimal living environment. It was noted that Iceland has the lowest pollution levels and cleanest environmental living. There was also a mention about their unique gene pool, higher levels of longevity and lower levels of lifestyle disease. Along with their 'balanced diet' and superior environment they had the highest male life expectancy in the world, with men expected to live to 81 years (or above).

Incidentally, other research³ shows Iceland ranking among the top 10 of the world's happiest nations (at number 9) and number 1 as the world's most peaceful nation using the Global Peace Index.

While we can't all move to Iceland, perhaps we can learn a lesson about the way they live. On balance it appears that Iceland has it all – that's why they won.

England came out at number 34 while Scotland, Wales and Northern Ireland trailed at 35, 36 and 37 respectively. The Marshall Islands (last place at 50) and Mexico (placed at 49) had the highest rates of processed foods, obesity and diabetes.

We were pleased with the positive representation of the Adventist lifestyle (at number 4) represented by Paul and Barbara Clee, who, in their interview, included the importance of preserving spiritual health along with an array of 'healthy' foods to be ingested on a weekly basis.

Good health!

¹http://www.huffingtonpost.co.uk/2014/07/0/worlds-best-diet-channel-4-iceland-n_5546562.html ²<http://www.channel4.com/programmes/the-worlds-best-diet> ³<http://www.telegraph.co.uk/travel/picturegalleries/10302485/The-worlds-happiest-countries.html?frame=2668696>

The world's best

If you were asked who the healthiest people in the world are, how would you respond?

One answer to that question was screened on Monday 30 June 2014 in a Channel 4 television documentary titled *The World's Best Diet*.¹ Show hosts Jimmy Doherty and Kate Quilton collaborated with leading nutritionists, scoring countries, 'tribal peoples and religious groups'² according to their best and worst foods and the impact these had on each nation. Based on a league table compiled by nutritionists, these groups were assessed by rates of obesity, diabetes, heart disease, diet-related cancers, alcohol intake, cultural attitudes to foods, nutritional indicators and life expectancy. The top 10 were:

1. Iceland
2. Italy
3. Greece
4. Seventh-day Adventists
5. Japan
6. Sweden, Norway, Denmark (joint)
7. The Kuna Indians (Panama)
8. France



'Houston, we have a problem'

by Pastor Solon Kyriacou

Apollo 13 was the seventh manned mission in the US space programme and the third intended to land on the moon. It was launched on 11 April 1970. Unfortunately, an oxygen tank ruptured on 14 April, approximately 56 hours into the flight. The damage made the safe return from a lunar landing impossible and the mission was aborted.

The crew, flight controllers and support personnel had to use considerable ingenuity to enable the damaged craft to circuit the moon in order to propel it back into Earth's orbit.

The quote from the 1995 film, which I've used as the title, is actually a misquote of Flight Commander James Lovell's message to the Kennedy Space Centre. He actually said, 'Houston, we've had a problem.' For the film, they didn't want it to sound as though the problem was potentially over.

Can you imagine being that far from home and having something so disastrous happen to you – something so bad as to be life-threatening? For the Apollo 13 crew, teamwork, ingenuity and a large slice of good fortune saved those three astronauts' lives.

But there's a problem neither Houston nor anyone else can fix, ingenious or not. It's not fashionable to talk about 'sin' today. Nobody likes to have the way they do something called 'wrong'. But if we're taking our cue from God's Word, we have to recognise that, just as Romans 3:23 says, every last responsible person on Earth has a criminal record. This is a record of past sins, which, no matter how much we try to deny them or cover them up, blot our copybook. Nothing we do or say makes any difference to that. In fact, no matter how many 'good deeds' we've notched up in an effort to make what we've done right outweigh what we've done wrong, it will change nothing. For

God, only perfect righteousness will do. And no one's perfect: neither in the past, nor in the present.

'For all have sinned and fall short of the glory of God . . .' (Romans 3:23, NKJV). This falling short is actually translated from the present continuous tense in the Greek – it'd be more accurate to say we *keep on* falling short of God's glory – which is His character. (Remember when God said He'd pass before Moses on the mount and show him His glory? Moses only saw God's back, but he heard the declaration of His glory – His character attributes: mercy, grace, patience, love, faithfulness, justice and so on.)

But hang on – don't we know better now? Knowing the Bible like we do, haven't we learned how to be righteous yet? With what we know, coupled with our good intentions and our determination not to sin, we're bound to get this righteousness thing sorted, aren't we?

Sadly, not only is our past messed up, but the present is too because we're still sinning. We're faced with two harsh realities that make it impossible for us to get rid of this sin problem by our own efforts. Firstly, we can't just rub out our past record of sinful actions, thoughts and attitudes. We can't even make amends for most of them. Rebelling against God's perfect standard, against His law, can't be put right by paying a fine or doing a little time at His Majesty's pleasure.

Secondly, even our present best efforts, all our good deeds, fall short of God's ideal, of His glory, whether that glory refers to His honour, His praise or His approval, or whether Paul's writing about the glory of His character.

Whichever, this sin problem prevents us from sharing in God's honour or ever deserving His approval. God's image, in which He created the first human beings,

has been spoiled, and we can't get it back.

We also face a third harsh reality: not only is this sin condition keeping us from the blessing we were created to enjoy and to be, but it actually carries a death sentence with it. Romans 6:23 is chillingly clear: 'the wages of sin is death' (KJV). Eternal death – one-way-ticket death, non-refundable-deposit death, the only wages you can be certain will never be cut.

But the verse doesn't end there. It finishes with '. . . but the free gift of God is eternal life in Christ Jesus our Lord' (ESV). I actually like the way the English Standard Version joins these two opposing elements in Romans 3:23, 24 – not with a contrast like 'but', but with the very matter-of-fact conjunction 'and': 'for all have sinned . . . and are justified by his grace as a gift . . .' (author's emphasis).

The phrase 'are justified' is derived from the use of the present participle in the Greek – though we're sinning and falling short, we're still *being justified*. Maybe that's even more amazing – we're being justified, being made righteous, being put back in a right relationship with God *at the same time as we're still managing to fall short of His glory in the present*. This was what filled Martin Luther with joy – he called the condition '*simul iustus et peccator*' – at the same time justified and a sinner!

That's joyful news indeed. But this isn't just an off-the-cuff forgiveness and slate-wiping exercise by God. Just as there were three elements to the results of our sin condition, so there are three elements to our salvation, three parts to God's strategy for saving sinners.

1. How can God make the ungodly right? *By His grace*. We've been sinful and we continue to be sinful. We don't *deserve* to be justified at all. This grace is more than what church-speak usually calls 'unmerited favour'. The *Seventh-day Adventist Bible Commentary* puts it as God's 'unlimited, all-inclusive, transforming love towards sinful men and women'.¹ This grace isn't the result of a particular effort on God's part. It's not a one-off idea: 'Let's try this, see if it'll bring them to their

senses.' His grace springs from His character.

But the salvation strategy doesn't end there. If it did, God would be no more than an overindulgent grandparent saying, 'Don't worry about sin – it's natural; here, let me just cover it up for you.' Sin has to be dealt with; it has to be faced and it has to be overcome.

2. And so, we are 'justified freely by His grace' through what? – '*through the redemption that is in Christ Jesus*'. Let's not kid ourselves – grace is freely given, but it's not free. It's not even cheap: it's very costly. It cost the life of the Son of God. Part of the plan, yes – but that didn't make it any easier for Jesus to bear. The penalty for sin – the shedding of blood, the death of the sacrifice – wasn't done away with. But *Christ*, as our Substitute, as our Creator, had the right to claim that *His* death, *His* sacrifice, *His* grace would be sufficient for every person, every sinner – past, present and still to come.

During the American Civil War, the government gave early Adventists who were conscientious objectors the opportunity to avoid being conscripted. They'd have to find someone who would agree to go to war in their place. One young Adventist managed to find such a willing volunteer, a friend of his who was subsequently enlisted in the army of the North. Within a short time, his friend was killed at the Battle of Shiloh.

A year or so later, the Adventist received another letter from the draft board, calling him to enlist. The young man replied that he couldn't be conscripted because he was already dead! The authorities took him to court but he won the case. The court ruled that when his personal substitute had died at Shiloh, this young man himself had died to the draft. Legally speaking, it was as if he himself had been there and had lost his life.

Maybe this can help us understand how the death of One, a Saviour, can be accepted in the place of another, a sinner. And by virtue of the fact that our Saviour is also the Representative of all humanity because He is also our Creator and Sustainer, He can legally claim to be the Substitute for every human being.

Romans 3:25 tells us that Jesus was put forward as a sacrificial atonement for the ones upon whom the penalty for sin

had fallen – for us. We're justified by grace – and by blood.

3. And it's this atonement, this sacrifice, this blood, this gracious blood – that we accept by faith. Had we been left with 'being justified freely by His gracious sacrifice', *everybody* would be saved. But we have to have *faith* in the merits and the effectiveness of the gracious sacrifice. In other words, we have to believe that we *need* the blood, that the blood has the *power* to do what we need it to do, and that it has the *authority*, the *right* to do what we need it to do. And that is to take from us the sentence of eternal death, to reconcile us to God and to *heal* us of that sin condition.

Salvation – being justified by God – has three prerequisites: God's *grace*, Christ's *sacrifice* and our *faith*. Faith means that we still need to *choose* to believe and desire to be made right with God. Jon Paulien puts it like this: 'Faith is more than just a mere mental assent to the gift of salvation. It is a daring trust in God. Faith means staking your life on God' – no matter where it leads, no matter the cost.²

He uses the illustration of Blondin, the famous French tightrope walker, who performed such a feat on a cable stretched across Niagara Falls. The spectators cheered. He asked them who thought he could do it pushing a wheelbarrow. Most raised their hands. He succeeded and again the people cheered. Then he asked if anyone thought he could do it with a man in the wheelbarrow. Again, most of the hands went up. But when he asked for a volunteer all those same hands went down.

There's a great difference between a faith that just says, 'Yes, I believe You died for me,' and one that's a *saving* faith – the kind of faith that stakes its whole *life* on that belief. True saving faith is more than a decision – it takes hold of us entirely and becomes the central focus of our lives. People with such a faith are willing to say to Jesus, 'Lord, I want to be in control, but I give up my desire for me to be the centre of my universe to You – please take my place – just as You did at Calvary.'

¹Volume 6, p. 504

²Jon Paulien, *Knowing God in the Real World*, p. 51



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

'How can you say that the wicked won't endure eternal torment, when Revelation 14:10, 11 apparently says that they will?'

A If we take Revelation 14:10, 11 – part of the third angel's message – at face value, it does look like it supports the concept of an eternally burning hell: 'He shall be tormented with

fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast . . .' (NKJV). However, that would be one of the gravest possible misinterpretations of Scripture. 'It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment.'¹ How then do we explain that these verses actually speak not of eternal torment, but of annihilation?

According to Robert L. Odom of the Biblical Research Institute, the word often translated as 'forever' might not always mean 'in perpetuity', but rather '*continuity* (without a break) of action, being, or state of being', which may mean 'either a long or a short period of time, either definite or indefinite'. For this he cites the biblical examples of Israelite bondservants (Exodus 21:1-6), Gehazi's leprosy (2 Kings 5:27), David's kingship over Israel (1 Chronicles 28:4), and Aaron's priesthood (1 Chronicles 23:13) – all said to last 'forever', but only in the sense of lasting until death.² Even Jonah's mere three-day stint of 'hell' in the belly of a fish was said to last 'for ever' (Jonah 2:1-6, KJV),³ and it probably felt like it.

Mark Finley writes, '*Forever* in the Bible can be literally translated "until the end of the age" or as long as he shall live. The wicked are consumed, burned up, turned to ashes (Malachi 4:1, 3).'⁴ Sodom and Gomorrah were destroyed by 'eternal fire' (Jude 7, NKJV) and Jerusalem by unquenchable fire (Jeremiah 17:27) – both of which were consumed and ceased to exist as a result, rather than remaining in a state of constant, eternal burning. 'They are not burning today. . . . According to 2 Peter 2:6, they were turned into ashes. An eternal fire is one whose effects are eternal, one which totally consumes forever. . . . Jerusalem is not burning today. The fire has done a complete work.'⁵ In other words, as Romans 6:23 tells us, the wages of sin is death: an eternal death, but not an eternal dying!

Yes, Christ hates sin, and will burn up this sinful world along with those who, by stubbornly clinging to it, refuse His free gift of salvation (2 Peter 3:10-12; Revelation 20:15). But He who died for those who were His enemies (Romans 5:8-10); He who prayed His Father to forgive those who were crucifying Him (Luke 23:34); He who is love personified (1 John 4:8), will not give them a millisecond more agony than is absolutely necessary.

¹Ellen G. White, *The Great Controversy*, p. 536 ²<https://www.adventistbiblicalresearch.org/materials/theology-state-dead/how-long-forever> ³*Ibid* ⁴*Studying Together*, revised edition, 1995: Hart Research Center, pp. 65, 66 ⁵*Ibid*

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.

NEC camp meeting

Continued from p. 1

He also stressed that:

- Stewardship is the rule of Jesus Christ in our hearts 24/7.
- Stewardship is the fruit of our salvation.
- Stewardship makes us kind and generous.

- Stewardship results in our giving beyond and above what is expected.

Dr Puni summed up by calling upon all present to become repentant agents in order to experience the power that comes through a relationship with Christ.

The Friday night Communion Service was once again carried out with precision by the pastors and their spouses under the direction of NEC Ministerial secretary Pastor Richard Jackson. During his address, Dr Puni spoke out about people not receiving communion. 'Communion and the Lord's Supper focus on Jesus Christ. We put the emphasis on the wrong things. [Let everyone examine himself.] The focus on Communion is not on our sins but on the forgiveness of God. There ought to be no fear. Communion is not about reminding us of our failings but remembering the death of Jesus Christ.'

More than 'bread alone'

It Is Written director, Pastor John Bradshaw, did not allow jetlag to interfere with his enthusiastic delivery of his first Midday Manna message of the NEC camp meeting. His sense of humour and compelling delivery drove home the importance of knowing what we believe. After citing the example of an innocent man who, based on the testimony of so-called expert witnesses, was executed by lethal injection, he made the point that 'Expert witnesses have been known to get things wrong but the expert witness of the Bible never gets anything wrong; there is power in the Word of God, a living power to transform our lives if we let it be the cornerstone of our existence.'

Children

In the children's venues Dr Mfuno spoke on 'A Castle Called Celebrations', taking the children through twelve aspects involving the stewardship of our bodies: choices, exercise, liquids, environment, belief, rest, air, temperance, integrity, optimism, nutrition and social interaction. Children's Ministries director, Pastor Pat Douglas, had a life-size castle especially built in order to make these lessons a real and interactive experience for the children.

Ordination service

This year's NEC ordinands were: Sidney and Enila Almeida from Romania; Vasantha Kumar and Camelia Bran from Romania; Vasantha Kumar Jayaraj (known as Paul) and Angeline from India; and Adam Ramdin and his new wife Aiko.

Sidney was described as 'God's man' by Pastor Steve Palmer. According to Pastor Rainford McIntosh, Emanuel was shown to be a man with the core attitudes to equip people for ministry. Pastor Fred Mapp noted that Vasantha Jayaraj was the father of the 'best boy and girl in the world', thereby alluding to the fact that he was a caring family man. 'Experienced evangelist and revivalist' were terms used by Pastor Alan Hush to describe the abilities of his friend Adam Ramdin.

These introductions gave the congregation some background to the people who were about to be ordained.

Pastor Ian Sweeney compared the call of these four young men to that of Jeremiah. Among other things he advised the pastoral couples to pray together: 'Keep me ever in Your care . . . let me ever know that You are with me.'

The prayer of consecration truly sought to involve the congregation in this act of worship. They were invited by Pastor Erika Puni to extend their arms towards the pastors who were laying hands on their brothers. Thereby the whole congregation became involved in the commitment of these men and their wives as they were set aside for their role as pastors in the NEC.

The charge, by Pastor Lorraine Johnson, the Conference president, contained these words: 'God has set you aside by the laying on of hands, having the privilege of preaching and teaching in broader ways than you have before . . . this also involves greater responsibility. I charge you to be a servant. . . . I charge you to become like Him.'

This was followed by a happy tumult of responses, welcomes and greetings as everyone got their chance to congratulate these new pastors.



The ordination service Street witnessing led by Florence Manji

Recreation

Every year the NEC tries to include a variety of leisure activities in the programme. This year was no different and, in addition to the on-site leisure facilities, campers once again got the opportunity to see the pastors defeated by the members at both cricket and football.

There was also an excursion to Llandudno, which proved to be very popular.

At the end of the week one very satisfied camper exclaimed, 'This is the best camp meeting we have had for years, at least since I started coming back in '91. What I liked is that the theme went clearly through the whole week and we had a chance to get a different perspective on the same theme from the different presenters.'

Football

'Victory' was the cry of the members' football team as they gathered on the Pontins football field for the annual 'members vs. pastors and workers' football match in Prestatyn. That cry at the beginning prophesied the result accurately.

The pastors and workers looked the better team because of the smart new kit they wore, but the members' team was the first to score. They carried on their winning way, much to the delight of the very large crowd of supporters – ending the match 6 to 1 in their favour!

During the post-match congratulations the promise was made that for next year's match the members would also have a smart new football kit to wear.

Cricket

There is always a traditional 'pastors against members' cricket match at the NEC camp meeting – sponsored by Newbold College. This year the college's newly installed principal, John Baildam – both a pastor's son and a certified cricket umpire – supervised proceedings.

The pastors batted first and with a good knock from Pastor Alan Hush they eventually reached 114 for 6. Initially it looked like a good enough score but the members were up to it and won the match – much to the crowd's delight.

Brandon Linck-Hernandez

Brandon is 10 years old and despite the comprehensive programme offered for children his age he chose to attend the adult programme with his gran, Marie Steward from Darlington. Brandon was particularly impressed with the morning health programme and agreed to share the following reflection with the church at large:

'When I think of Camp Meeting, I think it's amazing how God has put pastors in this place to preach His phenomenal Word to us. It's tremendous to me how the Gospel of the Lord Almighty is linked to the logic of science. If God created the earth then He is the most powerful [being] of all time. Elohim created out of nothingness all the beauty of His planet. This lets me know that if we have disorders like obesity, anger and anorexia God can change us through His wonderful love. We aren't saved by our eating or horrible habits but in Christ alone. If we ask we receive; give Him your life and you will prosper.'

We want to thank Brandon and encourage him as he grows in his understanding and observation, and we thank his gran for faithfully bringing him to church.

Available from the NEC Communication department:

- A five-DVD set of all the main sermons for the week (£25.00 per set)
- A health spot DVD with all the lectures by Pastor Don Mackintosh (£5.00 per copy) excluding p&p

Coming soon:

- The ordination service DVD is also available.
- So is an audio-only version of selected sermons so you can listen in your car or while you work. Details to follow.

Please contact Rachel Graham-Tohue on 0115 9606312 to order your DVDs.



Saustin Mfuno



Excellent food provided by the catering team



Left to right: ordained pastors and wives, Paul Jayaraj, Sidney Almeida, Adam Ramdin and Emanuel Bran



A matter of conscience: Adventist heroes in World War I

by Pastor Victor Hulbert, BUC Communication director

'Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.' (Ellen White, *Life Sketches*, p. 196.)



Delegates at the 1914 Union Session held at Battersea Town Hall



A. F. Bird

It might have been difficult to say 'Praise God' in 1914 as 400 delegates to the British Union Session met in Battersea Town Hall the very weekend that World War I broke out. In their special prayer sessions that weekend it was not so much 'praise God', but that 'the forces of strife may be restrained in Europe, and that the lives of our brethren and the interests of the cause may be divinely guarded'.¹ They were fearful for what the future might hold – particularly for their young men.

Even before conscription arrived life was difficult. Dr Hugh Duntun was a conscientious objector in World War II, following his father's example in the Great War. He well remembered the scornful calls of 'conchie' hurled at him at school and while he walked through his village streets long after the war ended.² Lord Kitchener's propaganda machine

made 'conchies' very unpopular people. It was no joke to be given the 'white feather' of a coward by a young lady in the street.

In January 1916, conscription was enforced. Thousands more troops were needed to fight on the Western Front and soon 130 young Adventists were called up for military service. At least one fought: M. J. Nicholls – a former evangelist from Aberdare joined the Herefordshire Light Infantry

regiment. However, most upheld the principle of the sacredness of life, and equally had strong views on Sabbath observance.

There are many stories to tell. Seventeen young men, such as Pastor Hector Bull and Charles Meredith, spent time in Dartmoor Prison. Some were better treated than others, but these were harsh times and conscientious objection was not to be seen as an 'easy option'. Garth Till, whose father was one of those who were court-martialled and imprisoned in France, observed that prison 'had to be worse than the trenches simply to discourage deserters'.³

The subject of treatment at Dartmoor Prison was debated in the House of Lords on 30 April 1918. Lord Parmoor moved a resolution which stated that the non-combatant work of conscientious objectors should be service of national value and not merely of a penal character. He described, during the debate, the work at Dartmoor, which consisted of men building a wall only to be followed by another group of men who took it down.

However, Charles Meredith told his son Glynn that if you worked hard there you were respected. He was one of those who used a sledgehammer to break up large granite blocks for road building. On Sabbaths he was given the freedom to walk 15 miles each way from prison to Plymouth Church.

If we want to focus on Adventist heroes, our attention needs to turn to sixteen students at Stanborough Training College – the forerunner of Newbold College and the training centre for

British Adventism. These sixteen were conscripted into the 3rd Eastern Non Combatant Corps at Bedford Barracks on 23 May 1916, and fourteen were sent to France soon afterwards.

It was on the boat to France that trouble started. They were already in possession of their uniforms, but their rifles were handed out on the ship. The fourteen refused. At Le Havre they were put to one side on the docks . . . and after a while, to try and break the resistance, the tallest and strongest of them, who was perceived to be the ringleader, was tasked with carrying large rocks from one end of the dock to the other. When he had completed his task he was made to carry them back.⁴

However, despite that bad start, accommodations were made and for 18 months the Adventist group worked mainly as stevedores, unloading ships on the docks at Le Havre and elsewhere. Serving in this non-combatant role, and with the ability to keep the Sabbath, they appeared to do alright. There is even a photo, in Romola Combridge's collection, of the group in fancy dress in some kind of social setting. (Romola, a Stanborough Park member, is the daughter of Alfred F. Bird, who was one of the group.)

Things changed in 1917. They were moved to a new area with a new commander where they were told to work on Sabbath, which they refused to do. They were then court-martialled and sentenced to six months' hard labour.

On 23 November 1917 they entered Military Prison No. 3 in Le Havre. Writing years later to a young man who asked about the experience, Worsley Armstrong wrote, 'I will not go into the details of the horrible treatment we received, but finally each one of us was cast into a small cell, approximately 7 foot by 4 foot with iron walls and a concrete floor. It was mid-winter. There, after punishment, our hands were placed behind our backs and locked with what were called "figures of eights". This was very painful.'⁵

Alfred Bird died early, in 1944, partly as a result of ill health resulting from this appalling treatment. His daughter says the marks of these irons digging into his wrists could be seen until the day he died.⁶ Armstrong developed a heart condition while in prison, and lived with its

consequences for the rest of his life.

I've talked with the children of a number of these men. Their parents did not talk to them about these things after the war.

Willie Till broke that rule just once – just before Christmas 1938. Garth, then 9, remembered it well. Willie's sister had scolded him, 'War is coming; you need to tell us what happened: what lessons we need to learn.' Willie spent an afternoon and evening telling his story; then suffered traumatic nightmares for the next month.

The fullest account of these events is in the 4 April 1918 edition of the clandestine paper, *The Tribunal*. The Bodleian Library in Oxford kindly emailed me a photo of one of only two copies still extant.

Suffice it to say that in the account it talks about bullying, breaking men's hearts, and that the authorities were authorised to use physical means to achieve their objectives. On that first Friday afternoon, in the prison courtyard, the Adventists downed tools at 4pm in preparation for Sabbath. The sergeants were ready for them, armed with sticks, revolvers and boots. Following a severe beating to every part of their bodies they were chained in their cells, hands clamped behind their backs with the metal digging into their flesh.

According to the *Tribunal's* account, such mistreatment and worse continued the next day, but it is actually W. W. Armstrong's personal letter, forty years later, that inspires me the most. Let me read you a section.

'When the Sabbath morning came, I remember hearing the door of the cell to my right being opened and the sergeant giving instructions to one of our young men to go to work. I could not hear his reply, but I did hear him leave the cell and the door was bolted.

The same thing happened to the youth on the other side, and I was left by myself. I heard other doors opened and bolted in the same way and finally the door to my cell was opened, and I was commanded to go to work. I refused to do this in a courteous way, explaining once more the reason for my refusal. I fully expected to be thrashed and beaten . . . but to my surprise the sergeant was quite affable. He told me not to be a fool; that all the other young men had come

to their senses and they had all gone to work as good Britishers should, and that I would only get into further trouble if I was stubborn.

This news, of course, surprised me, and I could hardly believe it, but I remember making the statement that whatever my brethren might do, I must remain firm to the truth of God, and I endeavoured to get some sort of spiritual understanding into the mind of that gross sergeant. I learned later, however, that all our young men in the cells remained faithful.'

The sergeant's attitude then changed and the inevitable beating came. But that was not the end of the story.

Armstrong writes, 'A short while afterwards a little way down the corridor I heard somebody whistling one of our well-known hymns – although I cannot remember just which one it was. I was surprised to hear this because to whistle or sing was counted as gross insubordination, but to my surprise I heard a voice singing with the whistling, and it was only a question of seconds before many other voices were singing this hymn, and I found myself spontaneously joining in the singing of that good old hymn.'

Armstrong noted that 'the singing of that hymn brought wonderful comfort and strength to us as we were there in that prison'. It had an effect on the sergeant and other non-commissioned officers who gathered in the corridor and didn't know what to do. They became very subdued, and Armstrong reports, 'We finished that hymn in an atmosphere of absolute quiet.'

While much of the horrors of that time fell away over the years, that moment remained. Even forty years on he could state with clarity, 'There was something in the hymn itself as well as the spirit in which it was sung which affected those brutal men, for brutal they were to the extreme, and although we did experience considerable persecution subsequently, I felt that these men had far more respect for us after they had heard our singing.'

The men were not allowed Bibles – they were confiscated on entering the prison. However, one of them managed to obtain a copy of the Gospel of John, which they then divided up between them and hid in their caps.⁷

Continued on p. 10.

Adventist conscripts of World War I



Back, left to right: J. McGeachy, W. Coppock, W. W. Armstrong (BUC president), A. Penson, Jesse Clifford (missionary to West Africa). Middle, left to right: S. Williams, D. Barras, A. F. Bird, H. W. Lowe (BUC president), F. Archer. Front, left to right: G. Norris (Granose Foods manager), H. Archer, W. G. Till (missionary to West Africa).



Back, left to right: Fred Cooper, Albert Pond, Walter Marson, Ron Andrews, Claude Bianco, ?, Rutherford. Front, left to right: Davies, ?, Jack Howard, Hector Bull.



Back, left to right: Douglas Nichols, Albert Pinch, Lawrence Bevan, Bertram Bevan, ?, Albert Pond, ?. Middle, left to right: Jack Howard, Davies, Claude Bianco, William Gregory. Front, left to right: Fred Cooper, Ben Davies, Hector Bull, Ron Andrews, Charles Meredith, Rutherford.



A typical 'conchie' cell

A chaplain from a neighbouring camp was passing the prison one day and heard shrieks from the cells. He entered the prison and asked to see the Adventists. He knew they were there – but his request was refused – and, moreover, he wasn't allowed inside the prison again even though he had held a service there once a week.⁸ It is possible that he raised the alarm with higher authorities in Britain.

By January 1918 the BUC committee voted to protest to the War Office about the treatment, and they were told that the matter had already been investigated and the officers responsible punished. Thankfully their detention in Military Prison No. 3 lasted not much more than a month. They were then released from the Army and sent to Knutsford Work Centre. By July all fourteen were released to civilian life.⁹

Although the lives of at least two of them were shortened because of this cruel punishment a number of the others went on to lead the Church, both in this country and overseas, following the end of the war. H. W. Lowe was British Union president before and during World War II. W. W. Armstrong also served as Union president after the war. Jesse Clifford and Willie Till both went as missionaries to West Africa. G. Norris became manager of Granose Foods and later a pioneer factory builder in South America. A. F. Bird, J. McGeachy and others served as local pastors, becoming valiant spokesmen on behalf of the church – particularly when the issue of conscription raised its head again at the beginning of World War II. These men had made the choice to 'stand for the right though the heavens fall'.¹⁰

We may never know the full story. Some of it is locked up in the National Archives until 2042.¹¹ But all of us sometime, somewhere, have to make difficult choices. The story of these young men reminds me of the challenge faced by another timid young man back in the days of the Judges. In Judges 6 we read about the call of Gideon. A scared young man, hiding in a wine press, trying to thresh some corn out of sight of the enemy. But the angel of the Lord appears to him and calls him, 'The LORD is with you, you valiant warrior!'

Was he? When you read the

story it doesn't look like it. He questions God in verse 13; confesses his family's weakness in verse 15; asks for a miracle in verse 17; and when he has to tear down the altar to Baal, he does it at night so no one can see him! Then by the end of the chapter he sets two more tests for God.

God humours him because He knows He can use him. God also challenges him by reducing his army of 32,000 men down to 10,000 and then to 300. God can do mighty things with 300 men. He could do mighty things with fourteen young men in France. He can do mighty things with you – and with me.

Those fourteen young men who stood by their principles in France must be admired and respected, along with the many more who served time in Dartmoor, Wakefield or Knutsford prisons – and who stood firm despite Lord Kitchener's pressure that 'your country needs you'.

It was not easy for them. One of those young men was my great-uncle. I didn't even know that when I started the research, but when I discovered that it really brought the story home to me. I hold him, and the other thirteen, in the highest admiration. I hold them as Adventist heroes.

And so, as I conclude, a thought for our future: it may be difficult to know what future choices may have to be made – but whether or not we agree with Worsley Armstrong and his colleagues, what is perhaps more important is for us to think through the moral issues influenced by our faith. We need to be making positive choices now – to be so much living our faith that we can claim the words of the angel to Joshua: 'The LORD is with you, you valiant warrior.'

'We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.' (Ellen White, *Life Sketches*, p. 196.)

Note: Find out more by visiting: adventist.org.uk/ww1.

¹*Souvenir Messenger*, 1902-1992, pp. 10, 11
²Interview with David Trim, 18 March 2014
³Interview with Garth Till, 9 April 2014
⁴Garth Till interview
⁵W. W. Armstrong, letter to S. Cannon, 25 January 1957
⁶Written statement from Romola Combridge, 24 February 2014
⁷Garth Till interview
⁸*The Tribunal*, p. 4
⁹<http://www.adventisthistory.org.uk/documents/souvenirmessage1902-1992.pdf> page 11
¹⁰Ellen G. White, *Education*, p. 57
¹¹<http://discovery.nationalarchives.gov.uk/SearchUI/Details?uri=C4166800>

news



Women Together conference

On 12 May the North England Conference hosted their fifth Excellence awards at the Sheridan Suite in Manchester, in support of Mission to the Cities, which is focused in that area.

Grace Walsh, NEC Health Ministries director, led out in a discussion about mental health issues while Heather Haworth, retired BUC Women's Ministries director, provided interesting insights into the development of this ministry in the NEC over the years, expressing delight at the growth under the present leadership.

Sharon Platt-McDonald gave an animated speech encouraging her sisters to 'arise, and shine' and let God lead in our decision-making.

There was also a brief introduction to the matter of home-schooling, something which this department hopes to set aside time to discuss in depth at the next retreat, to be held in October 2014 in Bolton.

There has already been a good response to a flyer handed out about becoming a foster parent, and this too will be followed up at the October meeting.

An unusual twist to the day was the request of chef Babe Buzz to read a poem for all the mothers, as it was Mother's Day in most other parts of the world. His cooking skills were even better than his oratory skills and the women were treated to an excellent array of dishes.

Women's Ministries director, Geraldene Farmer, believes the excellent attendance and participation at this year's event was a direct result of the department's decision to hold women's days of prayer for areas around the Conference during the first quarter of this year. 'Area co-ordinators were afforded the opportunity of interacting more closely than usual with local leaders and we have seen the response. Our women are willing to work together. We have to harness their enthusiasm and encourage them to become active where they are.'

In commemoration of a special milestone in the history of this annual event, the NEC Music department provided a short concert right at the end in order to close off an uplifting and inspiring day.

Girly-Mae Andrada, area co-ordinator for Area 1, remarked that 'it was the biggest number of attendees we have had to deal with to date. Despite some hitches at registration, the programme was very well received and women have been blessed.'

The next Women Together conference will be held at the Sheridan Suite on Sunday, 10 May, 2015.

GERALDENE FARMER



Make peace

'Make peace with others. Make peace with yourself. Make peace with God.' This was the message Milan Gugleta, the pastor at Leamington Mission Church, shared with the crowds at Leamington Spa Peace Festival, Sabbath afternoon 14 June.

Every summer the 'Mission's' members reach out to the community from their stall at the annual Peace Festival in the picturesque grounds of the Pump Room Gardens, next to the River Leam. This year's highlight was the five-minute slot Pastor Gugleta had to talk to festival-goers from the bandstand in the centre of the park. Although his speech had to be short and snappy, it was apt, thought-provoking and well received.

The weather was warm, which brought out the crowds to visit the many stalls, relax and listen to the varied music and different performing acts. Many volunteers from the church, led by Antonia Castellino, who organises this event, took it in turn to hand out literature and talk to passers-by. Face painting, balloons and children's craft activities were also provided. This offered good opportunities to talk to the parents while they were waiting in the queue.

We now pray that God will guide all the people we interacted with according to His plan for their lives.

LORRAINE GLINTON



Clapton's concert

On Sabbath 7 June, Clapton Community Church opened its doors for its 'Restoration Concert' in aid of the St Paul's Building Fund. Their objective is to restore the building to its original state so it can better serve their community and bring more lives to Christ.

Artistes from across London, such as Devotion, The Company, Ministerz of Praise, Chiswick Choir and Sabrina Ramikie, were well received by more than 300 people. Each artiste raised the praise to a new level, leaving Israel J. Allen to end the evening with a powerful and soul-inspiring performance. But there were others who contributed to the success too: Clapton's praise team, the audio-visual team, the chefs and the ushers – everyone worked extremely hard.

Clapton's aim was not only to raise funds to restore its building, but also to help others restore themselves spiritually. They succeeded on both counts – raising over £3,000 from the concert towards their project.

ROWENA RAMKISSOON

PHOTOGRAPHY BY WAHEEM



Mission in the Gambia

The Leicester Central and St Matthews Community Fellowship churches have become personally involved in funding a mission project in the Gambia, West Africa. Through the visit to the region by Bona Matturi they became aware of the need for an Adventist school in a village called Kashume.

Initially they designed and built a school to house 20 students, but it now has 150 in attendance daily. This is a wonderful witness when one considers that the Gambia's population is 90% Muslim.

Nu Generation ministries is rooted in these two congregations and is largely driven by the passion of youth. It continues to support the school by funding uniforms, building repairs and equipment.

BASED ON INFORMATION SUPPLIED BY NU GENERATION MINISTRIES

CENVEX
 NU GENERATION Ministries
 PRESENT:
iDare You
 A Fundraising Concert For The Leicester Kashume School In The Gambia
1st November 2014
 WITH MUSICAL SUPPORT FROM BYRON & CO AND UNITED
 FEATURING
 GRAMMY® Award Nominated, GMA Dove Award & Stellar Award Winner
KIERRA SHEARD
 Singer, Song Writer & Producer
RICARDO WILLIAMS
 MOBO & Urban Music Award Winner
GVUNA B
 Bethel Convention Centre
 Kelvin Way West Bromwich B70 7JW
 Doors Open at 17:00 Concert Starts at 18:00
 For tickets and further information visit:
www.nugeneration.org.uk
 Tickets from £10-£25



Smile, Jesus loves you

On the Sabbath afternoon of 28 June, ten members of the Carmarthen church went into the town centre and gave out balloons and literature while others braided hair for both children and adults. Approximately 150 balloons with a smiley face and the logo 'Smile, Jesus loves you' were given out, and also many magazines and tracts. Prayer requests were offered though there were no takers this time. The hair braiding was busy all afternoon with many young ladies wanting different styles, and although the weather forecast was for heavy showers the Lord blessed us by giving us fine weather. We hope to repeat this shortly when, by God's grace, we'll be able to have more interaction with the shoppers.

C. P. MERTENS

An 'amazing' event

The disc jockey's programme of secular pop songs was unexpectedly interrupted by strains of 'Amazing Grace' ringing out across the fairground. That was followed by this announcement: 'That request was from Beavon in the health expo marquee.' Glasgow Church member, Beavon Sanderson, is one of several regular volunteers manning stations at a series of health expos during the Scottish Mission's *Commonhealth & Well-being* project this summer.

On this occasion it was the start/finish line and fairground of the Great Scottish Walk in Edinburgh on Sunday 22 June. A number of sponsored and ADRA T-shirted church members completed the 20km event that is expected to raise several hundred pounds for the charity. Among the first to arrive at the finishing line were Andy Mckie and Adrian Slobozeanu from the Irvine church.

The health expo banner, 'Check your Health Age', attracted a large number of walkers and visitors keen to do just that. Many left with health improvement leaflets and copies of the magazine, *Amazing Health Facts – 8 Bible secrets for a longer and stronger life!*

Scottish Mission Community Services and ADRA sponsor, John Wilby, said afterwards, 'For many present that day it was probably their first awareness of the Church and its separate health outreach and humanitarian activities. It demonstrates what can be achieved when departmental efforts are combined with the resources of several churches.'

JOHN WILBY



The 'longest' day

Emotions ran high for one family on the longest day of the year when one special young lady gave her life to Christ on her 15th birthday. If a double celebration for one daughter wasn't enough, her sister also joined her in the baptismal pool to make the commitment, bringing their parents – and the rest of the church – to tearful joy. Tia-Marie and Zara Meriez are two 'very special young ladies', explained proud father Larry Meriez, elder at Cambridge Church. 'My girls have quite opposite temperaments – with Tia-Marie being more shy and Zara being a ball of energy – but both have a very bright future and could be anything they want!'

Their mother, Shanti, the church clerk, had the privilege of welcoming them into membership at Cambridge Church and sealing the deal in front of a full congregation, many being from neighbouring churches who had come to show their support.

The service was an inspiration to all who attended and served as a reminder that this young church's membership just got younger with the arrival of these sisters. The sermonette invited all to win the victory over sin and many were blessed and moved by it. There was no better way to spend the longest Sabbath of the year than in celebration of our commitment to God through communion and baptism!

COMMUNICATIONS TEAM

North England Conference vacancy Receptionist/Secretary

Closing date – 5pm Thursday 7 August
Interviews on Monday 1 September 2014

A friendly and energetic person is needed for the full-time position of Receptionist/Secretary in the NEC office.

Applicants must have good people skills and be flexible in approaching the work at hand, which includes answering and directing calls, preparation of mail, receipt and storage of parcels, and the greeting of visitors to the office. Responsibilities will also include a number of secretarial tasks and will require competency in using Microsoft Office.

The role may involve working for more than one 'manager', so that applicants will need to adapt to change, meet deadlines, and be prepared to assist in the activities of each department concerned.

Salary and terms of employment will be in keeping with denominational policies and are available on request.

The NEC office is committed to good working relationships, Christian service, and the values of the Seventh-day Adventist faith.

If interested, request an application form by contacting:

Pastor John Ferguson (Executive Secretary)
North England Conference, 22 Zulla Road,
Nottingham NG3 5DB

Email: jferguson@necadventist.org.uk
Telephone: 0115 960 6312

For more information, or for an online application form, visit our website:
www.necadventist.org.uk



Whit and wilder!

Aberdaron Whit and Wild Camp, 23-27 May, was an ideal mix of active outdoor events with spiritual and temporal food.

Sabbath started with good weather so the themed walk of Paul's missionary journeys took place first – complete with model Roman soldiers, shipwrecked boats, a Parthenon, snakes and prisons. The church programme was run in the afternoon when the rain tried to compete with Noah's flood!

Pastor Dejan Stojkovic, the camp padre, challenged everyone to go home changed people. His combination of inimitable humour and spiritual inspiration is irresistible and was enjoyed by all for the whole weekend.

The campers were blessed by some superb music during the

worships and in the Sabbath evening concert, led by the Winnitt family and Josh.

The kitchen team, led this year by Gill Poyser and Rose Smith, produced a vast array of delicious and healthy food. The food must have been good judging by the amount of energy it provided for the non-stop activities of four boats pulling doughnuts, water skiers and wake boarders.

This aquatic activity was coupled with two grass go-carts that ran red hot at every spare moment – not to mention the evening games, which had all ages smiling and laughing.

The weekend was typified by an atmosphere of warmth, helpfulness and friendliness. The campsite was immaculate too. Thank you Les and Steve, see you next year!

PHILIP EMM



Barbecue breaks the ice

Everyone loves a barbecue and what better way to 'break the ice' and outreach, than to invite community residents to attend a free barbecue. And that is what Wood Green Community Church did on Sunday 8 June. The event took place on the lawn adjacent to the church, and the local Health and Personal Ministries departments used it to make friends in the area.

On the menu was an assortment of wholesome vegetarian food cooked and served by a dedicated team. Also available was free literature on the Church's health message. The day was a huge success, with many locals stopping to enjoy the experience. Some expressed the desire to stay in touch and be invited to other such events. They gladly completed the survey forms, providing positive feedback and their contact details.

Further outreach programmes at Wood Green include a Summer Gala on 31 August, to be held at Forty Hall in Enfield. To find out more about their programmes contact babz_elaine@live.co.uk.

BARBARA SOMMERS, WOOD GREEN COMMUNICATION DEPARTMENT

British Union Conference of the Seventh-day Adventist Church

Religious Liberty Festival

16 AUGUST 2014

BETHEL CONVENTION CENTRE
KELVIN WAY, WEST BROMWICH, B70 7JW

10.00-17.30

GUEST SPEAKER

Dr Barry Black
USA Senate Chaplain

live streaming by

There will not be any separate children/youth meetings! Please bring a packed lunch

TICKETS Please visit www.eventbrite.co.uk (maximum 10 per booking)
No Internet access - contact Jacqui Johnson on 01923 672251



Bryan Watkins, former head teacher with Veronica's class

Summer fun at Stanborough Park

Stanborough Park was filled with happy families attending the school's Summer Fete on Sunday, 6 July. This fund-raising event, organised by Veronica Montgomery, chair of the Home Schools Association (HSA), raised £2,390 towards providing iPads for Stanborough Primary School's students.

For Veronica it was a trip down memory lane: 'My father attended the primary school when it was in Sheepcot Villas on Sheepcot Lane; my sister attended the primary when it was located in the secondary school; my mother was the school cook; and I attended the primary school in its current location. My children now attend the school. I remember the annual fete being a very large event and wanted to recreate an event on that scale.'

The event was a complete success! Attractions included a musical performance by the Ekklesia vocal duo (Nadine Lee and Yolanda Greaves); Bollywood dancing from Anita's Dance Factory; a gymnastics display by Dolphina Gymnastics; and a marching parade by Stanborough Park Pathfinders. There were fun activities such as bouncy castles, face painting and a traditional crockery smash! Representatives from the emergency services were present too, and the young ones thoroughly enjoyed having their pictures taken with them.

Bryan Watkins, former head teacher of Stanborough Primary School, travelled from Wales to open the event. In his address he expressed his delight with the school development and the spiritual leadership of its staff members.

Stanborough Summer Fete was a great day out for the whole family and a fantastic opportunity to develop stronger links with the wider community.

Veronica thanks all who helped to make the fete a success.

TEXT AND PICTURES: V. PIZZUTO



'Goodbyes' at Harlestone

On 24 May the Harlestone Road company said a sad farewell to two of their founder members, Reginald and Christine Goodwin, who are moving to Cleethorpes in Lincolnshire. Both have been active in community work and Christine has been an invaluable head deaconess.

ANASELIA MORRIS

WOLVERHAMPTON CENTRAL SDA CHURCH

COMMUNITY FUN DAY!

Sunday August 10th 2014
11am - 6pm

Main Attractions:

- A Variety of Food
- ICE CREAM
- Live Music & Artists
- Jerk Cuisine
- Health Checks
- Hair & Beauty Stalls
- African Market
- Music
- Talent Show
- Dominoes & Games

Join us: for a whole day of fun at Wolverhampton Central SDA Community Centre.

Come and bring the family, activities for everyone!!

Venue Address: Warwick Street Horseley Fields Wolverhampton. WV1 3SD

For Stall Bookings Call Doreen T: 07826 633 316 E: communicationsdep11@gmail.com

Any other information Esther Douglas T: 07800 670 041 or Claudette Nembhard T: 01902 452 778

ADVENTIST COMMUNITY SERVICES

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

Booking Closing Date 23rd July 2014
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

Frances Elizabeth Grant (1922-2014). On 3 February a full

Camp Hill church celebrated the life of Frances Elizabeth Grant, who passed away aged 91. Family and friends came from all over the UK, North America and the Caribbean to remember the life of this much-loved woman. The service was led by Pastor Patrick Herbert, one of her previous ministers, and the sermonette presented by Pastor Richard Brooks, both having been her pastor at Chelmsley Wood Church. Pastor Brooks described the very petite Mrs Grant as a 'massive woman' because of her indomitable spirit of kindness, generosity and wisdom, laced with a distinctive Jamaican flavour that never left her even after spending nearly sixty years of her life in Birmingham. 'Of her like we will never see again,' Pastor Brooks stated. She was of that generation of post-Second World War Caribbean pioneers to the UK who sacrificed so much for their families and their church, enabling both institutions to grow and thrive through challenging times and circumstances.

Frances Grant was born Frances Lawrence on 15 June 1922 in the parish of St Ann, Jamaica. She was the third of five children. In 1954 she married Gladstone Grant, and together they had seven children: Patrice, Chearine, Sunny, June, Janet, Karen and Peter. It was in 1957 that Frances joined her husband in Birmingham, working at several occupations before becoming an auxiliary nurse at the Coldshill hospital, where she cared for adults with disabilities. She enjoyed this role and worked there until her retirement.

A deeply spiritual woman, Frances initially attended a Baptist church in Birmingham, but became convicted of the Sabbath truth after receiving Bible studies from her work colleague, Mrs De Costa. On 12 July 1975 Frances was baptised along with her husband and two of her daughters, June and Karen, at the Camp Hill church by Pastor George Harris. She became a member of Chelmsley Wood Church and dedicated her life to serve the Lord in whatever way she could. Two years after



his baptism her husband passed away, leaving Frances to raise her family alone, including her cherished disabled son, Pete. Frances, as was her way, leaned on the Lord, and rather than withdraw she continued to open her home and her heart to people near and far, demonstrating the love of God through simple hospitality. Her family were always on her mind; she prayed for them continually and, as was remarked upon at the funeral, she was one of BT's best customers! Always on the phone, sharing a blessing with someone who needed it.

She is survived by five children, ten grandchildren, eleven great-grandchildren and one great-great-grandchild. She was indeed a massive woman.

WILLIAM ACKAH, JUNE BANJO AND CHEARINE INGRAM

Alladice Davies (1925-2014) d. 13 May. Alladice

Davies (Alan to his friends) was born in Usk, Wales, and was brought up by his grandmother. His rural childhood gave him a love for the outdoors and the natural world that endured throughout his life. As long as he was able, gardening remained a source of pleasure and solace for him.

Alan served in the Second World War, during which he first came into contact with the Seventh-day Adventist Church in Hong Kong. Alan often mentioned that God is great and that His providence has no end. Namely, being away from his home in a foreign land, during the time of a terrible war, God brought Alan to Himself, giving him hope and showing him love. The church that Alan attended was a church in Happy Valley, Hong Kong, and Alan often smiled when mentioning this 'interesting coincidence'.

On returning to Wales, Alan joined the congregation in Newport, where he met and married his wife, Joy. Alan used to say that although there was a Happy Valley in Hong Kong, his true happiness was found in Newport. Alan and Joy worshipped together in Newport Church for the last 60 years.

Although they were not blessed with children themselves, Alan and Joy did a lot to help the children of the congregation. They also enjoyed a long, loving

marriage that was full of care, understanding and mutual respect.

In Alan's last painful six weeks in hospital, Joy was constantly at his side, caring for him as she had done at home. In his final days, Alan seized every conscious moment as an opportunity to tell Joy how much he loved her and to thank his visitors for coming.

It is fair to say that everyone who ever met Alan could share a similar impression about him. He was a devoted and loving husband, a kind, mild-mannered Christian who was a gentleman in every way. Alan died with a blessed hope in his heart. May this blessed hope inspire us all to share the same love and kindness with one another as we wait for the great day of Jesus' return.

JILL GOODWIN

Iris May Brooks (née Corbin) (1931-2014) d. 3 June. Iris was

born in High Wycombe, the youngest of four children, and is survived by her eldest brother, Cecil. Sadly, when Iris was only 15 she lost her mother. Upon leaving school she started work in a wool shop where she worked her way up to become the manageress. Later she moved to Bletchley, where she entered the Civil Service at the intelligence centre, Bletchley Park.

Later, while employed in industry, she met and married Malcolm Brooks. The couple moved to Newport Pagnell, and then to Sherringham in Norfolk, where they purchased a new shop. This was turned into a Spar Food Market that Iris managed all by herself.

Out of curiosity the couple attended a spiritualist church; and the next day, while Malcolm was telling his work colleagues all about it, his manager overheard the conversation and wisely advised him to leave that well alone. The name of the manager was Peter Sindall, and as a lay preacher he was held in a certain amount of respect by the employees. He was a Seventh-day Adventist and later invited Malcolm to attend a series of evangelistic meetings in the Norwich church. At first Iris was not inclined to go, but later she changed her mind and they both attended – with the intention of just going on that one occasion. However, their attention was caught by the Bible teachings presented by a young American evangelist, Jim Stevens. They were intrigued by what they heard, and, under the Holy Spirit's influence, they wholeheartedly accepted the 'Adventist Message'.

Their decision was made and they were baptised by Pastor Peter Stearman in 1982. That was a decision they never regretted and their newfound faith became important to them both. Through the church they made many friends, and each Sabbath Iris treated her guests to a delightful meal. At the beginning of March this year Iris was admitted to hospital, then transported to Addenbrookes Hospital in Cambridge for heart surgery. Unfortunately, the night before she was scheduled for the operation she suffered a stroke. Sadly, she had to be returned to the Norfolk and Norwich Hospital, where she was cared for during the following weeks. Her husband devotedly attended her every day until she finally fell asleep in Jesus on 3 June.

On the day she was taken to Addenbrookes, she told the writer that she was apprehensive about the heart surgery but also expressed faith in her Saviour and through prayer she was committed into His hands. At her funeral service on 23 June, the church was almost filled by those who came to pay their respects, and the writer was able to tell them that Iris's faith had rested securely in Christ.

He was able to share with them the wonderful hope that Jesus will soon come and then the 'dead in Christ shall rise first' at that clarion call of Christ, and 'we which are alive and remain shall be caught up together with them . . . to meet the Lord in the air: and so shall we ever be with the Lord' (1 Thessalonians 4:16, 17, KJV).

In accordance with her wishes, Iris's ashes were buried in her garden at home, where she now awaits the call to new life one day soon. She is survived by her husband, Malcolm; her brother, Cecil; and a number of other relatives.

PASTOR MICHAEL I. WALKER

Corrigendum: The Bible verses given in 'The Girl from Moab', MESSENGER 18 July, p. 4, were taken from the International Children's Bible, New Century Version.



Correction: The man in the back row, second from the left, is Arthur Mumford, and not Reg as mentioned in the 23 May issue of MESSENGER, page 4.

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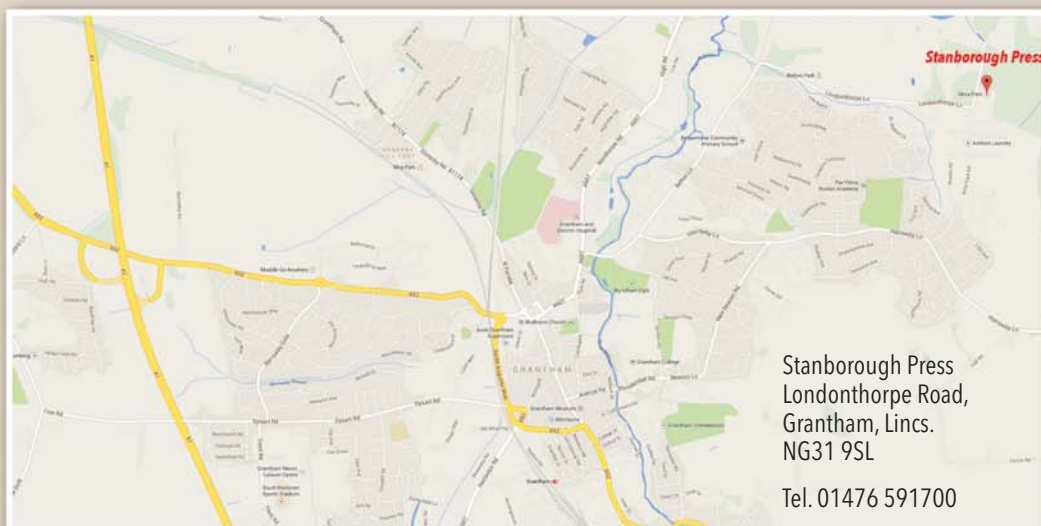
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