

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

# Messenger

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## Stanborough Press: 120 years of service

by David Marshall

Exactly 120 years ago, in 1894, the International Tract Society (renamed The Stanborough Press Ltd in 1919) was registered under the Companies Act. It was located at 451 Holloway Road, London, but had already had premises in Southampton (briefly) and Heneage Road, Grimsby.

### Pioneers

Adventist literature evangelism in the UK was begun by William Ings, originally a Dorset man who moved to the USA, became an Adventist and began work in Battle Creek. Ings' return to Britain in May 1878 was meant to be for a two-week holiday. But Adventism in those days was a wholistic, full-time thing: including holidays! Accordingly, Ings had come armed with a large number of denominational papers and tracts. He set to work spreading the word among the ships in Southampton and then door-to-door in the city. In no time he had aroused so much interest that he was writing to the General Conference (GC) asking them to send over the most able evangelist they could find. That came as a surprise to the brethren because the only Adventist to visit Britain thus far, J. N. Andrews, had done so only briefly en route to Switzerland and had only made contact with a few Seventh Day Baptists. Ings, by contrast, had hit the ground running!

GC president, James White, was impressed by Ings' appeal, and decided that it had been a mistake to neglect England. The



GC Committee, on 27 June 1878, agreed to prioritise Mission England and chose the best man they could find: John Loughborough, who already had thirty successful years as a preacher behind him. He arrived in Southampton on 30 December 1878. By the time Loughborough began his tent meeting, colporteur William Ings had done four months of solid, door-to-door work in the city in preparation. Weeks before the tent campaign began, Ings was already reporting ten Sabbath-keepers in Southampton.



Top: The present publishing house, in Grantham. Above left: Holloway Publishing House staff, c. 1893. Above right: William Ings. Above: Ravenswood, first administration centre for the Adventist Church, UK. Below: NEC Colporteurs, Leeds 1928. Below left: SEC Colporteurs, Holloway 1928.



Dear Prospective Student



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'I came on a campus visit to Newbold in 2013 after some heavy prompting from God! I had a lovely experience – I enjoyed the classes, worship programmes, and meeting current students. The campus is beautiful and I heard God speak to me in Sylvia's Garden. I would encourage anyone considering studying at Newbold to take advantage of the opportunity to visit – you never know what you will find!' Sophia Peart, United Kingdom.

Hope to see you soon.  
Yours truly,  
Judith.

## TED has new president



Pastor Raafat Kamal, 50, is the newly elected president of the Trans-European Division of the Seventh-day Adventist Church (TED), based in St Albans, England. His name was recommended by the TED Executive Committee on 27 June and elected by the General Conference Executive Committee on 10 July 2014.

Pastor Kamal's appointment follows a nineteen-year tenure by Dr Bertil Wiklander, the longest-serving president of the TED, who decided to retire to Sweden, his home country, with effect from 31 July 2014.

Kamal, originally from Lebanon, has lived and worked in England, Norway, Pakistan and Iran. He married Heidi Kamal Kendel from Norway, a registered nurse, in 1987. The couple have two daughters.

During his career, Kamal has served the Church for four years as a teacher and school administrator, and eighteen years mainly in administrative and executive posts. His position for the last seven years and until his appointment as president was field secretary and assistant to the TED President, with additional departmental responsibilities for Adventist Mission, Public Affairs & Religious Liberty, and Stewardship.

BUC NEWS

# editorial

I am sure that you are as offended as I am by those media interviews in which prominent leaders try to camouflage their personal or corporate mistakes. They make me wish for a level of 'interactive' TV that technology has yet to deliver – one that would allow me to interrupt their streams of verbiage with a curt 'Stop making excuses. Just say sorry and take the rap!'

Failing that, perhaps future remotes could incorporate 'voting' buttons: a green one for agreement and a red one for less favourable responses. Viewers could then 'red button' anyone they felt was being insincere.

### The 'if' response!

How do you feel when someone gets up and uses the 'if' response when attempting an apology? Something along the line of 'I'm sorry if you were offended by what I said.' That sort of 'apology' is unlikely to placate the offended party, as it may be taken to imply that they are too touchy, unreasonable or just ill informed.

In his book, *Effective Apology*, John Kador makes this valid point, 'Adding the word *if* or any other conditional modifier to an apology makes it a non-apology.'<sup>1</sup> It strips away any personal acceptance of responsibility. It sidesteps the blame.

These 'iffy' attempts at dodging the blame are now called 'non-apology apologies', and they include any apology that 'does not express the expected contrition'.<sup>2</sup>

### Imagine my surprise . . .

With that as background, you can imagine my surprise when I recently heard Pope Francis apologising publicly for Catholicism's sad history of clerical sex abuse. He labelled these actions as 'despicable' and called those responsible a 'sacrilegious cult'.<sup>3</sup>

It can be justifiably argued that this is too little, too late; and that his apology had been squeezed out of the Vatican by mounting demands from the United Nations that more be done 'to punish paedophile priests and their protectors, to support victims and to protect children'.<sup>4</sup>

I would like, however, to reflect on one element of the pontiff's apology. It is found in the following statement: 'I beg your forgiveness . . . for the sins of omission on the part of Church leaders who did not respond adequately to reports of abuse made by family members, as well as by abuse victims themselves.'<sup>5</sup>

### For the 'sins of omission'

This phrase ploughs open a fertile furrow – ripe for discussion. As I see it, Pope Francis was not asking forgiveness for the sins committed by the paedophile priests – for the things that had been done. He was taking responsibility for the things that should have been done. He is concerned about the 'sins of omission'; those things the bishops failed to

## 'Jesus looked at him and loved him . . .'



Julian Hibbert  
Editor



do when these matters were brought to their attention.

As Christians, it is easy for us to measure ourselves against the commonly committed sins of those around us. We don't smoke, drink or use other recreational drugs. Tick that box. We don't steal or cheat on our tax returns. Tick that box.

Box ticking is like eating comfort food. It leaves you feeling good. But Jesus doesn't want us preoccupied with box ticking – or suffering from false flushes of righteousness! Remember this story from Mark 10:17-22 (NIV-UK):

*As Jesus started on his way, a man ran up to him and fell on his knees before him. 'Good teacher,' he asked, 'what must I do to inherit eternal life?'*

*'Why do you call me good?'*

*Jesus answered. 'No one is good – except God alone. You know the commandments: "You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honour your father and mother."' [There is the typical check-list with all the obvious 'do's and 'don't's.]*

*'Teacher,' he declared, 'all these I have kept since I was a boy.' [And there you see him tick all the boxes. He is in a comfort zone.]*

*Jesus looked at him and loved him. 'One thing you lack,' he said. 'Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.' [There is something missing in his life and Jesus puts His finger on it: the young man hasn't lived a generous life!]*

*At this the man's face fell. He went away sad, because he had great wealth.*

This story drives home the point doesn't it – God wants us to tick *all* the boxes, but He doesn't want us to *stop there*. He also wants us to venture beyond those boxes. He wants us to approach life the way He does – with generosity and magnanimity.

Everything about God is outside the box! Nothing can contain, limit or restrain Him. His power is endless and His love boundless.

### Practically speaking

I know that most of us tick – or try hard to tick – those Ten Commandment boxes that Jesus told the rich young man about. But, practically speaking, what about our 'sins of omission'? Do you have any? Are there things that you ought to do for Jesus that remain undone?

Has God impressed you to speak to someone about Him? Is there someone at church who gets picked on and talked about unfairly? Someone you could speak up for, or befriend? Is there a good cause that could do with your support, but you've been procrastinating?

### Don't forget . . .

I am pretty sure that most of us are guilty of some 'sins of omission' – I know I am! But I also know what Jesus felt towards the young man in the story above:

*Jesus looked at him and loved him.*

He loves each of us in the same way. Now we can tick those boxes *and* live beyond them too!

<sup>1</sup>[http://en.wikipedia.org/wiki/Non-apology\\_apology](http://en.wikipedia.org/wiki/Non-apology_apology) <sup>2</sup><http://www.theguardian.com/world/2014/jul/07/pope-francis-catholic-bishops-child-paedophile-abuse-priest-condemn> <sup>3</sup><http://www.theguardian.com/world/2014/jul/07/pope-francis-catholic-bishops-child-paedophile-abuse-priest-condemn> <sup>4</sup><http://www.theguardian.com/world/2014/jul/07/pope-francis-catholic-bishops-child-paedophile-abuse-priest-condemn> <sup>5</sup><http://www.theguardian.com/world/2014/jul/07/pope-francis-catholic-bishops-child-paedophile-abuse-priest-condemn>



## Enhancing Health

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

### The UK's changing face of disease

As a nation our health profile is changing.

In an online Health News article titled 'Victorian diseases have come back to haunt us',<sup>1</sup> Laura Donnelly, health editor for *The Telegraph*, highlights some concerning NHS statistics. The following data from the Health and Social Care Information Centre (HSCIC) revealed:

- An increase of 78 percent over five years in hospital admissions for patients diagnosed with gout – more than 86,000 cases in 2013/14
- A twofold increase of admissions for scarlet fever from 403 to 845
- A rise in hospital patients suffering from scurvy – from 72 cases in 2009/10 to 94 cases in 2013
- 22 cases of cholera in 2013 compared with 4 cases in 2009/10
- An increase of 71 per cent in hospital admissions of patients suffering from malnutrition – a rise from 3,900 admissions in 2009/10 to 6,690 admissions in 2013/14.

What is the explanation for these trends?

With recent scandals regarding malnourished patients admitted from

their own homes and care homes, charities have expressed concerns about the poor care of older adults. Health minister Dr Dan Poulter suggested that 'the rise in malnutrition could be partly due to better diagnosis and detection by health professionals of people who are at risk'. He added: 'We want everybody to live a healthy life and a good diet is essential.'

Commenting on these increased cases of cholera, a water-borne disease prevalent during the 19th century, which claimed 52,000 lives in England and Wales during 1848-1849,<sup>2</sup> Professor John Ashton states:

'Something like cholera is a canary in the coal mine – it's almost certainly imported from elsewhere and it's a reminder of the global dependency when it comes to health, and the movement of disease from one country to another. . . .'

Analysing the rise in hospital admissions for gout (a lifestyle-related condition causing sudden, severe joint pain accompanied by swelling and redness) Professor John Ashton, president of the Faculty of Public Health, reports: 'When you look at something like gout it may be that this comes down to an ageing population, coupled with a steep rise in obesity and a population that is drinking more alcohol. . . .'

During the recent Global Health Conference in Geneva, Adventists were applauded by the World Health Organisation for their global health interventions and better health outcomes when tackling lifestyle diseases. Additionally, the *Review and Herald's* recent publication, 'A Picture of Health',<sup>3</sup> demonstrates the positive impact of Adventist health initiatives towards improving health and reversing lifestyle diseases.

### Good health!

<sup>1</sup><http://www.telegraph.co.uk/health/healthnews/10985260/Victorian-diseases-have-come-back-to-haunt-us.html> <sup>2</sup><http://thevictorianist.blogspot.co.uk/2010/11/john-snow-and-1854-london-cholera.html> <sup>3</sup><http://www.adventistreview.org/9141519>

## 'Down by the riverside . . .'

by Julian Hibbert

*When the lights go on again all over the world  
And the boys are home again all over the world  
And rain or snow is all that may fall  
from the skies above  
A kiss won't mean 'Goodbye' but 'Hello to love'*

That's the first stanza of 'When the Lights Go On Again (All Over the World)', a popular World War II song composed by Bennie Benjamin, Sol Marcus and Eddie Seiler, and taken to the top of the charts by the mellow baritone voice of Vaughn Monroe.<sup>1</sup>

The opening line of the song is based on a comment made by the British Foreign Secretary, Sir Edward Grey, to John Alfred Spender, editor of the *Westminster Gazette*, on the evening of 3 August, 1914. According to Spender, they were in the foreign office 'standing together at the window looking out into the sunset across St James's Park'. There, while pondering the imminent fate of Europe, and prompted by the lights flickering on in the darkening streets below, the Foreign Secretary uttered this immortal line:

*'The lamps are going out all over Europe. We shall not see them lit again in our lifetime.'*<sup>2</sup>

Since then this observation has embedded itself in British culture, particularly through music, theatre, film and TV. It is now even used to refer to other events of a foreboding nature elsewhere in the world. One such example was the Nigerian coup d'état of 2010, at which time *The Nation* posed this question: *'Are the lights going out all over Nigeria?'*<sup>3</sup>

### Tonight

Tonight, 100 years later, between 10 and 11pm, millions of us will switch off our lights and place a single lighted candle in the window as a 'symbolic act of reflection and hope'. By doing this we will be supporting the Department for Culture, Media & Sport and The Royal British Legion in this commemorative objective:

*'We hope to light one million candles across the UK to remember each and every one of those service*

*men and women who gave their lives in the war to end all wars.'*<sup>4</sup>

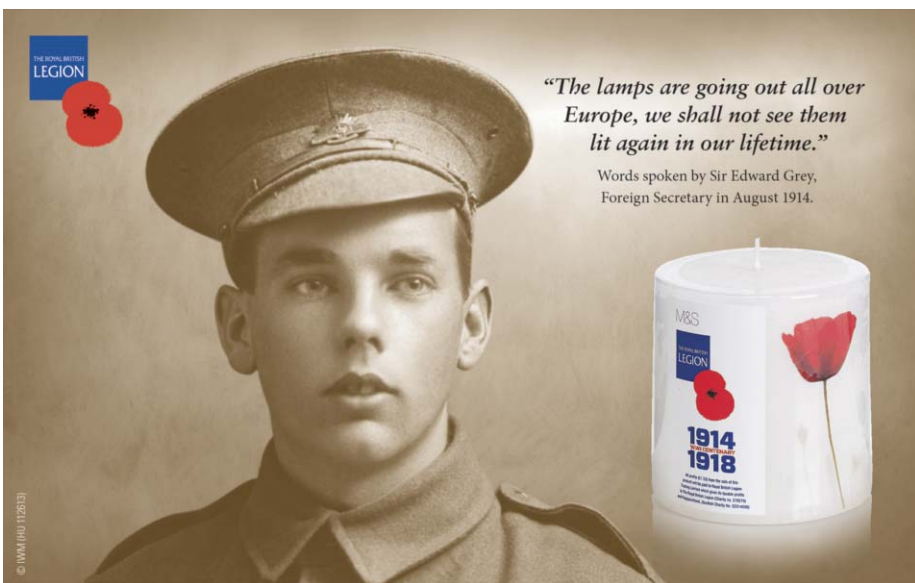
Only Heaven really knows how many service men and women perished in the Great War, but the dead from the British Empire alone are thought to have reached 1,118,760. Our allies sacrificed too, pushing the total dead of the Entente powers beyond 6,000,000. To which one still needs to add the deaths of around 4,000,000 from the opposing forces – those of the Central powers. Ten million lives lost in just four short years!<sup>5</sup>

Although such carnage is unforgivable and unforgettable, war is a school from which humanity seems reluctant to graduate. Sadly, that great 'war to end war' seems but to have whet our appetite for more of the same.

Perhaps David Lloyd George is really the one who got it right. He is reputed to have said, *'This war, like the next war, is a war to end war.'*<sup>6</sup>

### Palestine is the news

At present Palestine dominates the headlines as Hamas and Israel slug it out. But we shouldn't forget that war is much harder to quarantine than the Ebola virus. Nothing seems to keep it at bay. In point of fact, according to a detailed website called *Wars in the World* there is a lot more happening around the world than we can imagine. Presently there are 62 countries involved in war! Wars involving 551 different groups – armies, militias, guerrillas, separatists, dissidents and terrorists of every shade and shape.<sup>7</sup>



### Why?

Why can't we 'graduate' from the school of war? What is it about humanity that mires us in conflict? There are some very scholarly answers to those questions but let's save them for another time. Instead, may I suggest a simple cause, one with which we can all identify: *a sense of heightened self-importance.*

Revelation 12:7 makes it clear that 'war broke out in heaven' – the most unlikely thing to have happened in a place of such perfection! In Isaiah 14:13, 14, however, when God lets us in on Lucifer's thinking, things start to make sense:

*You said to yourself,  
'I'll climb to heaven.  
I'll set my throne  
over the stars of God.  
I'll run the assembly of angels  
that meets on sacred Mount Zaphon.  
I'll climb to the top of the clouds.  
I'll take over as King of the Universe!'*<sup>8</sup>

Few of us will admit to 'pride' – one of the 'seven deadly sins' of Christian theology – but I am sure we can all confess to the occasional bout of *self-importance*. Lucifer certainly had an overdose of it didn't he, and it gave birth to one of history's greatest ironies – war in Heaven!

It didn't take long for the same sense of self-importance to wreck the first sibling relationship. Genesis 4:4b-5 (NIV-UK) translates the events like this: *'The*

*Lord looked with favour on Abel and his offering, but on Cain and his offering he did not look with favour. So Cain was very angry, and his face was downcast.'*

Cain hadn't done what God expected from him. Abel had, and God blessed him. But Cain saw this as humiliating. His *self-importance* was offended and those feelings led to the first 'civil war' – with brother senselessly attacking brother!

### Saul

Scripture is replete with examples of how dangerous unchecked self-importance can be. King Saul's relationship with David is a classic example of just how quickly offended self-importance can turn violent. Once again Scripture allows us to listen to man's irrational thoughts:

*When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with tambourines and lyres. As they danced, they sang:  
'Saul has slain his thousands, and David his tens of thousands.'*

*Saul was very angry; this refrain displeased him greatly. 'They have credited David with tens of thousands,' he thought, 'but me with only thousands. What more can he get but the kingdom?' And from that time on Saul kept a close eye on David. (1 Samuel 18:6-9, NIV-UK.)*

This offended self-importance led to a series of attempts by Saul to take David's life by his own hand (see 1 Samuel 18 and 19). Not even the fact that David was his son-in-law and most devoted supporter could calm his violent anger.

### Don't underestimate it

Let's not make the mistake of underestimating the powerful role of *unchecked self-importance* on international relationships. Does it play a role in the development of racist attitudes? Does it play a critical role in making anti-Semitism what it is? Could it be fanning the recent violence between Sunnis and Shias? What role did it play in Kosovo's ethnic cleansing or Rwanda's genocide? Is it presently behind Russian meddling in the Ukraine?

### Is there a cure?

Is there a cure for our easily offended, brittle *self-importance*? Once again, there is a detailed theological answer, but I would suggest that we look to the simple lyrics of an old spiritual that was much sung during the US anti-war movement of the 1960s – 'Down by the Riverside':<sup>9</sup>

*I'm gonna lay down my sword  
and shield  
Down by the riverside and study  
war no more . . .*

*I ain't gonna study war no more,  
study war no more  
I ain't gonna study war no more  
I ain't gonna study war no more,  
study war no more  
I ain't gonna study war no more*

*Down by the riverside I'm gonna  
walk with the Prince of Peace  
Down by the riverside I'm gonna  
walk with the Prince of Peace,  
Hallelujah  
Down by the riverside I'm gonna  
walk with the Prince of Peace  
And I'll study war no more*

Walking 'with the Prince of Peace' – surely still the most powerful antidote against our brittle self-importance.

<sup>1</sup>en.wikipedia.org/wiki/When\_the\_Lights\_Go\_On\_Again <sup>2</sup>en.wikipedia.org/wiki/The\_Lamps\_are\_going\_out <sup>3</sup>bid <sup>4</sup>www.britishlegion.org.uk/remembrance/ww1-centenary/lights-out <sup>5</sup>en.wikipedia.org/wiki/World\_War\_I\_casualties <sup>6</sup>en.wikipedia.org/wiki/The\_war\_to\_end\_war <sup>7</sup>www.warsintheworld.com/?page=static1258254223 <sup>8</sup>From The Message <sup>9</sup>www.metrolyrics.com/study-war-no-more-lyrics-the-weavers.html

Dear Editor

I am angry . . .  
I am angry on behalf of God. Recently, though it's an ongoing thing, there have been media reports about what happened a millisecond after the 'big bang', with not a word about any alternative scenarios. These professionals talk about it as if it's *fact*. This makes me angry for God's sake.

Have they never watched a stunning sunset, or a glorious sunrise? And thought, how does that happen? Or, who makes it happen? Have they never seen the stunning scenery of the Lake District, or the jaw-dropping sights of Scotland? Have they never seen the glorious hills and valleys of Wales, or the green fields of Ireland?

I used to think that Scotland had the most stunning scenery in the world, but then I went to Austria and realised that there is beauty all over. Have those who avidly talk about the big bang never given a thought to where this beauty originated? Have they never wondered where our bodies come from?

Some time ago, I read that when one looks at something man has made under a microscope, the closer it is scrutinised the more faults come to light. Conversely, the closer you scrutinise anything God has created, the more amazing it is seen to be. I am sure you can see why I am angry on behalf of God!

WILLIAM JOHNSTON

## Unpublished submissions on ordination

We received some submissions on the ordination of women as church pastors that we have not been able to publish. Two of these arrived after we had formally closed the time allocated for such submissions and one touched more on the ordination of women as church elders.

These are available to those readers who might still be interested in exploring the subject. If you want to receive them then please write to the Editor at [editor@stanboroughpress.org.uk](mailto:editor@stanboroughpress.org.uk) and request your email copies of 'unpublished submissions on ordination'.



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

**'An atheist friend of mine asks, "Why are there different races when we are all descended from one couple?"' Jill Magwenzi**

**A** First, let's define what we mean by 'race' – Ham, Wieland and Batten of Answers in Genesis say that *'all human beings in the world today are classified as Homo sapiens sapiens.*

Scientists today admit that, biologically, there really is only one race of humans.' Then they quote the *Los Angeles Times*: 'Race is a social construct derived mainly from perceptions conditioned by events of recorded history, and it has no basic biological reality.'<sup>1</sup> This, of course, accords well with Scripture – 'all nations' of men share 'one blood' (Acts 17:26, KJV).

Hang on a minute though – aren't the different 'races' distinguished from each other by differences in skin colour, eye shape, and so on? Yes, but these differences, even though they may seem large when expressed in the phenotype (appearance), are expressions of very small variations in genotype (genetic code). According to Gutin (1994), the basic genetic variation between any two people, whether of the same 'race' or not, would be a mere 0.2% – and, as Cameron and Wycoff (1998) state, such 'racial' characteristics as skin colour and eye shape account for a mere 6% of *that*. Thus, the differences between any two Caucasians, say (0.2%), will always be greater, genetically, than the sum total of whatever separates Caucasians from, for example, the Chinese (a paltry 0.012%). Differences *within* a people group are far more abundant than any differences *between* people groups.<sup>2</sup> In fact, all variations of both skin colour and eye shape are determined by single variables – respectively, the amount of melanin a person has, and the amount of fat in their eyelids.<sup>3</sup>

How does this answer our question? Well, it makes it a lot more likely that the genetic information for every human on Earth could be contained within a single couple, although not necessarily expressed until later generations. For example, I have a blue-eyes allele (variation of a gene) from my father, and a brown-eyes allele from my mother. Since the brown-eyes allele is 'dominant', the two alleles express themselves with the phenotype of brown eyes. My wife is similar. Since both of us have blue-eyes information in our DNA, even though neither of us has blue eyes, we could have either brown- or blue-eyed children. If our blue-eyed progeny, with only blue-eye DNA, marry others with only blue-eye DNA, they could only have blue-eyed offspring of their own. If this group were to become isolated – say, by sudden language differences such as arose at the Tower of Babel – a blue-eyed 'race' would originate.

So could Adam and Eve have had the genetic information for all the skin colours, as well as eye colours? Absolutely! In fact, a single couple can have twins with varying skin tones.<sup>4</sup> But wait – there's more! Most evolutionists now recognise, based on mitochondrial DNA, that all 'races' share a common female ancestor, and that she lived much less time ago than they had originally thought:<sup>5</sup> which means that your atheist friend has to answer the same question himself!

<sup>1</sup>Ken Ham, Dr Carl Wieland and Dr Don Batten, *Where Did the 'Races' Come From?* – available online at [https://legacy-cdn-assets.answersingenesis.org/assets/pdf/radio/races\\_booklet.pdf](https://legacy-cdn-assets.answersingenesis.org/assets/pdf/radio/races_booklet.pdf) <sup>2</sup>bid <sup>3</sup>bid <sup>4</sup>http://www.dailymail.co.uk/femail/article-1103391/Mixed-race-couple-birth-black-white-twins-second-time.html <sup>5</sup>http://www.mhrc.net/mitochondrialEve.htm

*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.*



## Liberal secular values and the Church

by Pastor Elliott A. Williams, East London

On Monday 14 July 2014 the Church of England ended one of its longest and most divisive disputes with an overwhelming vote in favour of allowing women to become bishops. The result brought to an end centuries of tradition in a church that has been deeply divided over the issue. The victory was celebrated by priests and lay members popping bottles of champagne.

Christians have not always been at the forefront in the fight against injustice and abuse. The Archbishop of Canterbury, Justin Welby, said 'we are beginning a process of shared conversations' in the Church regarding same-sex marriage. This is another area in which the Church needs to re-evaluate its beliefs and values.

Sexist and racist attitudes and behaviour have been tolerated far too long in Christendom. Women have generally held lower-status, lower-paid, lower-power roles in the Church for far too long. Racial and ethnic groups have difficulty worshipping together.

My concern, however, is not whether or not we should have women bishops. It is not even whether we should have gay and lesbian marriages in the Church. My concern is the apparent systematic campaign, by liberal secular media and educators, to undermine Christian beliefs and values. My concern is that we should do what is right because it is right to do it, and not because of external pressure.

Liberal secular society, commentators and educators are intolerant towards evangelical Christian values. They are not trying to help the Church rid itself of injustice and abuses; no, that is not their aim. They believe that their beliefs, values and worldview are superior to that of the Judeo-Christian position. Many Bible-believing Christians are suffering from an inferiority complex and feel that they must climb up to the apparently high and noble ideals of their secular brothers. They are tempted to think that biblical values are out of date.

But who knows the best way to live; the best way to secure happiness and well-being for the individual and the community; the best way to govern society; and what justice really is? Is it the liberal secularist or the Christian? Christians believe that God has revealed the 'Truth' concerning how to acquire and maintain the best-quality life. They believe that this revelation is contained in the Bible.

Two of the challenging questions which confront twenty-first-century Christians are: how does one ascertain, or test, the 'truth value' of one's beliefs, and which ethical standard should one use to do so?

The modern liberal secularists, generally speaking, employ the *pragmatic* criterion for truth. They believe that 'the truth is what works'. They reject the notion of static or absolute truth. If being gay works for the individual and a tolerant community, then that belief has positive truth value. The liberal secularist must also adopt an ethical standard to judge beliefs and practices. They often follow a Kantian theory of ethics which argues that a person should act out of a personal, reasoned sense of what is right or wrong. They may also employ a utilitarian ethic which contends that the morally correct action is one that provides the greatest good (that is, happiness, pleasure) to the greatest number of people. They have a number of other humanistic standards which they use to judge their beliefs and practices, as well as those held by Christians. The influence that secular society has on us and our children should not be underestimated.

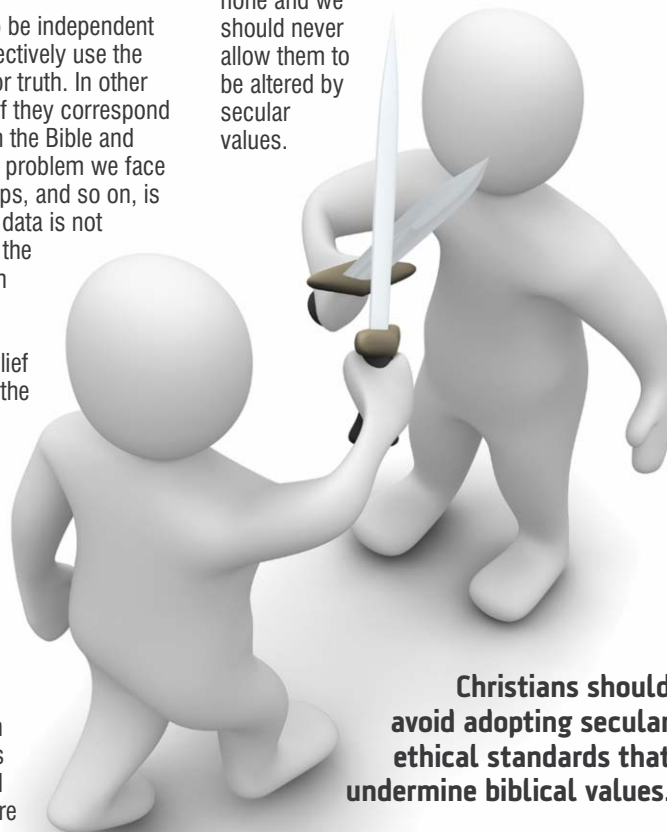
If Christians are going to be independent thinkers, we must more effectively use the *correspondence* criterion for truth. In other words, our beliefs are true if they correspond to what God has revealed in the Bible and through empirical data. The problem we face in discussing women bishops, and so on, is that our perception of Bible data is not always clear. This is one of the reasons there are more than 30,000 different Christian denominations. It is often debatable whether one's belief is actually in harmony with the Bible. What makes matters worse is that we do not always use the *consistency* criterion for truth. A 'true' belief system should be free from contradictions. The prevalence of faulty and inconsistent reasoning among Christians is alarming. We often assume something is fact, based on other facts. Christian beliefs must be made up of biblical propositions that not only are

consistent with each other but must mutually support one another. The Bible must be allowed to speak for itself and must not be made to contradict itself. We must maintain the internal consistency of our theological system of beliefs. We should not try to harmonise our beliefs with external belief systems; for this will only introduce foreign elements into our theology and thus corrupt it.

In terms of ethics, many secularists use part of Rawls' Justice Theory, arguing that each person must have an equal right to the maximum amount of liberty – equality and liberty for all. They argue that equal opportunity to offices and positions must be open to everyone. Though this doctrine has obvious merit it is older than this earth; it resulted in a revolution in Heaven. Christians, however, must use the Bible and the Ten Commandments as their standard of right and wrong. Christians should avoid adopting secular ethical standards that undermine biblical values.

It is certainly disgraceful that in the twenty-first-century Church women are still treated unjustly, children are still being abused, racism is still a fact of life and moral values are low. It is also more than regrettable that God's people are going to non-believers, who don't share our values, for advice on best practice and behaviour. It is shameful that some atheists appear to have a clearer sense of right and wrong than some immature Christians.

Justin Welby spoke of the need to 'hold everyone together' and to treat people as a family rather than as 'party groups in which you chuck out the people you disagree with'. Though our Anglican brothers have become pragmatists, they may have a thing or two to teach us. However, Christian beliefs and standards are second to none and we should never allow them to be altered by secular values.



**Christians should avoid adopting secular ethical standards that undermine biblical values.**



## Baptism in Oxford

Oxford Church members rejoiced at the baptism of Mayibongwe Chivizhe and Bonifacio Ponto on the afternoon of 4 July 2014. When asked why they wanted to be baptised, Mayibongwe, an active member of the Oxford Pathfinder Club and part of the Communication department's IT team, said he wanted to 'fly with the angels to get to Heaven', while Bonifacio said, 'It is what I need to do to see Jesus.' The baptism was sandwiched between a sermon from Trevor Johnson based on the example of the three young Hebrew men of Daniel 3 and an evening concert featuring talent from Oxford and members from the London Adventist Chorale. Please pray for Mayibongwe, who stays in Oxford, and for Bonifacio, who is leaving for East Timor.

SOPHIA NICHOLLS, OXFORD COMMUNICATIONS SECRETARY

## Blessings at special needs camp

Preparing for Special Needs Camp this year was more of a journey of faith than usual. There was an air of sadness mixed in with the excited expectation of our thirty-fifth camp as, since last year's camp, four of our regular campers have died.

Several of our regular staff were unable to attend this year for various reasons (graduations, new jobs and family bereavement). My thanks go to the new team members who were led to join us at the last moment, and particularly to Les Simpson, manager of the Aberdaron site, and his team who worked so hard to meet our changing needs while providing us with quality service throughout.

My thanks also go to the kitchen team who provided excellent food on time, in spite of their vastly reduced staff having to work very long hours to cope.

We were delighted to have three ministerial interns with us this year: Pastors Sam Gungaloo, Max McKenzie-Cook and Julian Thompson, who joined Pastors Curtis Murphy and David Rancic as chaplains. Our theme was 'Let's Get to Know Jesus', and a different story from the life of Jesus was used at each worship. Campers and staff joined in acting out the stories and relating many things to their own lives. We were thrilled when one of our regular non-church campers requested studies before the next camp, and Pastor Sam has agreed to do this, once we obtain permission from his foster carer.

As already mentioned, we needed to use a much higher percentage of new staff this year, putting them into caring roles without previous experience. This is not ideal as many of our carers require some basic training to make them more effective. If you would like to attend our 2015 camp and help make someone with special needs really enjoy the break, please contact me as early as possible this year.

Of course, there was the usual fun with minibus trips, including our first visit to Caernafon's airport museum. Campers and staff alike enjoyed climbing into cockpits of all types of aircraft. The enjoyment was such that a return visit has been requested during next year's camp. There was also bowling, the sandcastle competition (judged by a camper for the first time) and the sports event.

The usual Sabbath afternoon walk to Whistling Sands was the only time it rained! For the first time in many years, Friday worship was around a bonfire!



## Pastor Sackey baptises at Luton

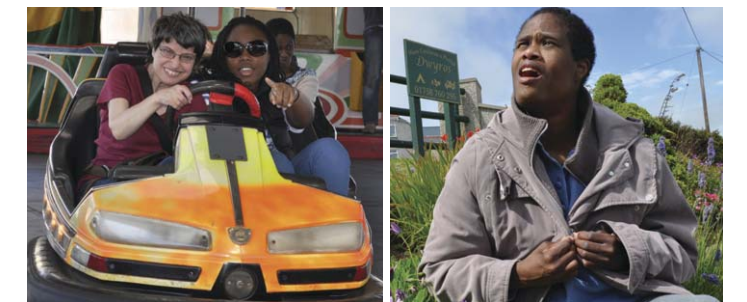
On Friday 30 May 2014, following an amazing evangelistic series conducted by the children of Luton Central Church, two young people – Wandile Nyoni (12 years old) and Monique Duncan Beckford (11 years old) publicly gave their lives to Jesus through baptism.

Wandile entered the pool first. Her grandmother then offered words of encouragement, followed by a family song and her father's reading of Matthew 22:36, 37. After he had encouraged Wandile to love God with all her heart, a family friend, Nonky Ncube, sang another special song ('He wants it all') before Pastor Sackey baptised her.

Monique, the other candidate, entered the pool and listened carefully as her mum (Arlene) read from Galatians 2:20: 'I am crucified with Christ' (KJV). Tiah Jarrett and Abigail Caesar (friends of Monique) offered words of encouragement to her, after which Pastor Sackey baptised her. Monique hugged Pastor Sackey after the baptism before leaving the pool.

Monique explained, after her baptism, that she wanted to be saved and felt that it was her time to be baptised. This is her advice to other young people considering baptism: 'Don't say you're not ready, just do it!'

KELVIN JARRETT



It is a blessing to have our campers enjoy their holiday, knowing that their carers are benefiting from a week's respite. It is even more of a blessing seeing and hearing the interaction during worship as the campers learn more about Jesus, and knowing that this is one of the few places where they can learn to have a friendship with Him.

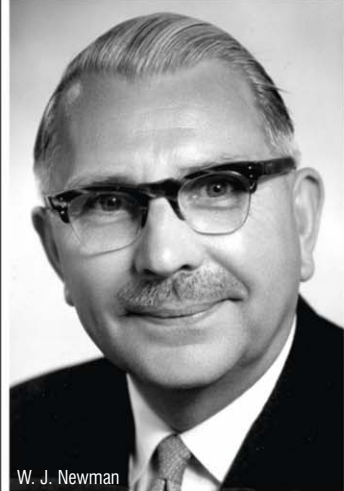
Would you like to experience these blessings as a carer, or a camper – or do you know disabled people who might enjoy a holiday with us? Please visit our website, [www.specialneedsamp.co.uk](http://www.specialneedsamp.co.uk) or contact me directly at [js.bussey@ntlworld.com](mailto:js.bussey@ntlworld.com) for camper application forms.

JOY BUSSEY, CAMP CO-ORDINATOR

Continued from p. 1.



G. D. King



W. J. Newman



W. L. Emmerson



J. H. Craven

### Printing and publishing

John Loughborough did not need convincing of the soul-winning potential of literature. He made use of thousands of US *Signs* magazines. However, not long after beginning his evangelism, he grasped the importance of putting the Adventist message into an English context for English readers. A local printer was engaged to run off a four-page supplement targeting local concerns. However, it was not until the Seventh-day Adventist headquarters moved north to Grimsby in 1884 that the publishing work really got under way.

Elder A. A. John led the second wave of Adventist pioneers to that part of Lincolnshire from whence the Pilgrim Fathers had sailed in 1608 in search of religious freedom in the Netherlands (in 1621 they departed from Plymouth to New England). One church historian believes that Lincolnshire was targeted because of the earlier success of the Millerite movement and its publications there, and because it had many subscribers to US Adventist publications. Whatever the reason for the choice, Elder John established the British headquarters at Heneage Road, Grimsby. It was from there in May 1884 that the first number of *Present Truth* was issued under the editorship of M. C. Wilcox. Although it had only four pages, there was insufficient type. Hence, when the first part of the paper had been printed on the

presses of the Grimsby News Company Ltd., the lead type had to be broken up and returned to Heneage Road for use in the second part of the publication. The type was conveyed to and for by wheelbarrow. *Present Truth* began as a fortnightly publication. By the time it became a 16-page weekly in 1885 they had acquired more type – and their own printing machine.

### The move to London

In 1887 the Church headquarters and its printing press moved to 451 Holloway Road, London. By the time the International Tract Society was registered under the Companies Act on 23 August 1894 they had a City office in Paternoster Row. The first home-produced subscription books came off the press in 1892 and George Drew was one of a growing band of literature evangelists. The pattern of evangelism in the 1890s was that the literature evangelists moved in for a minimum of six months before the public evangelist and his team began their work. Judson Washburn was the most successful evangelist of the decade.

Among the early Press managers were Alfred Bacon (1896-1902) and William Conqueror Sisley (1902-1918). Early editors included E. J. Waggoner and W. T. Bartlett.

Bacon's first initiative as manager was to order a 3,000-copy print run of *Christ's Glorious Appearing*, and to prioritise the circulation of *Present Truth*. When the Press moved from its London bases to the newly acquired Stanborough Park in 1907, *Present Truth* had a weekly circulation of 20,000 copies and *Good Health* a monthly circulation of 37,700!

The factories for the Press and food company were erected and equipped on Stanborough Park for a cost of £6,287. The British Union (set up in 1902) employed 31 ministers and 19 Bible instructors in 1907. The new Press building on the Park, designed by W. C. Sisley, commenced full production in 1909.

### Arthur S. Maxwell

Colporteur numbers remained steady between 1894 and 1914 at about 75. But they were regarded as an important part of the missionary outreach. They sold the greater part of the Press's output and some of their number were, from time to time, bought out of the workhouse by action of the Press AGM. The economy, then as now, was subject to upturns and downturns.

The Press survived World War I remarkably well. At times it was producing more than the colporteurs were selling. In March 1918 the canvassers (whose names, districts, and hours worked were published in the *Missionary Worker*) were rebuked for working 'less than bank hours'. The two years following the Armistice of 1918 were, notwithstanding their austerity, the most successful years for the Press and colporteurs up to that date. In the *Missionary Worker* of 22 February 1929, A. S. Maxwell confirms that not until 1928 were the figures for the two immediately post-war years bettered. The Great Crash of 1929 made door-to-door selling extremely difficult, and things flat-lined for a time. Hence the 1928 figures represented a high unrepeated for ten years. The 1928 figures?

### Books

Bound 9,817  
'Shilling books' (PB) 204,208

### Papers

*Present Truth* 732,000  
*Good Health* 280,000

### Tracts

(approx.) 274,000

The circulation for the papers and tracts was down to the work of church members. *Present Truth* was sold from door to door by the majority of church members, all of whom considered themselves bound by Christ's *Gospel Commission*.

The production of paperbacks was ahead of the national trend and represented one of many initiatives taken by the progressive, imaginative Arthur Maxwell, who had been editor since 1920. Another initiative had been the introduction of a children's annual, *Bedtime Stories*, in 1924 – which, year by year, became more and more successful nationally and overseas. Maxwell's paperbacks included *Protestantism Imperilled!*

### Publishing in the Depression

The photographs of South Conference and North Conference colporteurs appeared in the *Missionary Worker* for 1929. There were 32 SEC colporteurs who met in London and were addressed by Maxwell, Weeks (of the GC), Oscar Dorland (SEC president), George Bell (Field Missionary – later Publishing – secretary), and Alfred Warren (Press manager). The Leeds group features many of the same speakers plus 19 literature evangelists.

Maxwell told both colporteur gatherings that the publishing house had been extremely busy, with staff working overtime to cope with orders, and that recent college graduate, W. Leslie Emmerson, had joined the editorial team. In total the Press had 36 employees in 1929.

Alfred Warren spoke of the success of the Maxwell paperbacks in the home market and of exports to Australia and Canada. The hardcover bestsellers included *Christ Our Saviour* and *Bible Readings*. These, together with *Bedtime Stories* and *Health and Happiness*, were being exported to South Africa, Mauritius, Newfoundland, Egypt, Trinidad, Bermuda and, curiously, Turkey.

Each issue of *Missionary*



Stanborough Press staff, c. 1926

*Worker* for 1929 featured conversions which had resulted from literature evangelism. There was always a 'Colporteurs' Corner', each of which featured the profile of a successful full-timer. Among those featured was an 18-year-old Bernard Kinman (12 June issue), who would become one of the most outstanding Adventist leaders and preachers in his century.

Sadly the Britain of the Great Depression and mass unemployment was calamitous for the colporteur work, as for much else.

### War time

*MESSENGER* 20 January 1939 traced the recovery from 1938. The total value of books sold for that year amounted to £20,402, a twenty per cent improvement over 1937. At the Colporteurs' Council G. D. King reported that 'at least 34 of our colporteurs have shown greatly increased sales' and that 16 had done well enough to qualify for 'Holidays

with Pay'. A major factor in the return of prosperity was the contribution of student sales. In 1938 Newbold students sold £2,860 worth of literature, double the student sales for 1937.

By the end of 1938, King, who was then BUC Field Missionary secretary, had been voted president of the SEC. Two years earlier, Arthur Maxwell had moved to become senior editor of Pacific Press Publishing Association, then based in California. Leslie Emmerson replaced him and held the chief editor's position for thirty years. His *Bible Certainties*, published in 1939, became even more timely when the Blitz began. Fortunately, during World War II, as in the 1914-18 conflict, The Stanborough Press was able to continue to operate. Inescapably, problems with both supply and demand were experienced, especially towards the conclusion. But Union president H. W. Lowe, aware that people were reluctant to turn out to evangelistic meetings during the

blackout, urged: 'We must change our methods with the times. . . . Even evangelists and Bible workers must get back to a larger door-to-door work with literature.'

When *MESSENGER* was published on 12 September 1941 the worst of the Blitz was beginning. In that issue, under the title 'Providences in War Time', H. W. Lowe reported that 35 Newbold students had earned full scholarships with their summer book sales. The 'young people' had sold 46% more literature than in the Battle of Britain summer of 1940.

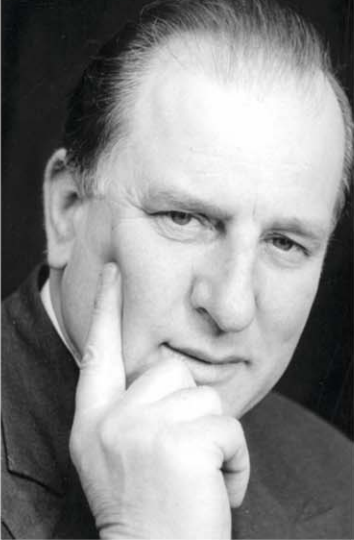
By the end of the war most Stanborough Press publications contained invitations to apply for Bible correspondence courses. The marking of the lessons was done by the editor until the BUC transferred the correspondence school to its own office in 1947.

### The prosperous '50s

1947 saw the appointment of a new associate editor. He signed

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Bernard Kinman



Arthur Maxwell



R. D. Vine



Stanborough Press, Watford, c. 1930

himself 'Ray D. Vine', and had made his contribution to war-time evangelism by conducting campaigns in members' homes. His theme, based on Daniel 2, was well-timed: 'Hitler's Doom Foretold'. First in association with W. L. Emmerson and, after 1966, as chief editor, he brought his accurate grasp of the structure of language, fluency and knowledge of contemporary affairs to the service of Adventist publishing. In common with his friend and colleague Emmerson, Vine would give more than thirty years to the publishing ministry.

The 1950s saw an upturn in the economy. The politicians were re-elected on the slogan 'You've never had it so good'. *Present Truth* became *Our Times*. *Good News*, *Health and Happiness* and *Happy Hours* were subscription magazines, which made it possible for literature evangelists to make a living selling only small literature. There was no shortage of 'big books', however. W. L. Emmerson produced *Bible Speaks*, *God's Good News* and the full-colour four-volume set *Footprints of Jesus*. R. D. Vine published *God's Answers* and *Radiant Health*. The more ambitious literature evangelists canvassed these books. Each autumn a new edition of *Bedtime Stories* was published by The Stanborough Press. 'Uncle' Arthur Maxwell had not forgotten the publishing house that made his name.

A veritable army of literature evangelists met at a Derbyshire conference centre each January. The 18-year-old colporteur from 1929, Bernard Kinman, having served as a departmental director, pastor, evangelist and field leader, became BUC Publishing director. One of the issues he faced was that, with inflation rampant, the prices of the products were challenging for those who opened their doors to those LEs working the council estates of Britain. But things were on the up. Why worry?

Just a smouldering ruin



Stanborough Press staff pose for a photo with the carnage of the fire all around them

### The fire

Then, as Press workers walked through the gates of Stanborough Park on 3 January 1964, they saw huge flames leaping into the sky. They were expecting the usual 'Press worship' at 7.30. But as they rounded the bend in the road they made the heart-stopping discovery that the Press (in the words of Vine) 'was in the throes of a raging inferno'.

Having 'reduced the despatch department, the art department, the editorial department, the chapel and the paper store to ashes', the venom of the fire

visibly collapsed. Some thought it miraculous that 'the engraving, photo-litho, silkscreen, composing and parts of the press room' survived. In *MESSENGER* 17 January 1964 colporteurs were told, 'It's business as usual.'

The strongly pro-publishing Union president, J. A. McMillan, presciently told his constituency: 'I am confident that from the ruins of the old Stanborough Press will come a better, more efficient institution, more adequately to cope with the growing demands of the work.'

### The second tragedy

The fire was not the only tragedy faced by the Press in 1964.

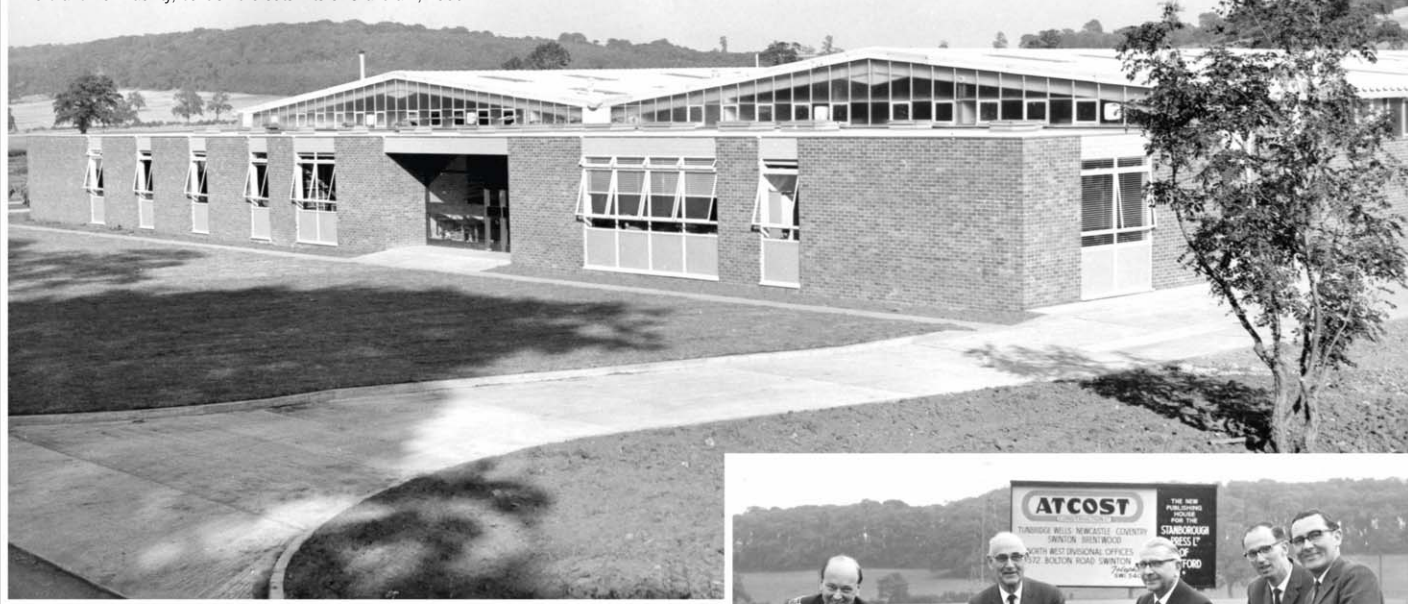
Adventist publishing in the British Isles produced a number of truly great characters. One of the greatest was Joe Craven. In 1949 he had succeeded his brother Jack Craven as Press general manager.

Joe Craven was a chartered accountant with considerable expertise in legal matters. 'He became acquainted with the working details of every department, being himself a capable printer, type-setter and

A firefighter tackles the blaze at the Stanborough Press



The brand-new facility, built on the outskirts of Grantham, 1966



The 'ground-breaking' for the new Stanborough Press, Grantham, 1965

photo-engraver,' R. D. Vine wrote of him, continuing; 'Under him the Press acquired new departments which lifted it to vastly higher levels of technical skill and productivity. Notably the photo-engraving departments and the introduction of lithographic colour printing.' A generation of new men joined the staff of the Press under Craven's management. And he had the good sense to listen to them, run with their ideas, and provide opportunities for implementing them. Among the new generation was Mervyn Whiting. The Press would benefit from his expertise for almost half a century.

Craven himself, however, would not make old bones. Before the fire he was already suffering from cancer. At a Union Session in the late '50s the Union president said that the Press was Joe Craven's life and joked that, even on Sabbaths, Craven would walk through Stanborough Park and look lovingly at the Press buildings. But the work of management was not easy. Some of the problems that brought the institution to a crisis point in the later 1960s were already troubling the management before fire struck. But the manager received the news as a heart-break. A young Paul Hammond, in a Watford hospital at the same time as his manager, saw him dissolve into sobs.

On 19 June 1964, McMillan told *MESSENGER* readers, J. H. Craven has been seriously ill for many months, having undergone a major operation.' In consequence, the BUC Executive had appointed W. J. Newman, the Union Publishing director, as acting manager.

Craven's death was

announced on 3 July. The editors said it was 'a grievous loss'. Vine said: 'For forty years, with unflagging energy and with an application that far exceeded the limit of normal duty,' Joe Craven had faithfully served his Church.

Even before this second tragedy, the question of the rebuilding or relocation of The Stanborough Press was already being addressed.

### The move

When the new Stanborough Press building was officially opened on 30 September 1966 it was in Grantham, Lincolnshire. At the time of the fire few, if any, would have forecast or, indeed, wanted such a move. It was not simply a Stanborough Park prejudice that there is no life outside Watford. It was the perfectly rational point that Watford had developed as a major centre of the printing industry. Watford, in turn, was twenty minutes by rail from London, the centre of the publishing industry.

Over the years those involved in the decision-making process and most of the senior Press workers have freely confessed that 'at the time' they opposed 'the move'. So how did it happen?

First, perhaps, it was hard to resist the claim that it was high time that at least one denominational institution was based in the North Conference. Second, the Government was offering financial incentives for companies to move to certain 'development areas' in the North. Early investigations into some of these areas by the Union officers and Press management were not encouraging. By comparison with some of these, the ancient

Lincolnshire market town of Grantham looked like a desirable place to live. The low price of housing and the quality of life it offered (by comparison with the increasingly gridlocked Watford) made it appear a desirable place in which to establish a church presence and build the publishing house.

The move would never have been made without the vision and gift for articulating a case possessed by Walter J. Newman.

The move to Grantham felt like a bright new dawn. It was not. The problems which had haunted

the last days of Joe Craven haunted the days of Walter Newman.

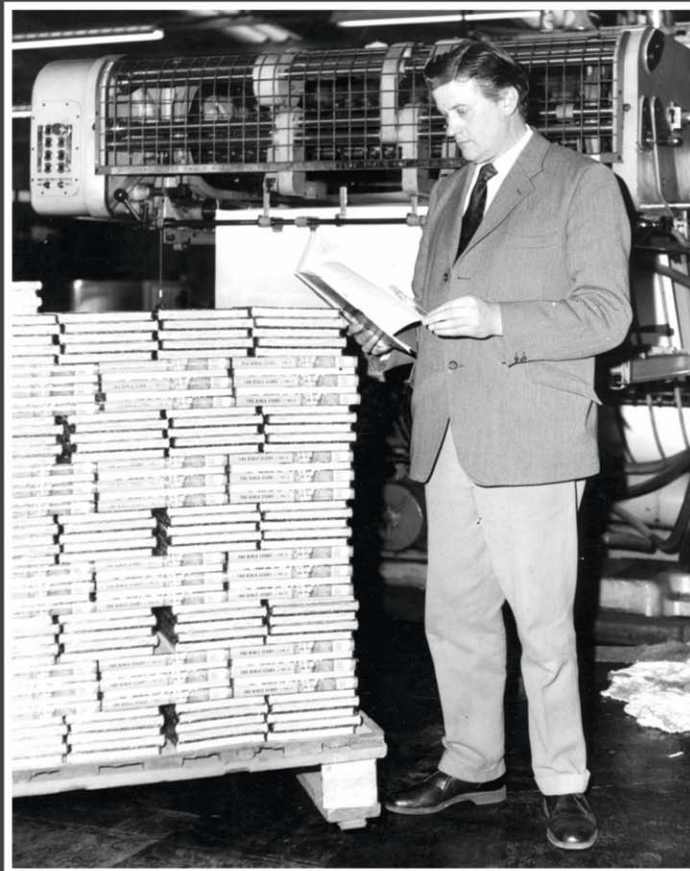
### Crisis in Grantham

After his election as Union president in 1967, Dr Bernard Seton felt that the situation was grave enough to share it with the constituency: 'At Grantham we have a fine new printing press. But unless the Press's products are steadily sold, the more we print, the deeper our debts become. We need a dramatic increase in the number of capable, successful literature

Continued on p. 12.



John Sutton operating one the Linotype hot metal typesetters

Dennis Archer checks a finished copy of *The Bible Story*, in front of a Mann Master 2-colour press

evangelists. . . .’ (*MESSENGER* 19 January 1968).

On 15 March 1968 the publishing house announced the publication of *Uncle Arthur’s Bible Stories*, a ten-volume set that colporteurs were asked to sell to the public for £25. W. J. Arthur (BUC Publishing director 1967-77) had ‘the task of retraining a sales force largely accustomed to selling smaller literature’ to sell the ten-volume set. The larger sales unit ‘necessitated the establishment of a credit programme, and so a Home Health Education Service was opened in 1968’ (Special Souvenir *MESSENGER* 1992). At the LE Convention of 1970, Basil Powell reported that 1,160 sets of *Bible Stories* had been sold through HHES in 1969. The same year saw the opening of Book and Bible Houses in the North and South. The northern branch occupied a prime site in Grantham’s market place.

Dr Seton was still worried about the publishing house and ministry. On 7 June he shared with the constituency: ‘The Stanborough Press is rendering faithful service but needs an army of colporteurs to sell its excellent products.’ B. M. Wickwire of the Division, and W. J. Arthur of the BUC, launched a strong recruitment policy. Whole-page advertisements appeared in the

Union paper headed ‘WANTED! Men and Women to enter God’s service full-time or part-time’. Each year impressive groups were photographed on the lawns of the Hayes Conference Centre, Swanwick, but correspondence suggests that while some were ‘professional literature evangelists’ there were ‘fellow travellers’ who enjoyed the designation and annual convention but who ‘failed to put in the hours’. On 27 March 1970 Dr Seton shared that an additional dimension of the Press’s problem was the loss of overseas markets.

At the Union committee meeting on 23 August 1968, W. J. Newman was replaced as Press manager by K. A. Elias. Dr Seton congratulated Newman on his hard work ‘during an exceedingly difficult time’ in which he had been ‘trying to match rising expenses against a decreasing army of colporteurs’. NEC president Elias had been moved in to replace him because of his ‘administrative and organisational gifts, and an ability – not granted to all – to manage finances wisely’ (*MESSENGER* 30 August 1968). When the Press Executive next met it took a vote to reduce staff.

During 1969 the Press management had discussed with the Union officers the idea that



From left, Glyn Merridith, Dennis Archer and Mervyn Whiting

‘joining forces with an American publishing house’ might be a solution to their problems. The idea was explored with the Division and General Conference. Word came back that the Review and Herald Publishing Association ‘would be interested in forging a closer relationship with our Press’ (*MESSENGER* 27 March 1970). In November Pastor C. E. Palmer, the manager of RH, met with the Press officers and negotiated an agreement. By February the agreement between the parties was reached. It was termed a ‘merger agreement’. The date set for the merger was 1 April 1970. The success of the Press both before and after the merger was still conditional ‘upon a much larger corps of literature evangelists’. The Review now felt they had a base in Britain, while Stanborough Press felt a little more financially secure.

Pastor Elias’s year-end figures for 1969 indicated that home sales had decreased in the course of the year by more than ten per cent (*MESSENGER* 8 May 1970). Nevertheless, the 1968 – not granted to all – to manage operating loss of a disturbing £30,435 had been reduced to a manageable £8,206 for 1969. In his last statement as manager, Pastor Elias paid tribute to the worker force at the Press: ‘The greatest asset the company possesses is the skilful, willing

and enthusiastic co-operation of its work folk.’ When he gave the Review’s Pastor Palmer a lift to Heathrow for his flight home, Pastor Elias was taken by surprise when – from the other side of security – Palmer told him to seek other employment.

The feeling that it was the end of an era was increased when news arrived of the death of Arthur Maxwell, ‘the dean of editors’. Maxwell had been editor in Britain for sixteen years, editor of the US *Signs* for thirty-four years, and had written 110 books which collectively had achieved a world circulation of 50 million (*MESSENGER* 3 July, 23 October, 18 December 1970).

Under the terms of the merger agreement, trans-Atlantic capital was infused into the Stanborough Press, certain American books could now be printed there, and the monthly edition of *Adventist Review* began to roll off the presses. An American manager who had run printing houses in the developing world was imposed.

The backdrop against which he worked was one of political instability. A series of states of emergency were declared by the Heath government to deal with major strikes. These coincided with a power crisis, the result of a boom in Middle Eastern oil prices. The power cuts caused by this

crisis necessitated a three-day working week. That brought the very best out of the Press’s highly skilled and committed workforce. They proved that they could produce more in three long days than in four-and-a-half shorter days. One US member of the management team viewed the national crisis in an apocalyptic light and, with his family, suddenly left for home.

The competence of the elderly manager was called into question by the senior men at the Press, most notably the production manager. A failure of the manager to co-operate with British tax laws led to a situation in which Dennis Archer, armed with significant documentation, went as a whistleblower to the British Union. Following contact with the Review and the General Conference, the BUC appointed Archer as managing director.

#### Dennis H. Archer

Archer had risen from the ranks, having begun as a printer. However, he had a good grasp of the business and chose to manage in a collegiate style, by contrast with his autocratic predecessor.

The home market continued to pose a problem, but W. J. Arthur and his team of publishing directors took many bold initiatives and enjoyed a significant degree of success. One of the success stories involved Roy Chisholm. Roy and his family were among the many who had migrated from the West Indies to make an excellent contribution to literature ministry. Based in the flat above the Barnsley church, Roy’s work involved souls as well as sales. Many of those baptised at Barnsley during the ‘70s represented the fruitage of his ministry. After a successful period as a publishing director, Roy was ordained to the Gospel ministry and went on to pastor some of London’s larger congregations.

Despite the efforts of some outstanding LEs – David Ahwan, N. A. Burton, William Harper, Arthur Morgan, G. C. Noel, to name a few – the literature ministry faced a formidable barrier. The door-to-door ministry on which they had always relied was in danger of becoming an obsolete method of marketing. People were apt to feel resentful about those who knocked on their door with a view to initiating a sale. Increasingly, LEs were



Dennis Archer shows Ron Apenzeller and E. H. Foster around the new bindery line

obliged to rely on referrals from members of the Adventist community or mass mailings.

A major distraction for the Church as a whole in the 1970s was ethnic tension. This was to a degree resolved in 1978 by what was called ‘the Pierson Package’. This was a problem for Pastor Ray Vine who, in addition to being editor, was also Public Relations director for the British Union. Increasingly, editing the fortnightly *MESSENGER* and handling Union PR had become his full-time occupation. He benefited from some gifted assistant editors over the years, among whom were Don McClure and Ted Pettit. McClure is best remembered as editor of *Good Health*, which, during one period, was sold in a glossy cover edition through W. H. Smith. Ted Pettit was especially involved in rebranding *Our Times* as *Signs*, and giving it a decidedly contemporary look and feel. Sadly, however, circulation was still an issue facing both magazines, and losses continued to be incurred. Briefly, the two magazines were combined as *Life and Health*. The old *Present Truth* days, when the majority of church members were prepared to involve themselves in circulating magazines, were long gone. After one final experiment with a low-cost, two-colour

*Signs*, magazine publication ceased. That was one of many measures taken to come to terms with harsh financial realities. Another was the appointment of R. D. Vine as pastor at Oxford, with the additional responsibility of continuing the fortnightly *MESSENGER* from an office in Watford.

One bright light on the Publishing scene was shone when a General Conference Session appointed Pastor Ron Appenzeller as Publishing director for the Division. Pastor Appenzeller, an American of Swiss descent, was an outstandingly gifted man, with many people, management and marketing skills. He was also blessed with a sense of humour. Pastor Appenzeller worked closely with D. H. Archer and, because Nigeria and Ghana were then part of our Division, he created an opportunity to revive and expand export markets there. For a period of eight years exports to West Africa transformed the fortunes of the Stanborough Press and enabled Archer to realise his dreams and those of his predecessors.

Profitability made possible the installation of a fully-mechanised bindery line, and a state-of-the-art Heidelberg four-colour printing machine. Archer also oversaw the change from traditional to

computer typesetting. The Press workers made a major transition to new skills and a new approach to publishing which in the nation generally had led to strikes and stoppages. When Mr Archer, with members of his team, went to William Collins of Glasgow to purchase the bindery line, he was asked, ‘Which union are you with, then?’ Quick as a flash, he answered, ‘BUC.’ There was no reply.

Since their arrival in Grantham, the majority of Press workers had become homeowners. However, they had more than a stake in society. Archer’s management skills had given them a sense of partnership in a successful publishing enterprise.

#### New magazines

After a period of almost two years without a full-time editor and magazine programme David Marshall arrived in January 1979, with a brief to edit the Union paper and revive a magazine and book programme. In his early 30s, he had spent eleven years combining full-time teaching with PhD research. By the time of his arrival compositors had been retrained in computer typesetting and graphics.

Marshall’s instructions were to minimise the time spent on *MESSENGER* to one day in a



The staff gathered in front of the Sovereign 4-colour press

Continued from p. 11.

fortnight. It took him some ten years to realise that, with a little more time and creativity, the Union paper could be the Press's flagship publication. By September 1979, with the help of Barry Alen, the Art editor, he was able to publish the pilot issues of two new magazines. Eager to appeal to a wider readership than 'the religious', he followed W. J. Arthur's suggestion and titled the message magazine *FOCUS*. In the belief that a first-approach magazine was also required, he persuaded the publishing fraternity to run with the title *FAMILY LIFE*. The idea was that each issue would contain an interview with a well-known

person who was either a Christian or committed to vegetarianism and healthy living. The magazine was aimed at secular people who were concerned about health and family issues. *FOCUS* was subsidised by the British Union to keep the price down. *FAMILY LIFE* was left at the mercy of market forces.

The pilot issue of *FOCUS* sold 100,000 copies in seven weeks. *FAMILY LIFE* took the remainder of the year to sell its 32,000 print run. The Press management chose to continue with both magazines: *FOCUS* on a quarterly basis, and *FAMILY LIFE* as a bi-monthly. Pastor Philip Anderson, the Marketing

director, took on responsibility for circulation. Both magazines depended for their success on the goodwill of the membership.

From the start the circulation of *FOCUS* was uneven. Church members asked

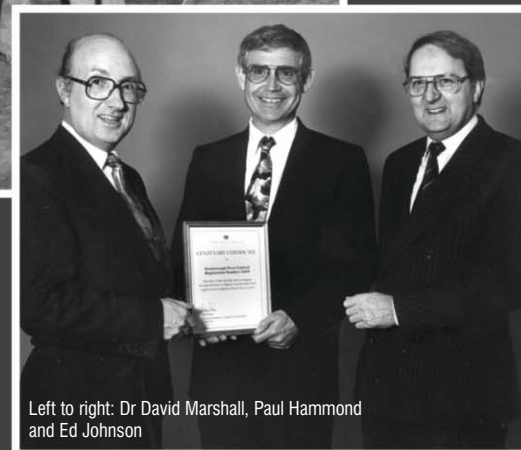
for, and received, more doctrinal content. Nevertheless, some issues sold as many as 50,000 copies but others as few as 18,000. Over the last 35 years those figures have not improved.

*FAMILY LIFE* received the enthusiastic support of some congregations – Hampstead, Stanborough Park, Coventry, Preston and Barry – but enjoyed only patchy support among others. It continued publication until June 1993.

#### **FAMILY HEALTH**

Marshall convened a meeting of Adventist doctors and health professionals on a summer Sunday in 1981. The brainstorming session resulted in the initiation of *A GUIDE TO FAMILY HEALTH*. It was a hardcover subscription book which has gone through four updates and remains in print.

The Press family were devastated to hear that Dennis Archer had suffered a major heart attack following his return home from the Division in July 1984. He had, some time before, renegotiated the merger agreement with the Review,



Left to right: Dr David Marshall, Paul Hammond and Ed Johnson

which had, as a consequence, become merely a management agreement. Nevertheless, this left the possibility for the Review to play a part in the choice of a new manager.

#### **Paul Hammond**

An obvious candidate to replace Archer would have been Paul Hammond. However, prior to Archer's coronary, the Press's former Bindery foreman and HES treasurer had accepted the position of treasurer of the North Conference. Harold 'Budd' Otis, the Review manager, was coming to chair the Press Board in October. When he arrived Otis occupied the manager's office and took the unusual step of inviting any member of staff who wanted to share a viewpoint to come and see him. Many did.

Later, Otis shared the views put forward with Marshall (and, probably, Crouch, the financial director). Otis phoned the Union officers and other board members before phoning Paul Hammond to sound him out. The Press Board voted to offer the manager's job to Hammond. He accepted and, a few months later, began his thirty-year marathon as Press manager.

Hammond came in when the company was in crisis. The crisis had surfaced towards the end of 1982. The economy was, in any event, in recession, but the problem as it impacted the Press was the collapse of the export market. This resulted largely from economic developments in West Africa but partly from a realignment of Division territories so that Ghana and Nigeria were no longer in the Britain-based Division. A

third of the company's business disappeared overnight and Archer was told that the Press needed to shed approximately a third of its worker force. That was shared with the Press House Committee in December 1982. In January 1983, with great sadness the Archer management team broke the bad news to those affected. The rest of '83 showed no improvement in the situation and in November there were more redundancies.

When Hammond became Press manager a year later, he had a slimmed-down workforce but little prospect of more business.

For a time there was, as in the '60s and early '70s, a great deal of emphasis on the need for an improvement in the home market and more literature evangelists.

Since the early '70s there has been an annual Press Open Day in early September. A well-known speaker was one of many attractions for a sizeable proportion of the Adventist constituency to turn out and buy magazines, books and health foods. Press workers marvelled at the numbers and spending power of their fellow believers. Each year after 1982 those who manned the Press supermarket at annual camp meetings were provided with additional opportunities to marvel. Camp

meetings were held in both Conferences. These were essential to the Press's survival, as was the support of Personal Ministries teams throughout the British Isles, and the faithfulness of the mainly ageing force of literature evangelists.

The management suspected, however, that, as in the recent past, the survival of the Press in its current form depended on finding overseas markets for its products.

Working with the Review, Hammond set out in search of these markets. As he looked for overseas miracles, a modest one was taking place nearer home. Muriel Doole had long been a successful literature evangelist in Northern Ireland, but in the '80s recent convert Eithne Amos was doing truly outstanding work in the Republic. Eithne, like all the best of her colleagues, was out to win souls as well as make sales. Based in the West of Ireland she had, with the support of the Irish Mission, raised up congregations in both Galway and Shannon. These congregations grew and, with the support of the Emerald Foundation, built both churches and a school.

#### **New titles**

On the home front, Marshall had published the first of a number of books: *Where Jesus Walked*. And sought to publish one a year for the next twenty-five years.

By the mid '80s the Press management team was making annual visits to the Christian Booksellers Convention. By the late '80s the Autumn House range of books had been created and were showcased on an impressive stand at the CBC. Through the blessing of God and the outstanding salesmanship of Tony Brownlow, a former LE, Autumn House books were to be found for sale in Christian bookshops throughout the UK and in most of Ireland. This had a positive effect on the way other Christians viewed Adventists. This work is being continued by Alison Jeans.

Orders for the Autumn House range came from North America and Australia. Overseas authors presented Marshall with manuscripts. Between half a dozen and twenty-five new titles were published each year between 1990 and 2012. However, this speculative evangelistic venture would not have been possible had Hammond not been successful

in his search for overseas markets.

At first, overseas orders came in from the Inter-American Division. However, Paul Hammond's visits to the African continent produced the orders from the early '90s, on which the current viability of the publishing house is based. The order books have only stayed full through the constant travels of Paul Hammond and, since 2010, Elisabeth Sangüesa. In countries like Kenya and Zambia there are vast armies of literature evangelists who need constantly to be supplied with suitable literature. The quality of Stanborough Press products and the excellent relationships Hammond has made have created great demand across the English-reading countries of Africa.

The '80s saw the publication of a two-volume edition of *Footprints of Jesus*. Family-related books were published in the '90s by the Gallaghers, the Browns, and, in the case of *FAMILY MATTERS*, a variety of experts including the late Kevin Howse. Health education specialist R. J. B. Willis has produced a number of best-sellers, as has Dr Clemency Mitchell.

A. S. Maxwell's work, especially the 10-volume *Bible Story* set, is still in demand, as are updated versions of Maxwell's *Our Wonderful Bible* and *Your Bible and You*.

A whole range of books on family themes by the late Nancy Van Pelt has been published in editions updated and specially orientated to African markets.

When Marshall retired at the end of 2010, there were plans for more. The Press management was fortunate to be able to replace him as editor with former South African *Signs* editor and Division associate officer Julian Hibbert. Pastor Hibbert brought fresh ideas and a new, more contemporary vision for both *MESSENGER* and *FOCUS*.

#### **Rationalisation**

In the late 1990s the General Conference took steps to introduce a free market internationally. The publishing houses that could compete on both price and quality of product would succeed, and those that could not would go to the wall. Paul Hammond found himself in competition with the Spanish publishing house, among others,

for the export markets in Africa.

Since the early 1980s Stanborough Press management has been aware that the publishing houses that succeeded were not those that endeavoured to do their own printing and finishing. In the world in general, and in the denomination, these functions were outsourced to specialist companies which, because of the volume of work, could significantly cut unit costs.

The harsh realities of stiff competition for exports led to the decision of the Stanborough Press Board in October 2001 to vote to close the production unit from June 2002, to make Stanborough Press a publisher (as opposed to a printer and publisher). Printing and binding would be outsourced. The decision resulted in redundancies and was not taken lightly. Graham Barham, financial director 2000-2010, who had previously been Division treasurer, carried it through. By the time he left to become financial director of Review and Herald in 2010, it was clear to almost all that the major rationalisation of 2001 had, under God, enabled Stanborough Press to stay in business as a viable, mission-driven publisher.

The 'Credit Crunch' of 2008 made Press management glad that the HES operation had been wound up twenty years earlier and that the considerable losses resultant from it were already absorbed. The recession that resulted from the Credit Crunch, a worldwide phenomenon, left the Stanborough Press exposed and might well have seen its close, as it did the Review and Herald (in 2014), had not rationalisation taken place.

The general manager's reports to the Press Executive for 2010-2013 indicate that, given the international economic scene, the Press was weathering the recession. On 6 March 2013, for example, Hammond was able to report 'an increase of just over £100,000 in direct exports for the previous year'.

As Paul Hammond and Paul Poddar retired in 2014, and Elisabeth Sangüesa (general manager), Charles Bramble (financial director), Pastor Julian Hibbert (editor), and Pastor Samuel Ouadjo (Home Sales director) take over as the new team, may God give His blessing and guidance to them as He has to their predecessors throughout our 120-year history.

Paul Hammond and Ed Johnson look at *FOCUS* hot off the press



Open Day 1979





## Lord Mayor is impressed

'It is really good to see the church . . . bringing together the people of this area' was the reaction of the Lord Mayor of Bristol, Councillor Alastair Watson, on his visit to the first Bristol 'Healthy By Choice' community health event. The purpose of the event was to raise awareness of the church in the local community; provide much-needed health advice and services; and give something back to the community while building positive friendships.

The lord mayor was accompanied by the lady mayoress, Mrs Sarah Watson. He commented on the 'lovely atmosphere', and appreciated the work that was being done. He had his blood sugar tested, and even had a ride on the smoothie bike. He was also shown two videos on the work of the Adventist Church and expressed interest and surprise at the size of the Church, praising its humanitarian work through ADRA.

The event included a wide range of health checks and advice on improving health, provided by the Health Ministries team and a number of other organisations. Other health-related stalls gave demonstrations on the benefits of vegetarian cookery, and fruit and vegetable juicing.

Besides physical health, 'whole-person health' was catered for with support from the Rethink charity (mental health), and spiritual health through a prayer and counselling booth run by members and pastors. Children and families also enjoyed the bouncy castle, ten-pin bowling, and a smoothie bike which they could try out. There was also live Gospel music, including an impromptu 'community choir' made up of members and the public, singing 'Oh Happy Day'!

One of the highlights of the day was provided by the Bristol Central Pathfinders and Adventurers, who, with their drum corps, marched around the venue, drawing neighbours out of their houses to see what was going on. They later performed a drill and demonstrated their drumming skills to the lord mayor and mayoress. This led to several enquiries from the public about how to join the Pathfinders Club.

Not only was it one of the biggest outdoor public outreach events run by the church in Bristol, but it was the first time all four Bristol churches have been involved and represented under the banner of the Bristol Joint Evangelism Committee (BJEC), who are co-ordinating and supporting evangelism across the city. Links have also been developed with Bristol City Council, the NHS, and other community organisations. In fact, the city council were so impressed that they provided financial support to the event. The South England Conference also gave their financial support while Elsie Staple, SEC Community Ministries and Health Ministries director, attended the event with her health team.

IAN SABADIN

## Hackbridge community involvement

The emphasis during Hackbridge Church's Community Fair on Saturday 28 June was 'A Positive Healthy Lifestyle Choice' through Christian friends and a revived belief in Jesus. Even though the British weather was true to form, this did not deter the community from coming out in numbers.

All Saints Hackbridge COE organised the fair and there were other faith groups there as well. Adventists offered vegetarian food, which went down a storm, with visitors asking for more and enquiring as to how to cook the food.

'The Junior Sabbath School department was a great success and we had only two books left; the scrolls, Bibles and Christian books were gratefully received by the local children,' said Michelle Burnett. The blood pressure and BMI team were also kept busy. The team shared a lot of information about healthy lifestyle choices and gave out a lot of free books. They also have a follow-up programme with Bible studies, cooking lessons and an international day on 19 July.

NOMVI NDIWENI



## Telford honours great preacher

On Sabbath afternoon, 12 July, the Telford church was filled with visitors for a special service to commemorate the life and achievement of Samuel Parkes Cadman, a local miner's son turned international figure. Among the guests were the former mayor of Telford, Councillor Leon Murray, the current deputy mayor, Amrik Jhawar, Bishop Dr George Peart of the New Testament Church of God, and Rev. Graham Sturdy, superintendent minister of the Telford Circuit.

Samuel Parkes Cadman, born at Ketley Brook on 18 December 1864 and baptised in the Ebenezer Primitive Methodist chapel at Ketley Brook, now the Telford Seventh-day Adventist church, started work as a boy miner but soon also became a Methodist lay preacher. At the age of 21 he was sponsored locally to complete his studies to become a Methodist minister at Richmond College, London.

In 1890 he emigrated to the USA, where he soon carved out a very successful career, becoming very well known throughout the USA in the 1920s and '30s as a pioneer of radio, giving weekly sermons to more than thirty million listeners. In addition, he published many books on religion and had a daily column in the *New York Herald Tribune* which was syndicated to newspapers throughout the USA. He also played a prominent role in international affairs, speaking out against the Nazis in the 1930s.

He died from complications brought on by a burst appendix while he was preaching at a Methodist church in New York State, and his funeral was attended by thousands, including many prominent men from all faiths, politics, and the law.

At a local level, he visited Shropshire every year until his death, and was much in demand to preach at many of the Methodist chapels in the area as well as those in London. Huge crowds would gather wherever he preached.

Yet this man, possibly the greatest preacher of his day, has been all but forgotten today. It has been the mission of two local historians, Shirley Bruneau and Vivienne Hulme, to get this important local figure commemorated in the town of his birth. They first came across him while doing family history research in 2009 and since then have carried



## ADRA fun ride

Old Town Adventists started out as a small church plant at the beginning of 2013 with the aim of reaching the people of Swindon. Charity fund-raising is an excellent way of doing this. Our new pastor, James Shepley, and his wife previously worked for ADRA in Burkina Faso. This gave us the personal connection to advertise a fun bike ride to raise money for projects in that country.

On a sunny Sunday (22 June) more than thirty adults and children gathered for a fun ride around Cotswold Water Park in Gloucestershire. It was great to see work friends and family join us. For some it was their first time to fellowship with Christians. Apart from a few punctures, a fun day was had, and new friendships made.

We were surprised to find that our small group had raised over £900 for this worthwhile project. We need to plan for something bigger next year, and continue to ask God for guidance in bringing His love to our work colleagues, neighbours and friends.

PETER YESUDIAN



out detailed investigations which may result in a book.

At the service in the Telford church, chaired by Welsh Mission president Pastor John Surridge, Shirley spoke briefly about the research project. Dr Brian Phillips spoke of the historical connections between Adventism and Methodism, and Vivienne gave a detailed account of Cadman's life. Methodist scholar and historian, Dr John Lenton, gave a local perspective on Samuel Cadman, the lay preacher. The congregation, made up of Adventists, Methodists, and those visiting from historical interest, sang some of Cadman's favourite hymns before Councillor Leon Murray unveiled the specially commissioned blue plaque.

Perhaps the most important part of the service was the refreshment and conversation time afterwards, when interesting stories were shared and members were able to explain some things about the Adventist Church. Deputy mayor Amrik Jhawar, a Sikh, was particularly grateful to be presented with a copy of *The Great Controversy*.

PASTOR JOHN SURRIDGE



## Through gates of splendour at Oxford Church

Oxford Church was recently turned into a garden of beauty and splendour by the creative hands of members of the local Oxford Flower Society, the Oxford church and some award winners from the Chelsea Flower Show. Master designer Audrey Balderstone from the Stanborough Park church presented an inspiring floral sermon entitled 'Trials and Triumphs' using three flower displays which were created as she spoke. One represented her own experience in facing difficulty, another the experience of a missionary who experienced tragic family loss, and a final display depicted the sacrifice Christ made for us on the cross.

On the Friday the Lord Mayor of Oxford, Mohammed Abbasi, opened the show, which culminated in an evensong on Sunday evening.

This was a most enjoyable and successful way of drawing visitors to the church – allowing the Oxford members to touch the lives of many from the local community for Jesus.

SOPHIA NICHOLLS, COMMUNICATION DEPARTMENT



### Short-term ADRA volunteers in Albania

Recently a group of intrepid UK youth joined Pastor Stephen Wilson and his Albanian wife, Lyndita, on a mission trip to Tirana, Albania's capital. The trip lasted from 22 June to 7 July and was largely planned by the ADRA team in Albania.

The volunteers were divided into two groups for practical purposes. One team stayed at the ADRA campus to work among the Roma children there, while the rest travelled to churches near and far to help with health expos and various forms of evangelism. Roles were swapped in the second week. The entire group was able to make a weekend visit to Voskopoje in the mountainous south of the country to join in a youth congress being held there.

There are approximately 120,000 Roma in Albania but many of them are not registered and therefore have no civil rights or benefits, such as the right to education.

### Godiraone's witness

In 2011, Godiraone Sekaba came from Botswana to study material engineering at Exeter University. He had not been a Seventh-day Adventist that long but he impressed the congregation with his love of the Scriptures and his insight. Godiraone soon had to make a stand for his faith when the university scheduled an exam for Sabbath. Members of Exeter Church joined him in prayer about the matter. He consulted with his tutors and was eventually given permission to take the exam another day. This happened on other occasions as well. After three years of hard work, Godiraone gained a good degree and was thankful to God for His blessings.

Not only had Godiraone been a faithful student but he had led a balanced life in helping with church and university community projects, and was a valued member of the team that conducted health checks at the Royal Cornwall Show and in Exeter. Godiraone witnessed frequently to others online, or by giving Bible studies and distributing literature. He was also asked to serve as a deacon.



The volunteers worked among some of these children, teaching them as best they could by using educational crafts and various fun activities. At the end of their stay they also gave each child a specially prepared gift bag filled with school and hygiene supplies, along with footballs for the boys and hair 'things' for the girls.

The villages from which these children come have been upgraded during the past four years with proper sewage removal systems, electricity and improved road surfaces.

The youth found the witnessing on the city and town streets to be a bit more difficult because of the language barriers – but despite this they were able to make a positive impact, with many accepting their invitations for the free health checks.

The UK volunteers were able to mix with other Adventist youth from the US and Finland.

BASED ON A REPORT BY JENNIE HALL

Sadly, we said goodbye to him on 20 June and he will be greatly missed. However, the story does not end there. Since returning to Botswana, he has been given a job with a company where he had work experience last summer. He was hoping that he would be able to obtain work there but was concerned that he might be asked to work on Sabbath. Fortunately, and thanks to God, they have given him Sabbaths off. What He has done for Godiraone He can do for you if you are faithful.

STELLA JEFFERY



### Adventist witness at second Global Health Conference

'I am very impressed with the outreach, with the advocacy, with the mission, of your church,' stated Anselm Hennis, director of the Department of Non-communicable Diseases and Mental Health at the Pan-American Health Organisation, in his keynote address at the opening of the second Global Health and Lifestyle Conference held in Geneva (7-12 July).

Referring to Adventists, he said, 'I think we need to come to you to learn how we can do a better job at trying to change lives – making the healthy choice, the better choice.'

This global conference, titled 'Non-Communicable Diseases: Lifelong Lifestyle and Prevention, Accessible to All', follows the first conference which was held in Geneva in 2009. It is a collaborative undertaking jointly executed by our world Church headquarters Health Ministries department, the World Health Organisation and the Pan-American Health Organisation, aimed at helping to reduce the burden of disease by improving health globally.

Twenty-five British Union Conference attendees were among the 1,150 Adventist leaders and health professionals from 81 countries who were present in Geneva for a feast of health training, research updates, mission and organisational reports, delivered via plenary, interactive and break-out sessions.

Dr Peter Landless, director of Health Ministries for our world Church, led out in the organisation of this key event, which emphasised the holistic nature of our Gospel message and its objective of improving lives spiritually, emotionally, physically and socially. According to Dr Landless: 'We want to see every church as a community health centre, with every member being a health promoter while embracing our amazing health message in their own lives.'

The conference focused on non-communicable diseases, highlighting the enormity of the health crisis we face globally, where, according to the WHO, heart disease, cancer, respiratory disease and diabetes kill more than 36 million people every year. Getting to the root of the problem and tackling lifestyle habits like alcohol, lack of exercise, poor diet and tobacco use is crucial – and who better to be part of this intervention than Adventists, using their 150-year-old knowledge of health and well-being.

General Conference president, Ted Wilson, was present for the duration of the conference. During one of his addresses he appealed for us to have a balanced, healthy lifestyle coupled with the love of Christ: 'Lifestyle ought to be modelled. . . . Avoid detrimental lifestyles. Show the love of Christ in all that you do.'

Mark Finley provided daily spiritual food using Bible passages and principles that relate to wholistic living.

So what did we come away with? Among the many enthusiastic remarks and praise for the conference, attendees stated that they felt better equipped to go back to their churches and communities with an energised and fresh approach to health ministry and public witness.

Reflecting on the event Dr Chidi Ngwaba reports: 'The quality of information was truly impressive. The latest research on lifestyle diseases, the various ways that the Gospel is being shown globally with compassion, and the marvellous people that I've made friends with have truly inspired me to do more for my neighbour and my God.'

I was invited by the General Conference Women's Ministries department to conduct two workshops during the 'Thinking Well, Living Well' break-out sessions. For me, it was an exceptional conference which highlighted compelling evidence-based research and showcased the best in Adventist health interventions, all beautifully blended with the healing ministry of Christ and His power to transform lives.

Steve Cooper – TED director for Health Ministries, Community Services and ADRA – gave this fitting overview of the conference: 'A wonderful conference with Christ at the centre of our health message – bringing together body, mind and soul to restore people into Christ's likeness. May we share this good news with our communities as He did when He walked this earth.' We can all say 'Amen' to that!

SHARON PLATT-MCDONALD



### Crocombe centenary – 23 August

The Crocombe church will soon celebrate the 100th anniversary of its organisation as a company on 5 August, 1914, at the Union Conference Session in Battersea, London. On that day their first six members were also baptised.

These centennial celebrations will be held at Crocombe Church on 23 August. Dr Lawrence Turner will preach in the morning and Pastor Sam Davis in the afternoon. Former members and friends are invited to attend. A light lunch will be provided.

Please telephone 01782 625712 to confirm your attendance.

JEAN HARDY-BAERG



## Mayor at Open Day

'I only came out to pop into the shops and I ended up staying an hour!' This was the comment made by Liz, a visitor from the community who was reached that morning (5 July) by a gift bag handed to her by one of the young people. Having left to go back home after the morning programme, she promptly returned for lunch and participated in the health checks.

West Bletchley Community Church, which worships in the community centre in the heart of the shopping district, put on a programme that reintroduced our church and its services to the local community. Headed by Priscilla Nwadiabia, it was the Communication department's initiative to hold the day.

Councillor Subhan Shafiq, the mayor of Milton Keynes, happily accepted the offer to spend the morning with us, sharing that community was his theme while in office and that we had 'stolen his thunder'! He was presented with some literature and a cheque for his



## Lewisham People's Day

Lewisham Church had a new focus at this year's People's Day in Mountsfield Park: *meeting the needs of the whole person*.

Although this year's health coverage was reduced as compared to the previous years the team still managed to conduct around 160 blood pressure and health checks, with many learning about diabetes and how it can affect their health. Lewisham's Health Ministries leader, Sonia Swaby, noted that people were especially eager to learn about nutrition and have consultations with our nutritional specialist.

A marvellous new addition to the People's Day contingent was our relatively new Deaf Ministries team, who not only gave out literature to promote deaf awareness and learning, but also signed up many persons who were interested in the Introduction to British Sign Language class they run and also conversed with the deaf who visited the stall. They also assisted deaf community members who came to the tent for health checks or other information. In previous years this would not have been possible, and so it is a great achievement that in such a short time they have been able to provide such a useful service.

It was really quite inspiring to see how many hearing community



chosen charity, following which he spent time warmly engaging with the stand holders and attendees. It transpired that Councillor Shafiq is a keen cricketer and knew of Seventh-day Adventism through the witness of one of our regular attendees who, some 20 years earlier, had chosen not to play matches on Sabbaths.

Also in attendance was Pastor Colin Stewart and family. It was his vision to plant West Bletchley Community Church nearly 11 years ago. His inspirational talk offered hope to those in the community who stopped to listen and visit the various information stands promoting Pathfinders, family life, health checks and our literature throughout the day. The hand-prepared gift bags included a specially commissioned booklet entitled *Connecting with the Community*, and a pen and paper set with our details and John 3:16 inscribed on them. All 100 gift bags were distributed that day, mostly by our accompanied children and young people.

SYLVONIE NOEL, COMMUNICATIONS DEPARTMENT



members were interested in learning BSL, and that we were able to gather names to gauge interest for a deaf club, a sorely needed local amenity.

In addition to this, the Social team were out promoting our upcoming Family Fun Day and Picnic, scheduled for 10 August. The Personal Ministries department were giving out literature, about both our church and the services we have to offer.

According to Anthony Morris, the church's Personal Ministries leader, this year's People's Day was much closer to his vision of how the church should be moving: *as one united whole, but with different departments working together to meet the needs of our community*.

He says the next step is to run follow-up activities that will allow our community contacts to participate in their areas of interest. In the coming weeks we will be launching a new initiative called 'Soul 2 Soul Activities' at the Hub, which people are already very curious about.

Starting in August, we will run marriage-enrichment sessions, parent and toddlers' groups, a senior citizens' club, football practice, a deaf club and much more.

JUSTIN VICTOR

## A life of service

Doris Lack has lived her life in the service of God both as a Bible worker and as a Pathfinder Master Guide. Hence, it came as no surprise when, on the occasion of her 85th birthday, the members of Worcester Church, spearheaded by Pastor Micah Campbell, celebrated with her during an afternoon of music, testimonies and light refreshments.

The event was also attended by four fellow residents from the sheltered accommodation where she lives. Doris is the oldest member of Worcester Church but you wouldn't believe it, for she is still a member of the church board, drives her car as fast as the speed limit allows and joins the Sabbath services 'virtually' via live streaming when the weather is too bad for her to travel.



WENNA BOLOZ

## Minyoung Bae graduates

Minyoung Bae, one of Stanborough Park Church's talented young musicians, graduated with a first-class Bachelor of Music Honours degree on Friday, 4 July, at the Royal College of Music in London.

Originally from South Korea, she has lived here since the age of ten to further her musical career. She was a pupil at Stanborough Secondary School before gaining a music scholarship to the prestigious Yehudi Menuhin School in Surrey.

Her talent was sufficient to obtain a scholarship to the Royal College of Music, where she studied piano, with conducting as her second subject. During this time she has also been successful in several international piano competitions. She is now about to commence post-graduate studies at the Trinity Laban Conservatoire of Music and Dance based in the former Royal Naval College buildings in Greenwich, south-east London.

Minyoung has also been actively involved in the church's Music department in a variety of ways, including evening concerts that have raised many thousands of pounds for the Church Development Fund and the Young Musicians Fund.

JUNE COOMBS



## Coaches to Open Day at Stanborough Press



### Hair cut for good cause

A 13-year-old Watford schoolgirl who attends Stanborough Park Church has shaved her head to raise more than £4,000 for children battling cancer.

Anjali Moser hoped to raise £1,000 for the Little Princess Trust and Leukaemia Group (CCLG) by having her 72cm-long hair cut off to make wigs for children with cancer more than four times that amount!

How does she feel about it? 'I thought little children who don't have hair would enjoy having my hair more than I do. . . . It made me very proud that people have donated so much.'

To find out more visit [www.virginmoneygiving.com/baldanjali](http://www.virginmoneygiving.com/baldanjali)

JUNE COOMBS

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# MOHAP

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

## Annual Retreat 2014

Friday 29<sup>th</sup> August – Monday 1<sup>st</sup> 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](http://www.mohap.org)  
For queries contact Janet Hamilton:  
email: [info@mohap.org](mailto:info@mohap.org) or phone: 07407 692 256



## Montserratians and Friends Day of Fellowship

'This is the first time I have seen this church filled to capacity,' were the words of Reverend Dilly Baker, rector of St Mary's Stoke Newington in London, as she warmly welcomed just over 600 Montserratians and their friends to her parish church. The congregation had gathered from across the British Isles for the fourteenth annual Montserratians and Friends Day of Fellowship (MDF), held on Sabbath, 14 May.

The theme for the day was 'Be Hopeful'. The primary focus was the assurance of the eternal life we can have in Christ. This theme resounded throughout the day, especially in the singing of the day's theme song, 'We Have This Hope'.

The service was streamed live thanks to the services of Medianet Gospel, which reported 489 online viewers. The technology also enabled the congregation to view those believers in Montserrat who

## Diamond wedding celebrations

We all love a good wedding, but it took the combined efforts of a retired pastoral couple, Roy and May Hulbert, to transform a good wedding from 1954 into a joyful diamond jubilee in 2014.

Sixty years of closeness could be seen in their faces as, on Sabbath, 12 July, they met with family members and friends at Kettering Church to celebrate. Special guests included their son Gordon and his wife Anita, and their nephew, Pastor Victor Hulbert, who presented the morning message.

Roy and May served both here in the British Isles and in West Africa. In Sierra Leone May assisted students to pass their English exams with good grades. Roy was more than just a pastor and tributes from former members across the British Isles clearly demonstrated this. The loving couple have been so much to so many throughout their years of faithful ministry.

Tributes were received from where they had served, including Northern Ireland, Middlesbrough and Sheffield. HRH Queen Elizabeth II sent her own wishes to congratulate the happy couple, who, in spite of their differing English and Scottish backgrounds, have managed to live in harmony for the past 60 years.

Following lunch and the cutting of a special anniversary cake, Roy shared that 'the best decision I ever made was to get baptised and enter the ministry course at Newbold Revel, where I met May. The next best decision was asking May to marry me, which she did!'



had congregated at the New Ebenezer church (from 6am local time) to view the service on a large screen.

Beautiful music was heard throughout the day. During the worship service Charlotte

Bramble prepared the audience to receive the Word by singing a meditational song with guitar accompaniment. More good music was heard during the afternoon programme, including that of gifted young singers such as those in Gospel Works, Stefancia Weekes, Paulesa Ryner, Karin Williams and Stanley Allen.

Guest speaker for the day was Pastor Richard Jackson, Ministerial director of the North England Conference. Using the sermon title 'Walk Into Your Season', he made reference to the Bible character Joseph, who faced a myriad of difficult circumstances, but rose above them by maintaining hope in his God. Montserratians were reminded that in spite of the challenges they may have faced in relocating to the UK due to volcanic activities in Montserrat, God has brought us here for a reason.

A new highlight of this annual day of fellowship was the Pathfinder Drum Corps, which led the platform party into the church for the worship service. They captivated the congregation with their military-style precision.

In 2015, the Seventh-day Adventist Church in Montserrat will celebrate 100 years of Adventism on the island and this will feature prominently during the fifteenth annual Day of Fellowship next year.

MARCELLE RILEY

When Roy and May retired in 1993, Kettering Church was delighted and privileged to have them make the Kettering area their permanent home, where they have continued to support both the Wellingborough and Kettering churches. The manager of the local care home remembered Pastor Hulbert taking Communion Service for the residents and May volunteering her time in doing the spring cleaning.

Their commitment and love for God and each other over the years has been an example and a witness to all who know them.

Additional photos from the weekend of celebrations as well as the script of the Sabbath morning sermon are available on the Adventist Church website.

COLLEEN LEWIS



PHOTO: ARIANA BRYANT

# obituaries

**Elizabeth McAfee (1920-2014) d. 29 March.** Elizabeth McAfee breathed her last on Sabbath 29

March, four days away from her 94th birthday, and is missed dearly by her family, to whom she was a mother, a grandmother, a great-grandmother, and a friend.

But Elizabeth had another family, the Coleraine church, Northern Ireland, where she was a 'first generation' member as far as the history of that church is concerned.

From December 1906 to May 1907, some Seventh-day Adventists conducted meetings in a cottage at Carnglass, where Elizabeth's father, James, her mother, Jane, and his brother, John, were part of a group of nine souls that accepted the advent message and began to keep the Sabbath. When the Carnglass meetings ended, these new converts began meeting at Kilmoyle. They were inspired by the advent message and shared it with their families, friends and neighbours, some of whom joined them in what later became the Coleraine church, where Elizabeth was one of the youthful members.

She remained a faithful believer in Jesus throughout her life, including the last five years, which were spent in a nursing home because of her failing health. At the nursing home, she once told her pastor, Mart de Groot, that others would never know just what Jesus had done for her.

Not even her advanced age was able to quench Elizabeth's love for the Scriptures. Two weeks before her death, her daughter, Rose, also a member of Coleraine Church, spent seven hours with her. When Rose read Psalm 23 to her, she requested her to read the first two verses again slowly. Rose did just that, and Elizabeth recited the verses along with her.

According to her daughter, Rose, she died with the hope of the resurrection in her heart.

In her final years, although unable to attend church, Elizabeth was not forgotten by her Coleraine church family. Every Sabbath, they remembered her in prayer – and still do, with deep fondness.



**Joan Rosemary Webb (1927-2014) d. 13 May.** Joan Webb (née Misselbrook) was born on 8 April

1927 and brought up as a Baptist in Ware, Herts, with her three brothers. She attended an evangelistic series at Edmonton in the 1950s, where she worked as a secretary, and accepted the Adventist faith. According to her, 'It was as if I was advancing to secondary school.'

Pastor Ball baptised her, and shortly afterwards she did a Bible Worker and Secretarial course at Newbold College. She moved to Cambridge in 1963, where she met her husband-to-be, Lewis Webb. They married the following year, and went on to have three daughters and seven grandchildren, whom she loved dearly. She was a faithful and active member of Cambridge Church until, after retiring and being widowed, she moved to Stowmarket in 2000 to be nearer two of her daughters.

She moved her membership to Ipswich Church, where she attended regularly until she became too ill due to vascular dementia. She then watched the Stanborough Park Church services at her daughter's house most Sabbath mornings instead. She passed away very peacefully and painlessly in her sleep at Wade House Care Home in Stowmarket on 13 May, where she had been well loved and cared for for three years. Pastors Paul Smith and Sam Davies officiated at her funeral service on 30 May at Ipswich Church, during which there were lovely eulogies by her daughters and surviving brother, and a poem by her seven-year-old granddaughter.

We thank God for her selfless faithfulness and care, and look forward, as she did, to the second coming of her Lord and Saviour Jesus Christ, when we will be reunited with her.

FIONA DODMAN

**Rita Cleaver (1924-2014) d. 29 June.** Rita Cleaver was born in the Tamworth area on 29 September 1924. She married Arthur Cleaver and they had two daughters, Ruth and Alison. Rita attended evangelistic meetings conducted by Pastor Alan



Norman and was baptised. She went to Camp Hill Church initially but became a founder member of Tamworth Church because it was nearer her home at Hopwas. There Rita served as the treasurer and made jam to raise funds for various causes. She loved singing and joined the Tamworth Ladies' Choir.

When Arthur retired, they moved to Dawlish in Devon and Rita transferred her membership to Exeter Church, becoming an active member there too. She read poetry and prose with clarity and expression, enhancing many special services. Rita was a great cook too, using ingredients grown in her own garden. She had a kind heart and would sell some of her creations for ADRA and children's charities. Arthur and Rita joined a choir in Dawlish and Rita always enjoyed

hymn singing at Exeter Church. During their late eighties both Arthur and Rita began to decline in health. Sadly, Arthur died in 2013, just weeks after they had moved into a residential home in Exeter. Rita's own health deteriorated rapidly after the loss of her husband and she finally fell asleep in Jesus on 29 June.

Pastor Clifford Herman conducted her funeral at Exeter Crematorium on 9 July. Her daughter, Ruth, delivered the eulogy with humour and love, and Pastor Herman reminded the congregation of the second coming of Jesus, to which Rita had looked forward. Rita had a firm faith and knew that despite the problems of life, she could look beyond this earth to one day spending an eternity of peace with Jesus.

STELLA JEFFERY

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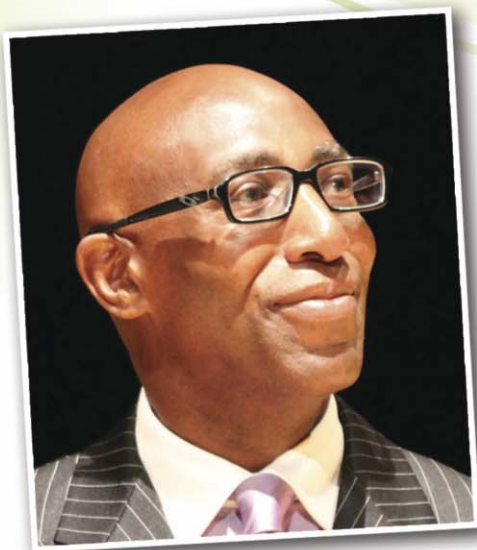
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# Stanborough Press Open Day

## Sunday 7 September

120 years  
in SDA publishing



**Guest speaker:**

Dr Jeffrey Brown, president of the Bermuda Conference of Seventh-day Adventists and Family Life director.

**Music:**

Renowned Croydon Gospel Choir.



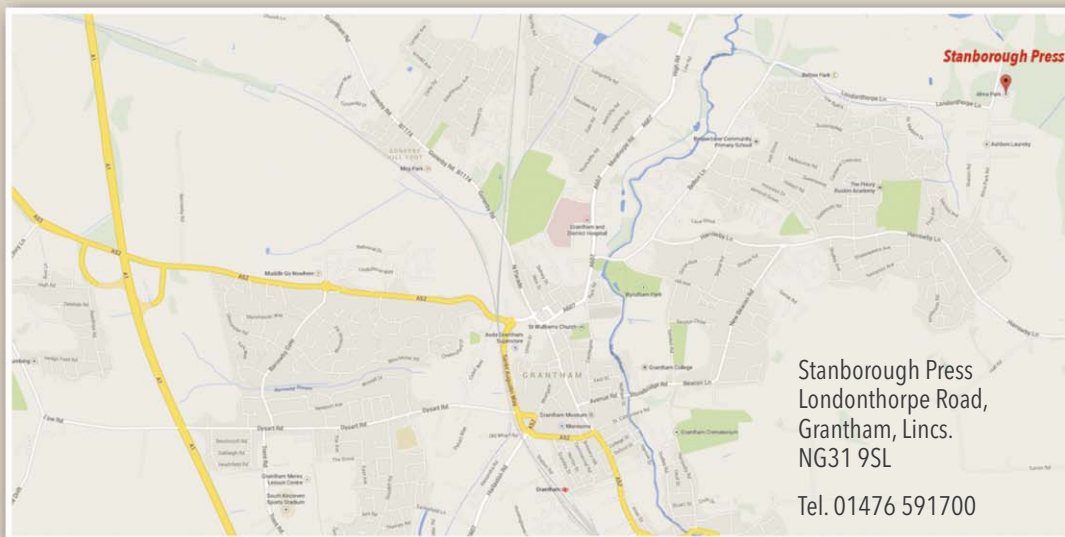
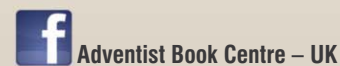
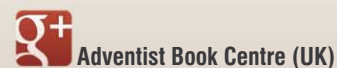
**Church stall marquee:**

The church stall marquee is back, by popular demand. To book your pitch, contact Charles Bramble on 01476 515901. A small charge will apply!

**Stanborough Press Open Day** is an opportunity for fellowship, to be able to catch up with old friends, make new friends, to stock up on all your favourite health foods and purchase new titles from our extensive book display.

Mark **Sunday 7 September** in your diary, and plan to come along, . . .

*we'd love to see you!*



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**Sunset**

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

	Lond	Card	Nott	Edin	Belf
Aug 15	8.23	8.36	8.32	8.50	8.56
22	8.09	8.21	8.17	8.33	8.40
29	7.54	8.06	8.01	8.15	8.23
Sept 5	7.38	7.51	7.44	7.57	8.06

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**It's also the 120<sup>th</sup> anniversary of the Stanborough Press, so why not join in with the celebrations?**