

Messenger

News to the churches • 19 June 2015 • Volume 120 • 12

The Way

John Wilby, Scotland's seventy-six-year-old ADRA sponsor, reports on his 96-mile charity challenge from Milngavie to Fort William.

Much like life itself, Scotland's West Highland Way is a series of ups and downs, difficult terrain and quickly changing periods of sunshine, dark clouds, strong winds and driving rain. Thankfully, along the Way there are waypoints – engraved wooden posts with the easily recognisable WHW logo that, if carefully observed, ensure walkers will not get lost. It's an analogy that will be familiar to the Christian mindset.

So it was that my daughter, Vivien, and I set off on the 96-mile walk from just north of Glasgow to Fort William in the Scottish Highlands. The route took us through some of the most beautiful scenery in God's creation. Loch-side woodland gave way to long, winding, exposed sections and several steep ascents reaching between one and nearly two thousand feet. One hostelier claimed it was the wettest May in living memory. This had made traversing streams, now raging torrents, and long sections of rocky and muddy outcrops, extremely challenging.

The walking day ranged from six-and-a-half to eleven hours, with a welcome half-hour break for lunch. There were occasions when the weight of our respective 6- and 9-kilo backpacks, extreme weather conditions and physical tiredness raised doubts that we could continue. However, we were spurred on by the plight of those in Nepal and by the generous sponsors who had raised over £1,000 for the ADRA earthquake appeal. For me, Philippians 4:13 – 'I can do all this through him who gives me strength' (NIV) – was also a source of great comfort and strength. Five days later, as we skirted Ben Nevis, Scotland's highest mountain, and descended into Fort William, we gave thanks to God for bringing us safely through one of the most challenging, but rewarding, experiences of our lives.

You can still donate to John and Vivien's ADRA Nepal Appeal at www.justgiving.com/john-wilby2.





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Enhancing Health

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

Going natural Part 1 – Introduction

In this issue, we begin a new series which puts natural health and holistic lifestyle practices under the spotlight and challenges you to 'go natural' (wisely).

'Going natural' should not in any way exclude any health regime, medications or treatment interventions that you may be currently following under medical directives. As in previous articles, we advise you to consult your medical practitioner before embarking on any health change or adding 'natural products' to your prescribed health programme.

The BUC Health Ministries Department has published specific guidelines in relation to its Natural Medicine and Holistic Lifestyle Strategy.¹ The document includes guidance on the safe use of natural products, evidence-based interventions and health lifestyle practices, and can be accessed on the Health Ministries page of the BUC website: www.adventist.org.uk.

Natural healthcare

A new and exciting development in healthcare is the integration of natural products into the healthcare package offered to patients in the community. For example, the Face-to-Face Well-being Centres² are considered a revolutionary scheme which draws together independent pharmacists and members of the British Association for Applied Nutrition and Nutritional Therapy (BANT) in order to integrate natural healthcare and natural products into pharmacies and community healthcare.

If you are looking for information on natural health products a suggested starting point is the *Natural Healthcare in the Community Digest* magazine,³ which is a comprehensive resource that is updated annually. It highlights the various natural products, brands, suppliers, distributors and wholesalers providing for the independent pharmacy and healthcare market. It also includes well-referenced articles that highlight the latest health-related research. For more information visit: www.naturalhealthcareinthecommunity.co.uk.

Homework

Our church has also produced some useful resources which promote natural health choices that enhance well-being. The Stanborough Press has published the following well-researched material, which will assist you in your quest to 'go natural' to help promote a healthier lifestyle:

- *Health & Wellness – Secrets That Will Change Your Life*
- *Focus* magazine – *Health and well-being*
- *Cancer – Facts, Faith & Formulas*

Try to get hold of these reading materials over the next few weeks.

Good health!

¹http://adventist.org.uk/_data/assets/pdf_file/0005/38822/BUC-HEALTH-MINISTRIES-GUIDELINES-ON-NATURAL-MEDICINE.pdf ²<http://www.thepharmacyshow.co.uk/seminar/Face-to-Face-Wellbeing-Centres-integrating-natural-healthcare-into-the-community> ³<http://www.jhnproductions.co.uk/Natural-Healthcare-in-the-Community>

editorial

In 1986 I was privileged to visit Malawi for the first time. It was an unforgettable trip, thoroughly spiced with new and exciting experiences. One of these was a trip from the tea-growing highlands around the Malamulo Adventist hospital to the floodplain of the Lower Shire Valley – on the back of a large, off-road motorbike!

What was the purpose of this nerve-fraying adventure? It was the easiest way to weave through the floodplain bush behind a leprosy officer who was making his dispensing rounds on a white bicycle. Why a white bicycle? It was an effective anti-theft device, because the only white bicycles in Malawi belonged to the hospital!

It was on this bumpy journey that we suddenly came across a large, red-brick mosque with a towering minaret. What was it doing there? It was a 'gift' from Saudi Arabia, part of their oil-funded Islamic evangelisation initiative. But its windows were broken and there were other signs of neglect, and I remember smugly thinking that this type of Islamic outreach had little hope of lasting success.

I was wrong

If one considers the numerical growth of Islam during the past century then I was very wrong to feel so smug:

'Islam had a much better twentieth century than Christianity did. The world's Muslim population grew from 200 million in 1900 to 1.5 billion today – still about 500 million behind the Christian Church, but an enormous catch-up. Christianity shrivelled

The word . . . full of grace and truth



Julian Hibbert
Editor

*in Christendom's European heart, while Islam was resurgent across the Arab world. Some Christian scholars predict that Islam will overtake Christianity as the world's biggest religion by 2050.*¹

Not only has Islam been 'resurgent' throughout the Arab world, but it has also managed to firmly establish a very visible religious presence in Europe, with mosques springing up everywhere. In the UK there were 1,743 active mosques and prayer rooms in 2014.² Further to that, whether we want to believe it or not:

*'In Britain the number of people who attend mosques every week is closing in on the number who attend Anglican churches – despite the fact that Muslims only make up three percent of the population . . .'*³

Many of the world's Muslim-dominated countries are not flush with money. In fact, some of them are relatively poor. In that case, then, where is the funding for this rapid expansion coming from?

Saudi 'petrodollars'

The very same source that built that mosque on the Lower Shire floodplains is still pouring vast sums of petrodollars into Islamic evangelism. As Christians we pride ourselves in our efforts to distribute the Bible, but let's not forget that the Koran has its champions too:

*'The Koran is also going global. But for that it is unduly indebted to a single political power. Saudi oil wealth is supercharging the distribution of the Koran. Saudis only make up about two percent of the world's Muslim population, but the combination of geology and history – the country's vast oil wealth and position as the guardian of Mecca and Medina – has turned it into a vast engine for spreading the Word.'*⁴

So much so, that a few years ago it was estimated that Saudi Arabia was giving away as many as 30 million copies of the Koran per annum, not to mention vast quantities of other evangelistic literature.

One has to admire their evangelistic zeal, and their deep commitment to their perceived mission – but we also need to remember one fundamental difference between the Islamic use of the Koran, and the way we use the Bible!

Fundamental difference

The word Koran means 'recitation' in Arabic, and the very highest achievement within the Muslim faith is to be able to recite the entire book:

*'One of the most prized honorifics in Islamic society is hafiz, or "one who has the entire scripture off by heart": the Iranian government awards an automatic university degree to anyone who can do it.'*⁵

But why is this regarded as such an achievement within the Islamic faith? Simply because: *' . . . the Koran is more than just a text: it is a living thing whose power comes from being consumed or recited. Much of the language about the Koran being on people's lips is similar to Catholic veneration of the holy sacrament.'*⁶

This, then, is that fundamental difference between the Islamic 'word' and the Christian 'Word'. To the Muslim the recitation has **sacramental value** – it is a ritual that imparts spiritual grace. Plainly put, the recitation of the Koran is a 'deed' (a work) that secures the Muslim believer's salvation. And that is why, despite the fact that only 20 percent of Muslims speak Arabic as a first language, and around 40 percent of all Arabs are illiterate, the 'faithful' relentlessly recite the words of a book that many do not understand!

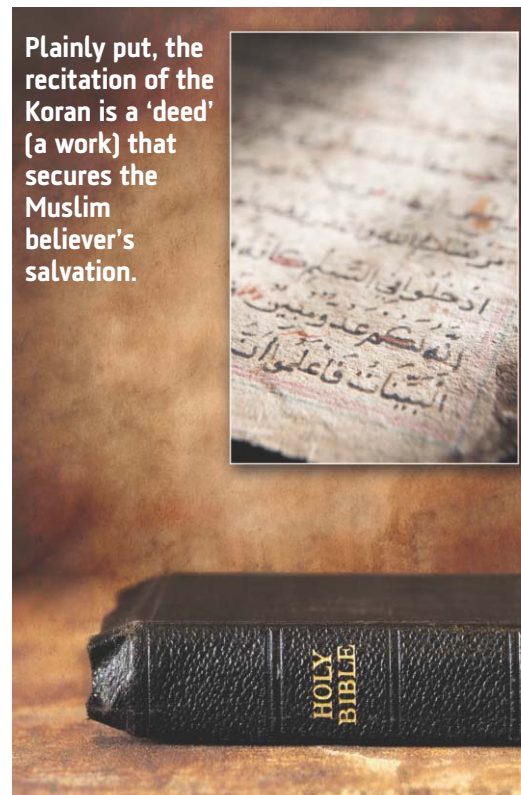
According to the Islamic tradition, the Prophet Mohammed was illiterate. He recited the Koran as he received it from the angel Gabriel and others wrote it down. This means that every word of the Koran is regarded as inspired, which explains the reluctance of Muslims to accept any translations of their scriptures.

The living Word

So to the Muslim the recited words of the Koran are the source of his salvation, whereas, for us, the words of the Bible reveal the 'living Word' – Jesus our Saviour – the Source of our salvation.

'And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.' (John 1:14, NKJV.)

¹God is back: *How the global rise of faith is changing the world*, by John Micklethwait and Adrian Wooldridge, Penguin Books 2010, page 278 ²http://www.muslimsinbritain.org/resources/masjid_report.pdf ³God is back, page 279 ⁴ibid, page 269 ⁵God is back, page 266 ⁶idem



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The 'everybody's' verse

by Esme Sutton

We were walking along the Thames Embankment, making our way to the Millennium Bridge, but before we reached it we paused to look at something that seemed strangely out of place. Something that looked as if it would be more at home by the River Nile than by the Thames. Two stone sphinxes stood on either side of a huge granite obelisk that was covered in hieroglyphics. It was Cleopatra's Needle, a piece of ancient Egypt constructed three and a half thousand years ago. It was a gift for an Egyptian pharaoh, and had once guarded the great temple at Heliopolis. On 12 September 1878, Londoners flocked to see the erection of Cleopatra's Needle on the Embankment and witnessed the interment of a time capsule at its base. This tiny piece of Victorian Britain was hidden away to be discovered far into the distant future.

What was in that time capsule? Inside was a set of coins, children's toys, a city directory, photographs of the twelve most beautiful women of the day, a razor and, in 215 languages, a verse from the Bible: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John 3:16, KJV.

The individuals who assembled those artefacts wanted to give future generations a glimpse of their times – the money they used, the fashions the women adopted, the toys, a book full of useful information and a gadget – all things that were typical of the day. Perhaps most telling of all was the inclusion of the Bible verse – just 25 words. The fact that they were included suggested that they were of great significance to the people in Victorian Britain. The

fact that their translations into 215 languages were included, strongly suggested that they were significant globally. To include a verse from ancient writings that were already nearly 2,000 years old surely indicated that those 25 words were of significance for the people of all ages, past, present, and future. In short, it implied that John 3:16 was, and is, a verse for anyone, anytime, anywhere. It has been called 'everybody's text' – a verse of hope, beginning with God and ending with life. Everybody, anybody, everyone, are words that embrace us all. The 'whosoever' in the verse is you! It's me!

How did this verse come into being?

What inspired John, the Gospel writer, to pen such wonderful words? It was Nicodemus, who, early in Jesus' ministry, visited him secretly, intent on a healthy debate. Jesus was intent on saving him, but there was a big problem. Nicodemus, like so many men, was totally unaware of his need of redemption.

Nicodemus waited until he was sure that he would not be seen slipping through the shadows to visit Jesus. He wanted to satisfy his curiosity; for on a number of occasions he had been one of a delegation of Pharisees who had listened to Jesus, carefully checking Him out. He had dug out the prophecies, and the more he studied them, the more he recognised that Jesus could be the Messiah.

He was a little apprehensive when he found Jesus. Nervously he greeted Him with flattery that was not acknowledged. Instead, he heard this response: 'Unless one is born again, one cannot see the kingdom of God.'

Nicodemus was shocked and disconcerted by Jesus' response. The rug was pulled from under

his religious feet! Until that moment he had been confident that God's favour rested on him. After all, he was a Jew, a strict Pharisee, a member of the National Council and one of the elite of society. He was a high flier; talented, educated and well known for his good works and generosity. 'Born again?' That terminology was used for new Gentile converts to the Jewish faith. They were described as 'newly born'. He felt insulted! According to Jewish theology, to be a son of Abraham was a guarantee of admission into the kingdom of heaven – why did he have to be born again? To be regarded as being outside the circle of salvation was a new and disturbing thought.

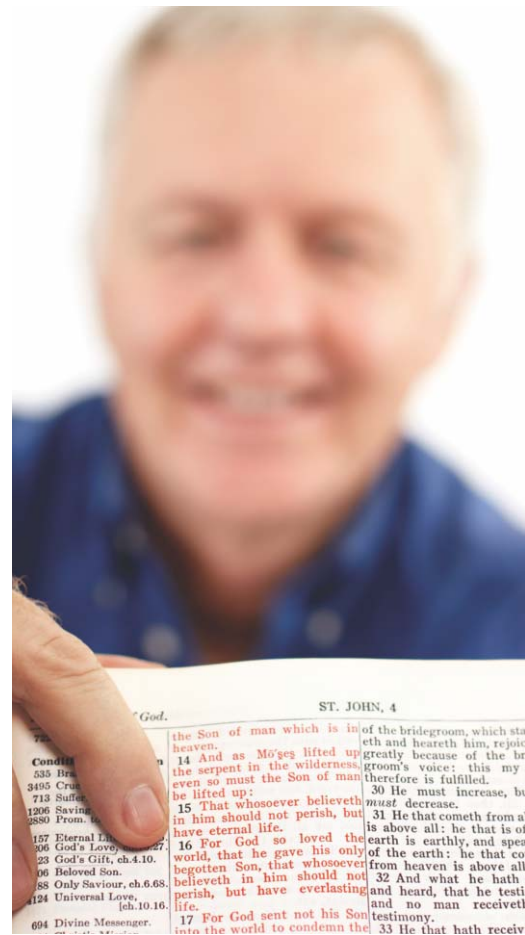
There appeared to be a great divide between Nicodemus and Jesus. Nicodemus stood on one side, Jesus on the other. Nicodemus believed his pedigree, his status, his good efforts, his hard work, would more than guarantee his place in the kingdom. 'Give God your best,' his philosophy said, 'and He does the rest.' But Jesus' response seemed to be, 'Your best won't do. Your finest efforts are worth nothing!'

Ellen White put it this way: Nicodemus, 'It is not theoretical knowledge you need. . . . You need not to have your curiosity satisfied, but to have a new heart. You must receive a new life from above before you can appreciate heavenly things.'¹ Nicodemus was quick to respond. 'Born again? How can a man be born

again when he is old? It's impossible!' Jesus, however, pressed home the point: 'I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. . . . Flesh gives birth to flesh, but the Spirit gives birth to spirit. You must not be surprised at My saying, "You must be born again."'

Who gets the credit?

Birth is, by definition, a passive act on the part of the child. The child in the womb does not join forces with the mother in the birth



process. It's the mother who is praised and congratulated after the birth. Everyone is delighted to see the newly born child – but there is no denying that the mother exerted the effort, did the pushing, bore the pain and gave birth. Without her the baby would be unable to take his first breath, that special moment when life becomes evident outside the womb. Jesus was simply saying that being born, spiritually born, requires a capable mother, not an amazing child.

Jesus was stating emphatically that the Christian life 'is not a modification or improvement of the old, but a transformation [which] can be brought about only by the effectual working of the Holy Spirit.'² No matter how

amazing we are, we cannot find a remedy for sin. Anyone trying to reach heaven by his own efforts is attempting the absurd, the impossible! Jesus said, 'You must be born again.' Nicodemus had been born in the physical sense, 'flesh had given birth to flesh', but Jesus spoke of his need to let God's Spirit give birth to a new and spiritual Nicodemus. Jesus explained that 'the work of the Holy Spirit upon the heart . . . can no more be explained than can the movements of the wind'³ in the branches of the trees. But little by little the Holy Spirit works, perhaps unconsciously on the heart; it produces effects that are seen and felt, gradually a transformation takes place, and a new being in the image of God is created.

God's Spirit was gently working. Nicodemus had begun to feel the need for this change in his life: but how? Jesus gently chided him, 'You, a religious teacher, know so much and yet you know so little about the most important issues. Instead of getting flustered when you hear the truth you should listen and take notice!' It was the love with which the words of Jesus were spoken that touched Nicodemus's heartstrings.

But Nicodemus and Jesus were still standing at either side of a great divide. Granted, Nicodemus was teetering on the brink, but he still stood on the side where good efforts and hard work were necessary to gain God's favour and secure the kingdom. Give God your best and He'll do the rest.

Jesus was adamant: 'Your best won't do; your finest efforts are worth nothing. Nicodemus, you must be born again!' Jesus then illustrated His point with just a few words from the Old Testament: 'Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life.'

Nicodemus was now on familiar ground. A one-sentence reference was all it took for him to understand more fully and step over that great divide to the other side. He remembered that, when the Israelites were dying from the bites of venomous snakes in the desert, God directed Moses to make a brass snake and lift it high among the terrified people so that all could look up and live. Those bitten did not ask questions; they did not demand a scientific explanation; they didn't say, 'God helps those who help themselves,

so I'll manage on my own, thank you.' No, the desperate victims fixed their gaze on the snake and lived. They knew the snake had no power to heal them, but they believed that God did. Light had dawned; instead of working to gain the favour of God, Nicodemus was ready to look and keep looking at a loving God who wanted nothing more than to save him. It was an amazing moment when Nicodemus stepped over the divide.

So there we have it, the story that inspired John 3:16 – just a brief account of a man being saved by a Saviour who loved him and made him aware of his need of a new birth.

After this night-time encounter he became a secret disciple of Jesus. He studied the Scriptures, seeking truth and food for his soul rather than ammunition to be used in argument and debate. He was a changed man. His focus was on Jesus the Son of Man. It was after Jesus' crucifixion that he boldly stepped forward and declared his true allegiance to the Saviour. Together with Joseph of Arimathea he provided a burial place fit for a nobleman (John 19:38-40). When he saw Jesus lifted up onto the cross he vividly remembered those life-changing words: 'As Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life.'

In time, Nicodemus shared the story of his extraordinary encounter with John. As they talked together John must have marvelled at the power of Jesus' love, as well as the words of persuasion that brought about the change in Nicodemus. Thus John, perhaps more than any of his fellow disciples, came to understand and appreciate the vastness and power of the divine love that brings about the salvation of men. For that reason, John 3:16 has become the most famous of Bible verses. For over 2,000 years it has been a beacon of hope, and it still is today.

Uppermost in Jesus' mind in His encounter with Nicodemus that night was the saving of mankind. Nothing has changed. Jesus is still intent on saving the lost. God gave His Son, His only Son, so whoever believes in Him shall not perish. That 'whoever' means *you* and *me*!

¹The writer recognises her dependence on Max Lucado for some of the ideas expressed in her article.

²*Desire of Ages*, p. 171 ³Idem, p. 172 ⁴Idem.



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

Andrew Puckering

'In every Bible translation except the King James Version, Ephesians 6:12 says that there is spiritual wickedness "in heavenly places". This can't refer to a time before Satan's expulsion from heaven, so what does it mean?' Sharon McIntyre

There are a few translations that use words other than 'heavenly': the Contemporary English Version states, 'We are fighting against . . . rulers of darkness and powers in the spiritual world', and the Living Bible says we're warring against 'huge numbers of wicked spirits in the spirit world'. Some might take the 'high places' of the King James Version to refer to authorities in the material world, but clearly more is meant here.

This is particularly clear when we see that the phrase in Greek, *en tois epouraniois* (literally, 'in the heavenly . . .'), is also used to refer to the place where God blesses us with every spiritual blessing (Ephesians 1:3); where Christ is seated at the Father's right hand (Ephesians 1:20); where He has seated *us* also with Christ (Ephesians 2:6); and where the rulers and authorities find out, through human agencies, the wisdom of God (Ephesians 3:10). From Ephesians 1:3, 20 we might suppose that heaven, God's throne room, is meant – but we aren't in heaven yet. Rather, as the *Bible Commentary* puts it, 'Those who see Christ as sitting at the right hand of God may dwell in the atmosphere of heaven while here on earth. Believers now belong to the heavenly world, in that Christ's entrance to the heavenly courts was a pledge of the entrance of all who would accept salvation. The spiritual life on earth then becomes a foretaste, an anticipation, of the heavenly life.'¹

How does this help us to understand Ephesians 6:12? Well, if believers on earth can be described as being in 'heavenly places' by virtue of the fact that they will some day enter heaven, it is possible that the fallen angels could also be described as being in 'heavenly places' by virtue of the fact that they are heavenly beings, fallen from heaven, whence they have been cast out (Luke 10:18; Revelation 12:9). This is the way Jack Blanco puts Ephesians 6:12 in the *Clear Word* (2004): 'We're not dealing with an enemy here on earth that we can see or get our hands on, but with the darkness of spiritual beings who were once in heaven and are now using their authority and power to try to rule the world.'

It may be, however, that there is an even simpler explanation for the 'heavenly places' of Ephesians 6:12 – the *Bible Commentary* notes that 'textual evidence may be cited for the omission of this phrase'.² In other words, it's possible that the phrase in question never originally appeared in this verse at all! But even if it did, and fallen angels threaten us 'in the heavenly . . .', Christ and the Father are there to help us with every spiritual blessing, and through our struggle God's goodness is made known (Ephesians 1:3, 20; 3:10). Whatever else these verses imply, they clearly show the reality of the great controversy – and its Winner!

¹*Seventh-day Adventist Bible Commentary*, vol. 6, p. 1007 ²Idem, p. 1044

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.

Taking the pain out of the nominating process

by Leslene J. Peat-Brown

It would appear that sitting on nominating committees is becoming an increasingly stressful and painful experience for many of our members; not to mention the amount of time that is often expended in this process. Why should it be so? Is it because members do not want the responsibility of leadership? Or do they feel unprepared or uninformed? Is it a lack of confidence, resulting in fear?

Whatever the reasons, the nominating process in a number of churches has become a daunting one. So how can we take the pain out of the nominating process?

Preparation: This is vital. Prior to the nominating process, the church as a corporate body should be called to prayer and fasting: for example, a week before. During the time of preparation the pastor and elders should impress upon their members the importance of allowing God to lead them (a) to commit themselves to service, and (b) to allow wise decisions to be made during the nominating process.

Skill matching: Another part of the preparation process is what I refer to as 'skill matching'. Members should be assigned to the various roles and ministries within the congregation based on several criteria, with which we are familiar: for example, local church membership, a strong level of commitment to its mission, and the basic qualities required for leadership. However, I would like to take this a bit further and focus on the area of skill matching. In the corporate world, employees are generally assigned to their roles because they have the appropriate qualifications, abilities and skills to perform them. In the same way members should be matched to various roles of ministry because of the skills they can bring to that ministry. The person's gifts and abilities must fit the position to which they will be assigned. Prior to nominating committees, some churches will even ask members to indicate what

department/ministry they would like to work in. Coupled with that it might be wise for a 'Spiritual Gifts Inventory' (SGI) to be carried out so members can enumerate the skills/qualifications they have that would enhance a particular ministry. All too often members are placed in positions in which they soon find themselves completely out of their depth.

A form indicating the various offices of the church may also be distributed to the members, allowing individuals to indicate:

- Where they have served;
- Where they are presently serving;
- Where they would like to serve;
- Availability to serve.

A word of caution: Throughout the process it is important that the chairperson not allow negative discussion about any individual. He or she must direct the focus to the skill the person will bring to the position, and whether that person works well in a team.

Database: Information from the SGI can be stored in a database. When new members are added to the church, they can also be requested to complete the SGI. At the time of nomination, the committee members should be provided with a 'printout' of the information, thereby making the nominating process far easier and less time-consuming.

Create a climate for potential leaders: If leaders are to be successful, they must learn to develop other leaders around them. It is therefore the duty and responsibility of the pastor, in particular, to create the environment and climate for good leaders. J. Maxwell has said that 'Great leaders produce other leaders', and that when they fail to do so it is 'either because they lack training or because they possess wrong attitudes about allowing and encouraging others to come alongside them'. Leaders must also provide opportunities for growth once they have

identified the potential leaders in the congregation. According to Maxwell, when potential leaders are identified we should ask, 'What does this person need in order to grow?' He goes on to say that the 'right atmosphere allows potential leaders to bloom and grow'. It is also important, once we discover how an individual needs to grow, that we also nurture them as potential leaders. Leaders in any organisation, especially in the church, must be the catalyst for change.

Training: This is crucial. In some instances members are placed in positions that they have little or no knowledge about; neither do they have the skills that that post requires. Consequently they end up 'muddling' their way through or else resigning after a few months. Training should be ongoing. A one-off 'training' on the first Sunday in January as a yearly event is certainly not enough. It is therefore incumbent on the pastor and elders to initiate and engage in training programmes so each member/potential leader can be taught what their various roles entail, in order for them to efficiently and confidently have a positive impact on the congregation and lead others to Christ through their ministry.

The church's evangelistic programme should be a holistic and strategic plan that includes well-organised and structured training programmes for its members and potential leaders.

Training should also take place at another level. For example, if we have a leader and an assistant, it is the responsibility of the leader to train the assistant and team members with the view that they will one day become leaders themselves. This then creates a continuous training cycle, which means there will always be a pool of trained people/potential leaders waiting to lead out. This would certainly make it a lot easier for nominating committees. Nominating committees will have a much more efficient, less time-consuming system of selecting members, thus avoiding the problems that currently prevail and thereby removing the 'pain' from the nominating process. How easy is that!

If we are to be the head and not the tail, we must have a much more co-ordinated, organised, and structured method for selecting members to office. After all, this is God's church and His desire is to make it 'a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish' (Ephesians 5:27, KJV).

Reference:
Maxwell, J. C. (1996), *Partners in Prayer*, Thomas Nelson.

Who gets your vote?

by Philip and Beryl Emm

The General Election has passed, the votes have been counted, and now the elected MPs have a massive responsibility to represent our best interests. Will they?

There were 63 different parties that stood in the General Election. If Jesus had been a candidate would He have been voted in?

In the three weeks before the election we contacted several of our churches and institutions, inviting them to vote for Jesus by forwarding the message on to everyone they knew. We also gave out 10,000 leaflets encouraging the local community to do the same. We hoped it would go viral; that it would spread around, as things do, from church to church, from country to country, and give Christians around the world a chance to show their solidarity in the face of all the evil in this world.

We tallied a final vote of just 127! Even the Monster Raving Loony Party polled over 2,000! So where did things go wrong?

Was this a badly conceived campaign? Was it just that it didn't capture enough attention or spark enough enthusiasm? Did we launch it too late?

Or are Christians just too busy?

Was it a waste of time then? No! For nothing ventured is nothing gained! And we did gain 127 responses, of which 21 have asked to know more about our church! They are presently being followed up by our pastor, Geoff Smith. He's happy, because it's not every day that a pastor gets a handful of contacts like that!

This brings us to another thought: to what church 'party' do you belong?

1. Are you a 'conservative'? They are the members who want everything to stay the same as it was. Change is bad. Any change is bad. New ideas and approaches are a deviation from God's 'ordained' way of doing Sabbath School, the worship service, songs, music and mission. Change is a threat to these folks. The way things are was good enough for our grandparents, so why change things now?

2. Are you a 'labour' supporter? They believe that 'hard work' is essential for eternal life. They don't just want you to work hard, but to do it to 'perfection', all the time. In fact, they can get quite distressed if you don't quite see or do things their way!

They also tend to be very suspicious of that word 'grace', because it might just 'hide' some weakness in your character.

3. Do you support the 'independent' party? They are an interesting group who don't really like to do anything unless it's done their way. The ideas and feelings of other members don't matter to them much – and they are not shy to tell you that. They find it hard to form a team and don't really play ball unless they are holding it.

4. Then there's the 'monster raving loony party'. Fortunately we don't seem to have too many supporters of this party in our church, but even one or two can cause a stir, unnecessarily distracting us from our real mission and purpose.



Well, what do you think? Do we recognise ourselves as supporters of any of these factions? Do we play politics in our churches? Is it a power game? Do we quietly sling mud around, hoping some will stick, but that we won't be noticed? Do we keep the more talented people out in the cold so we won't look so bad?

What if we really held an election in our churches? Would you vote for one of the above 'parties', or could Jesus count on your cross?



So how can we take the pain out of the nominating process?

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SEAP



Forgiveness Project in Aberdeen

What, exactly, does it take to move past a lifetime of hurts? With many church and community members asking more or less the same question, Aberdeen Church embarked on a mission to provide answers that are both sensitive and appealing to the different audiences involved.

Between 9 and 14 March we partnered with Aberdeen University, Duncecht and Albyn Schools, the Aberdeen Inter-Faith Group and Carl Wilkens to host the Forgiveness Project.

To achieve this we transformed our church hall into an exhibition area where over 100 people, including students and parents from the schools and members of the public, viewed the Forgiveness Project during morning, afternoon and evening sessions. The exhibition consists of numerous stories of people whose lives have been shattered by violence, tragedy and injustice and who are learning to forgive, reconcile and move on. It has been displayed in over 300 venues worldwide and draws together voices from South Africa, America, Israel, Palestine, Northern Ireland and England to examine forgiveness as a healing process, a journey out of victimhood and, ultimately, a journey of hope.

After reading the powerful stories on forgiveness, each person or group was welcomed by Pastor Ndlovu into the sanctuary to debrief and reflect on their engagement with the exhibition and to participate in group exercises, such as writing and erasing a name or situation from which one wanted to move on. This moving and emotional process was aimed at marking the beginning of various journeys to forgiveness with teachers, parents and church members working together to make the journey easier and relevant to the various age groups. Inevitably, with the reflective exercise happening in the sanctuary, it led to questions on Aberdeen Church's beliefs, especially the Sabbath.

On Wednesday, 11 March, the Aberdeen University's chaplaincy invited Reverend Sam Ferguson, their scheduled preacher for their mid-week service, to preach on forgiveness, and Pastor Ndlovu had the opportunity to explain the Forgiveness Project as a community service undertaken by the Aberdeen Seventh-day Adventist church. Part of the Forgiveness Project exhibition was set up at King's College Chapel and seen by numerous university students, staff, worshippers and members of the public.

On Friday, 13 March, Carl Wilkens, founder of World Outside My Shoes and former head of ADRA in Rwanda, presented a talk entitled, 'Restorative Justice: Lessons from Rwanda in Healing and Building

Peace'. Carl spoke passionately about his experience as the only American who remained in Rwanda when the 1994 genocide began.

His thought-provoking talk attracted university students, staff and members of the public. Dr Hilary Homans, the university's director of the Centre for Sustainable International Development, and Dr Joanne McEvoy, who specialises in ethnic conflict and peace processes, were among the guests attending Carl's talk.

Commenting on this event, students from Albyn Upper School described their experience as 'one of the best out-of-school activities' they had done.

Aberdeen Inter-Faith Group

Members of the Christian, Jewish and Baha'i faiths were among other faith groups who dared to reflect on forgiveness on the evening of Thursday 12 March at Aberdeen Church. Carl quizzed the group on their common and diverse outcomes from reading similar stories from the exhibition, as well as their general thoughts and experiences with forgiveness.

Church members

On Sabbath 14 March church members grappled with forgiveness, and with quotes from the Forgiveness Project and echoes of Carl's experience with Adventists in Rwanda. Carl's gripping storytelling, coupled with Teresa, his wife, and her musical ability, graced the morning services, while in the afternoon a meaningful heart-to-heart discussion on the reality of forgiveness for individuals and church groups struck a chord with Aberdeen Church. Forgiveness is generally accepted as having health benefits, not the least of which is spiritual health.

With these initiatives Aberdeen Church has made deeper inroads into the community, with future partnerships already being considered for campus ministries at Aberdeen University, and restorative activities in the Duncecht school community.

One of the most exciting aspects of this mission is that Albyn School (one of the leading independent, co-educational schools in Scotland with over 700 pupils) requested to host the exhibition the following week, 16-20 March. With that, they requested Pastor Ndlovu to assist in leading the reflective exercises for some of the religious, moral and philosophical studies classes.

PASTOR NJABULO KING NDLOVU (ABERDEEN DISTRICT OF CHURCHES)



Photos: Victor Hulbert

Portuguese cookery wows Weston taste buds

Colourful displays, a chef in national costume, and the rich aroma of healthy summer food resulted in a very active evening for the Weston-super-Mare healthy cooking club on Thursday, 14 May. Paying a return visit, Luisa Hulbert shared with the thirty-plus participants a variety of healthy Portuguese summer dishes. In just 90 minutes she conjured up six enticing recipes in such quantities that nobody went home hungry.

Among the participants were two men whom club organiser, Cynthia Southcott, had recently met in the vegetarian aisle of her local supermarket. They enthusiastically asked questions about the 'garden fish', enthused on the flavour of the 'black-eye bean salad' and dug in for second helpings of the 'tomato bake'.

They were not alone. Regular attendees appreciated the spark of enthusiasm that Luisa brought to the display and hungrily tested all the samples. One lady 'Facebook messaged' local pastor, Wayne Erasmus, to say how much she had enjoyed the evening and 'appreciated all the effort and planning that goes into each one'. Another, who had attended Luisa's raw food demonstration in 2014, even prepared a sample for the following Sabbath's fellowship lunch – also attended by some participants from the club. Pastor Erasmus stated, 'Luisa really added traditional colour and flair to the evening, which came across very well!'

The traditional Portuguese diet is based around fish on the coast and meat inland, but also includes large quantities of salads, fruit and vegetables. Luisa ably demonstrated how you can have a vibrant and healthy vegetarian diet even in a meat-eating culture.

As with Luisa's first visit in 2014, the Thursday cookery was combined with a special weekend programme at the Adventist church. Here her husband, Pastor Victor Hulbert, used his media background to share both a Sabbath morning sermon and an afternoon seminar that could build more bridges with participants from the clubs run by the church.

With International Conscientious Objectors' Day falling on the Friday, Victor shared the experience of WWI conscientious objectors during the afternoon programme, engaging with Val Freeman, whose grandfather was incarcerated in Wakefield and Dartmoor Prisons during the war. Another cookery club member, Jo, also had a family connection to the CO movement. The programme generated both thought and discussion, as did his morning illustrated sermon, where he crossed the globe explaining what a true picture of God looks like.

Weston may be a small congregation of just forty members, but their interaction with the local community means they are a church that is becoming increasingly well known, and they are fulfilling Christ's commission to be both salt and light to those they come in contact with.

The recipes are available on the Weston Adventist Church website: weston.adventistchurch.org.uk.

WESTON COMMUNICATIONS

A tribute to Hyland House School

It is with great pride that the chair and governors of the school board, the head teacher, staff, students and parents of Stanborough Secondary stand with our sister school, Hyland House, to celebrate ninety-two years of change, growth and vision.

Your theme, *Rejoicing about the past, Celebrating the present and Securing the future*, is an apt one because the challenges and the successes of the past have made Hyland House stronger and wiser. They have helped to shape the vision that has guided it for ninety-two years. Through these years, the leadership of Hyland House has changed but your faith in God and your determination to mould lives and shape futures has never wavered.

Congratulations, Hyland House! Thanks to the visionaries of the past, your institution can proudly stand as one of our nation's premier schools.

Hyland House's foundation is firmly grounded in the knowledge that God has a divine plan for its governors, staff, parents and students. You have never lost sight of the fact that without God at the helm 'they labour in vain that build', and this is why Hyland House continues to thrive in an ever-changing and uncertain world, equipping every child who passes through your hallowed halls with the knowledge and skills needed to thrive in this world.

May God bless you as you celebrate this important milestone. May you continue to grow from strength to strength.

MRS LORRAINE DIXON, HEAD TEACHER, STANBOROUGH SECONDARY SCHOOL



Dear Editor

I am a product of Hyland House School during the headmastership of Miss Edith Trott. My teachers were previously Miss Hazel Maudsley and Mrs Dorothy Smith (both now deceased of course). I am in my mid-seventies. Mrs Sheila Burgess and Jose Powell (she and her husband ran Pathfinders/JMVs in a weeknight programme); Sister Doreen Guest; and an Australian teacher – whose name escapes me – concluded my time at Hyland House. We were also taught by Mrs Bacon-Shone for a short period as well. I was fourteen and a half when I finally left. I would relish the chance to be part of the homecoming.

Thank you.

SUSAN INGRAM (MRS)
NEE MUDFORD



Press Open Day - 13 September - Plan now to attend!

The Stanborough Press Open Day will contain a feast of great books, CDs, new food products and the long-awaited Bible with Mark Finley study guides!



Fighting 'giants' at Windsor St South!

Sabbath 11 March was the day the children at Windsor St South had their say on how to praise, preach and worship the Lord! The theme for the day, 'Fighting the Giants', impressed the audience as four young preachers, the youngest of whom was just nine, told of how David, Joseph and Esther conquered not only their physical giants, but also their spiritual 'giants' of jealousy, rejection and fear. All were challenged to stand and face the 'giants' in their lives and to claim the promise of Romans 8:37: 'Yet in all these things we are more than conquerors through Him that loved us' (NKJV).

After a scrumptious lunch, the afternoon programme was equally punchy and inspirational as children demonstrated how to 'put on the



whole armour of God' through skits, stories, mime and song, including items from Windsor Street's group, 'Young Voices'.

The programme ended with adults and children identifying and writing down the 'giants' in their own lives, before throwing them into a pot where they were later burned in recognition that our giants will be destroyed.

As one little preacher said: 'God does not care how old you are: He just wants you to trust Him and give Him the praise. And we say in faith, Lord, here am I, send me.'

JUNE RICHARDS (COMMUNICATIONS TEAM)



Novel fund-raising for ADRA

What happens when, because of one's age or other limitations, walking from door to door collecting for ADRA is no longer an option? Well, here is what one man did.

This year Leslie Wood, from Radyr near Cardiff, 'let his fingers do the walking' – backwards and forwards across the manuals of the organ in Christ Church (Radyr) during a sponsored event that raised £220 for ADRA.

According to Leslie: 'I always played for church services since I was a young person. Since retiring to Wales I began studying the organ and also joined the South East Wales Organists' Association. I have lessons on the magnificent organ at Llandaff Cathedral and have the opportunity to play other church organs around Wales and beyond.'

MIRIAM WOOD



Worshipping with the president

Recently the members of Camp Hill Church had the opportunity to host the TED president, Pastor Raafat Kamal, at their worship service.

Before he took the service he was interviewed about himself (see this at: <https://www.youtube.com/watch?v=pvXTZiaHMGk>) and the members learned that Lamentations 3:22 is his favourite Bible text; 'How Great Thou Art' is his favourite song; and when he meets Jesus he is going to ask Him about a number of different situations and how Jesus brought him through them. The advice he gave the church prior to delivering the sermon was: 'We are all on a journey, wherever you are on your walk with God. When you woke up this morning you were given a mini resurrection and He has guided your steps; don't waver about trusting God – He is always to be trusted. God is there. He will pick you up when you fall. He will forgive you and He will bless you!'

Pastor Kamal's sermon was entitled, 'What On Earth Are We Here For?' through which he reinforced the fact that we are all here to be ambassadors of reconciliation; to be missionaries of Christ; and to thrive, not just survive!

NATAILE SUTHERLAND-WHITEHOUSE



Newbold Pathfinders lead 'Every child matters' march

On Sunday 26 April, Newbold Adventurers and Pathfinders marched on the streets of Binfield to bring awareness that 'every child matters'. This event was put together by the staff of the clubs to reinforce their stance on abuse, bring awareness to the local community and raise funds for the clubs and for the NSPCC (National Society for the Prevention of Cruelty to Children).

The event began with group presentations on abuse. The children were grouped according to their ages and they were reminded that harm is not acceptable and that they have a voice. The different types of abuse were discussed and safety measures explored. 'Because we love our children, their safety and well-being are paramount to us; our aim is to teach them to recognise abuse and to stand up for themselves,' said Claudia Da Silva, Busy Bee Adventurer club teacher, who also helped to co-ordinate the event.

The words of the 5-metre-long banner carried by the club staff displayed the bold message: 'STOP the abuse against children – Be Their Hero'.

'The march spoke volumes; we saw people come out of their homes and wave to us,' said Tatenda Chiremba-Nyabango, whose two children attend the Adventurers club. 'As a parent, this affirms my decision to have my children in the Adventurers club.'

Although the weather was on the cold side, the Pathfinders braved it in their uniforms while most of the younger children wore their sashes over their coats. This perseverance, their co-operation while marching and even their smiles indicated the worth of the teaching in the clubs.

The march ended with a bake sale to raise money for both the clubs and the NSPCC.

The event was a full success. Its message had a positive impact within the neighbourhood but most especially on the participating children, who thoroughly enjoyed it and asked to do this more often.

JUDITH MAKANIANKHONDO



Health evangelism training

Manchester South Church successfully ran a nine-session Gospel Health Evangelism Training Programme during the month of April this year. The main emphasis of the training was the 3H (Health, Hope and Healing) initiative. There were 75 who registered for the course from churches across greater Manchester, including Bolton, Bury, Gorton, Piccadilly, Altrincham, Rochdale, Longsight and Manchester South. There was high turnout, with over 50 participants attending each session. The training equipped the participants to share our Adventist health message within their respective churches and communities.

PRABHU SAHAI (COMMUNICATION DEPARTMENT)

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Press Open Day - 13 September - Pastor Mark Finley will be there!

The Stanborough Press Open Day will host Pastor Mark Finley and some excellent gospel singers this coming Open Day. Don't miss this special event.

Watford wins gold!

Stanborough Park Church's best-known flower arranger, Audrey Balderstone, has been awarded a gold medal at the 2015 Chelsea Flower Show for a floral arrangement on behalf of the Watford Floral Society. Audrey is the president of the Watford Floral Society and her success was the result of a joint effort with Geoff Fox, who is the chairman of the society.

This represents the pinnacle of her long flower-arranging career, and this was her reaction immediately after the event: 'Still in shock but so thrilled!' Winning the award involved being judged on many factors, she explained: 'To win a gold a design has to fulfil sixteen criteria, among them horticultural excellence, knowledgeable portrayal of the title, excellent scale, proportion, rhythm and balance. In addition it has to have the "wow" factor. I was not sure that a pedestal would provide that, so I was totally thrilled and amazed to get a gold.'

Over the years Audrey has submitted entries to many competitions, and exhibited and given talks and demonstrations around the country. She has also organised several flower festivals at Stanborough Park Church, thereby raising funds for good causes. Her most recent one in 2013 raised over £11,000, which was shared between the Church Development Fund and a local children's hospice.

According to Audrey: 'My greatest love has been doing pedestals for church worship. Geoff is a member of St Luke's C of E Church in Langley Way, Watford. Geoff and I both do flowers for our churches and we both feel a great sense of thankfulness to God and to everyone who



has supported and encouraged us. We prayed before we set off on Sunday that God would guide our hands and that He would be with us. We faced a few 'challenges', but we felt God was with us and we were able to overcome them. We worked all night but it was a wonderful experience, with lovely people all around us doing marvellous work.'

JUNE COOMBS

Restoration at Clapton

On the evening of Sabbath 28 March the doors opened at 6.30pm sharp, seats were filled, and the roof of Clapton Community Church was

soon 'raised' by praise to God during the congregation's second building restoration concert, the first of which took place in June 2014.



There was much singing and dancing as the audience thoroughly enjoyed the blessings of the evening. The music was from various musicians and genres: from classical to Afro-beat; from soloists to groups and instrumental solos. Each musical item was a true blessing.

Clapton Community Church is housed in a magnificent Grade II listed building, erected in 1891. We purchased the derelict property in 2006, and have since been busy restoring it to its former glory.

Significant improvements have already taken place, with the next phase of the restoration project being the building of new toilet facilities. The 28 March concert marked the beginning of our fund-raising efforts for this next phase of the project, towards which any financial support will be greatly appreciated.

COMMUNICATIONS TEAM

ADRA-UK trainee programme

ADRA-UK is offering the opportunity for someone to work with our office for a one-year period (starting summer 2015). The ADRA-UK trainee programme will offer the successful candidate the opportunity to work within a high-profile NGO in programme development. The programme is designed to give individuals practical experience in different locations around the world in preparation for a possible career in international development.

The trainee will be involved with supporting ADRA-UK's implementing partners on proposal development for DFID and the EC, donor compliance, monitoring and evaluation and donor reporting.

During the year the trainee will be based primarily at our Watford office with short-term placements overseas with our partner offices in developing countries.

ADRA-UK will provide access to professional training at various levels in international development during the year.

Requirements:

- A Bachelor's degree or NVQ in a relevant subject;
- A strong interest in relief and development issues;
- Excellent analytical, verbal and written communication skills;
- Fluency in English;
- The right to work in the UK prior to submission of the trainee application;
- Being able and willing to travel to challenging areas of the world;
- A passion for serving hurting humanity;
- Being an enthusiastic motivator;
- Sympathy with the aims and ethos of ADRA-UK.

ADRA-UK is offering this position as a one-year contract. Possibilities to extend the trainee programme to a career path may be available upon successful completion of the trainee period.

The deadline for receipt of applications is 30 June 2015.



Langley Day of Fellowship

Langley's annual Day of Fellowship was a time of blessings. Churches from around the Midlands and further afield were invited, and a number of them supplied their talented musicians to enhance the worship and praise. As many as 200 were in attendance to enjoy the event, which included classical Indian music and uplifting song.

The main speaker for the day was Pastor Rainford McIntosh, who attended with his wife and son. They were greeted and honoured in a traditional Indian manner by a garland around the neck.

Langley Choir, directed by Steven Joseph, also featured prominently in the music of the day.

The Langley members prepared lunch for all present, after which Pastor S. M. Gill presented various leaders with awards for their leadership within the community.

ROHEET SUBRAI

Get your copy of . . .

Often the discussion about ordination focuses on women in ministry, but the fact is that our theology of ordination influences mission at all levels. The 2010 General Conference Session made a commitment to study the theology of ordination, and set up a Theology of Ordination Study Committee. Each division was asked to study the question separately, and to submit a report.

This book makes the report from the Trans-European Division available in popular form. While preserving the depth of the original report, Tom de Bruin has made the content of the TED Biblical Research Committee's comprehensive study available in everyday language. This overview is essential reading for those who want a clear understanding of this complex subject.

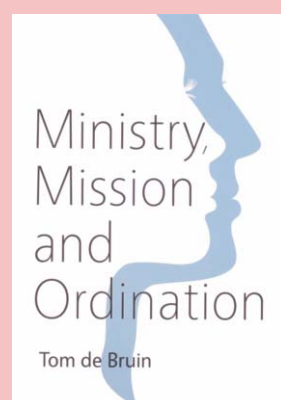
Tom de Bruin is currently the Youth and Communication director of the Netherlands Union Conference. He also serves as a contract lecturer for Newbold College of Higher Education.

The book is currently available from the ABC for £8.95, plus postage and packing.

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Vacancy: Lecturer, New Testament

Newbold College of Higher Education, UK, seeks to appoint a full-time lecturer in New Testament within its Department of Theological Studies. The department is internationally recognised in Seventh-day Adventist Christian circles as a centre of excellence in biblical, theological and pastoral education. It attracts students from many countries and cultures and its undergraduate and postgraduate programmes require highly qualified teaching staff who are able to relate to the diversity of the college's constituency.

Applications are invited from women and men with expertise in the discipline of New Testament Studies, and with an ability to contribute to at least one other discipline.

Selection criteria

- Relevant successful teaching experience and an ability to contribute to flexible distributed learning
- A PhD in a relevant subject field
- A demonstrated understanding of current developments in the Seventh-day Adventist Church
- Relevant experience in pastoral work
- A demonstrated understanding of the European context
- Excellent people skills

Successful applicants will be required to perform the following tasks:

- Teach within a UK/European and US context
- Work within the guidelines of the UK Quality Code for Higher Education
- Work sensitively in a multicultural environment
- Assume some academic administrative tasks within the department
- Supervise research at undergraduate and postgraduate levels
- Serve as tutor to a group of tutees
- Maintain an active research and publishing schedule
- Be involved in appropriate student-recruitment activities
- Contribute actively to the wider spiritual and extracurricular life of the college and to the needs of the Seventh-day Adventist Church throughout the Trans-European Division

All applicants must have the right to live and work in the United Kingdom and will normally be expected to live within reasonable commuting distance of the college to enable them to engage fully with the life of the institution and its local church community.

Starting date: January 2016.

Salary: As per the denominational salary scale.

A letter of application, a CV and the names and contact details of two referees should be emailed as soon as possible, but no later than **Friday 26 June 2015**, to Debbie McReynolds, Office Manager, Office of the Principal (dmc Reynolds@newbold.ac.uk).

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NEC CHILDREN'S MINISTRIES DEPARTMENT

Train Up a Child...

PARENTING
EMPHASIS
WEEKEND
(Area 6)

WHEN: Saturday, 19th Sept. 2015
9:30am - 6:15pm
Sunday, 20th Sept. 2015
10am - 3pm

WHERE: Wolverhampton Central
Seventh-day Adventist Church
Warwick Street, Horsley Fields
Wolverhampton WV1 3SD

GUEST SPEAKERS:
Clair Sanches (TED Children's & Family
Ministries Director) & **Dr. John Sanches**

Contact NEC Children's
Ministries Dept. on 0115 9606 312 or
visit www.necadventist.org.uk.

TRAIN ...up a child in the way he
should go, and when he is old
he will not depart from it.
Proverbs 22:6



Bonnie Steinbrunner (top left) stands next to new leader, Kian

Developments at RAF Lakenheath

RAF Lakenheath is home to many US nationals involved in military service, who stay and work there until they are transferred to other parts of the world. Many of these servicemen and women are also members of our denomination and they attend the RAF Lakenheath Outreach Fellowship in Norfolk.

Bonnie Steinbrunner and her family have been supporting the Lakenheath fellowship since their arrival in 2012, with Bonnie serving as the head elder.

During this time she has instituted a variety of programmes, including health, biblical archaeology, and Daniel & Revelation classes. Even in the sensitive environment of the military, where religious liberty is restricted, Bonnie and the Lakenheath team have made a conscious effort to find ways to distribute literature through the chapel and to those being deployed to war zones.

During her time, the Lakenheath fellowship hosted a Day of Togetherness for the Cambridge, Haverhill, Bury and Lakenheath churches, the first district event of its kind in a highly secure venue where new elders and deacons were ordained.

This outreach group from the Bury St Edmunds church has in the last two years seen four baptisms and two baby dedications, and we hope to continue helping others to live a life with Jesus and celebrate His blessings until His soon return.

Bonnie and her family are heading back to the US in June, and by God's providence her replacements are Kian and Donielle Bridgett, who served respectively as elder and head deaconess at their previous military assignment.

COLIN STEWART

Camp Hill Family Fun

The Camp Hill Church Family Ministries team ran a Family Fun night on 11 April 2015. The three-hour session at Calthorpe Academy in Highgate, Birmingham, included swimming, use of the gymnasium and table tennis. The sports hall activities included badminton, netball and basketball. Over 100 members and friends of the church attended the event. All ages were accommodated. They enjoyed the opportunity to exercise and socialise together.

Money collected at the door will be used for ADRA and some future Family Ministries events.

The event started and ended with prayer. Food and snacks were on sale, and there were also health checks for those who wanted one-to-one consultations on how to improve their health.

None of this would have been possible without the generous support of Andy, the gym owner.

JACQUIE HALLIDAY-BELL



obituaries

John Albert Marshall (1930-2015) d. 4 May. John Marshall, beloved husband, father, grandfather and brother, was born in Ulceby, Lincolnshire, on 23 April 1930. He was the older (by 20 minutes) of twins born to Mary and Norman Marshall. He and his twin brother Ted were born two months premature in their grandparents' home, and owed their survival (together they weighed under five pounds) to the active intervention of a district nurse.

John and Ted were joined, in time, by siblings Sylvia, Audrey and David. Both parents had been baptised into the Adventist Church in 1917, as had paternal grandparents Albert and Edith Marshall. Their maternal grandmother had been baptised in 1887, following the visit of Ellen G. White to their home village and while the Ulceby church, the first Seventh-day Adventist church to be built in Britain, was still under construction.

John's parents were Adventists of the non-legalistic type and encouraged him to put to work his phenomenal memory and excellent practical skills. Leaving school in 1944, John did a five-year apprenticeship as a carpenter/joiner. In the course of both his schooling and his apprenticeship John acquired extensive knowledge of electrical systems and was responsible for updating the wiring in the family home in Coronation Road.

After completing his apprenticeship and working for a few years, John joined his twin brother at Newbold College. John became a walking Bible concordance (almost), and earned plaudits for his appetite for New Testament Greek. However, John was one of many young people to leave the college without completing the ministerial course to give outstanding lay leadership of local congregations.

On leaving Newbold John was put in charge of maintenance on a large farming estate in Lincolnshire with an extensive dairy herd. There, in the mid-1950s, he installed a state-of-the-art electronic milking system. In 1956 John moved to South Wales, initially

living with his twin brother, then pastoring in Llanelli. For three years John worked as a full-time literature evangelist in Swansea, the Rhondda and Aberdare. He then returned to carpentry.

In 1962 John married Ceinwen Morgan of the Swansea church. By that time he worked largely in the construction business, before taking a job with Swansea City Council, which he held until he retired in 1989. Ceinwen died in 1977, and John married Ellen Phillips of Aberdare in 1978. The marriage produced two fine sons, Stephen and David, and John came into his own as a father and then, following Stephen's marriage to Elizabeth, as a grandfather to Ruth.

John's funeral on 20 May was well attended by South Wales Adventists and his extended family. It was conducted by Mission president John Surridge, who spoke of John's practical contribution over many years to the maintenance of the Swansea church, his work as a lay preacher, and his contribution as an elder. 'There was never anything broken that he was not confident about fixing. He had a way with all things mechanical and electrical - even the somewhat temperamental baptistry pump!' John's was, he said, 'a steady hand on the tiller, helping to defuse some difficult situations'. 'John was authentic. What he preached was what he lived,' said Pastor Surridge, adding, 'Something else I really like about John: his sense of humour. That twinkle in his eye, and the witty comments that came with it. . . .'

John was buried on a hillside in Morrision, and will rest there until Jesus returns. Mourning his death are his wife Ellen, his sons Stephen and David, his daughter-in-law Elizabeth, his granddaughter Ruth, his surviving siblings Sylvia, Audrey and David, and his nephews Andrew and Peter and their families, together with the Swansea church where he attended until two days before his death. John awaits in sleep 'the Lord, the righteous Judge, and the crown of glory'.

JOHN SURRIDGE AND DAVID MARSHALL

William Smith (1920-2015) d. 20 May. William Smith was born on 18 December 1920 in Jamaica.



He moved to England in 1954 and later arranged for his lovely wife Nola and their family to join him. While living in England, William was introduced to the Seventh-day Adventist Church and was duly baptised in July 1964. This was the turning point for William, who was completely committed to the Lord Jesus and would rise early in the morning to pray each day, asking God for guidance and protection, not only for himself, but for his family and everyone around him. William embraced his faith in many ways and was an active deacon for many years in the West Park and Great Brickkiln churches, Wolverhampton. He would also witness regularly to people he came into contact with. William rarely missed attending church on a Sabbath day, or mid-week prayer meetings. Being a man of God, he was not fearful about sharing

words of wisdom from the Word of God in all forums, whether baptisms, funerals or weddings. William's words of wisdom left many searching their hearts as to whether they were prepared to meet their Saviour.

It was only in the last eight years, due to ill health, that William's church attendance slacked off, but not his faith. Throughout this time he looked forward to worshipping at home with those church and family members who visited on a regular basis.

William's faith grew stronger and stronger by the day, and he was so looking forward to the Second Coming of Jesus Christ. Sadly, he passed away in the early hours of Wednesday 20 May and is greatly missed by family and friends. William is survived by his wife Nola and 94 family members, consisting of 9 siblings, 34 grandchildren, 38 great-grandchildren and 10 great-great-grandchildren - 5 generations deep - what a blessing. His funeral service was conducted in the Wolverhampton Central Seventh-day Adventist church in June.

JAN SMITH

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Plumstead Health and Temperance Day

The Health Ministries department at Plumstead Community Church presented an all-day programme on the benefits of regular exercise, irrespective of our age or fitness levels. The speaker of the day, D. Harris, blessed the church with a sermon entitled, 'Be Active', encouraging those present to look after their wonderfully made bodies and aim for optimum health.

In the afternoon, after a wonderful vegetarian lunch, various health professionals took readings of visitors' and members' blood pressure and glucose levels, after which they were encouraged to take a thirty-minute walk. Upon their return to church a second set of readings demonstrated how a gentle walk can help lower both glucose levels and blood pressure.

Plumstead Church was supported by professionals from Greenwich Public Health and Well-being departments, who took the time out to share health information about local services and specialist agencies. They also expressed their willingness to work alongside the church again in future events.

ANGELA LEWIS (COMMUNICATIONS OFFICER)

EDITOR'S NOTE: Unfortunately, photos were too poor for publication.

'Life-changing moments'

Although Gladstone's Library in North Wales is a 'silent' library, the ladies who gathered there during the weekend of 8-10 May for the Welsh Women's Ministries retreat were far from silent – at least for some of the time!

Throughout history the human race has experienced 'life-changing

moments' and the appearance of angels has often been among these events.

When Barbara Griffiths composed a short song especially for the retreat she was totally unaware of its 'angel' theme, but she was inspired to make this the first line: 'Let us praise with the angels'. What an amazing God we worship!

During the weekend we discussed 'life-changing moments' in the lives of Sarah and Hagar and then moved on to the 'life-changing moments' encountered by those who lived at the time of Jesus, especially as they witnessed His miracles.

God continued to bless us after lunch as the sun made an appearance and we were able to enjoy the beauties of His handiwork as we strolled through woods and parkland.

We then resumed our discussion and learned that the birth, life, ministry, atoning sacrifice, resurrection and second coming of Jesus Christ are all accompanied by angels, and that the redemption of this world involves – according to 1 Peter 1:12 (NKJV) – 'things which angels desire to look into'.

We concluded our time together by looking forward to that great day when Christ, in all His glory, will return with an innumerable company of angels, which will, of course, be the greatest 'life-changing moment' of all time!

JENNIFER ROWELL (SPONSOR FOR WOMEN'S MINISTRIES IN WALES)



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Reflecting Christ, p. 121

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For further information, contact:

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Sunset

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

	Lond	Card	Nott	Edin	Belf
June 19	9.21	9.33	9.34	10.02	10.03
26	9.22	9.34	9.35	10.03	10.04
July 3	9.20	9.33	9.33	10.01	10.02
10	9.16	9.28	9.28	9.55	9.57

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