

Messenger

News to the churches • 22 April 2016 • Volume 121 • 8

Turbocharging Health Evangelism

by Pastor Weiers Coetser

Could our churches in Northern Ireland be on the verge of a health revolution?

Lynell LaMountain and Sheryl Chernault, inspirational speakers and trainers from the Florida Hospital CREATION Health team, visited Northern Ireland last week to help our Irish members find a radically new way of helping both church and community members gain optimum health.

'We are not here to give you a set of rules for healthy living, or a formula for nutrition, or to castigate you for not exercising enough,' said Lynell in the first minute of his presentation. 'In my experience as a pastor, and a health educator, I realise that well-meaning church programmes have often turned people off health through their formulaic, know-it-all approach.'

Lynell was well aware that he was addressing a highly sceptical audience. 'Long-standing Irish Mission members have become frustrated with the nature and the spirit of health reform programmes that have been promoted in our churches in the past, constructed within a rigid legalistic framework and mainly focusing on what we eat,' reflected David Neal, President of the Irish Mission.

In sharp contrast to this was Lynell's comment: 'The very core of CREATION Health is to fulfil the destiny that Jesus envisaged for His followers when He said, "I came that you may have life, and have it to the fullest!" The reason why so many in our society struggle with their health today is not simply because they make wrong lifestyle choices, but because they experience emotional and spiritual hunger.'

The weekend training offered two streams, with Sheryl demonstrating how to run CREATION Health for children, and Lynell instructing on how CREATION Health becomes an integral part of the ministry of the local church.

Participants responded with enthusiasm. 'CREATION Health gives one permission to be a human being,' said Belfast elder Eileen Irvine. 'The message I remember from my growing-up days was, "Deny yourself, deny yourself, deny yourself." The originators of CREATION Health have found a way to add goodness to your life, rather than to take things away!'

Raymond Little, another Belfast elder, treasurer and long-time member, expressed similar sentiments: 'To be honest, I didn't expect much. Our way of presenting health has not shown much variation over the years, and often it comes across as formulaic and "old news". CREATION Health is a breath of fresh air. It seems to be the kind of approach that I could share with my friends. Its research base is up to date and impressive. Its focus on the fullness of life, not only in terms of nutrition and exercise, but in terms of the mental and emotional elements that make people flourish, makes this programme a winner.' His wife Patricia, who attended the children's programme, enthusiastically agreed.

Shevanthi Bastiam-Pillai, a cardiologist at Belfast's Royal Victoria Hospital, said, 'It is refreshingly different. I've worked at Seventh-day Adventist hospitals around the world. We were steeped in the various acronyms that typically surround Adventist health programmes. Quite regularly the main emphasis of these programmes was nutrition and



servicing the needs of the Adventist community. CREATION Health is clearly aimed at meeting the needs of real people in the communities around us. It is a holistic approach to health that embraces every aspect of being human, not just a way of fulfilling the church's need to share a health message that is often only interested in physical wellness.'

As the weekend training came to an end, participants met in their church groups (Derry/Londonderry, Belfast, Banbridge and Dublin) to consider how CREATION Health could impact the churches and communities where they live. David Neal, feeling the energy in the room, summed things up by saying, 'In CREATION Health we have a powerful engine that can drive health evangelism into a new era. Don't miss the grace of God shining through. Health ministry has always been called the right arm of the Gospel. We have just added some muscle to this arm and the potential is staggering! My very real hope is that CREATION Health will become widely used not just throughout the Irish Mission, but also the wider BUC as "the" primary Health Ministries resource.' Maybe this vision moved one small step forward last weekend.

A gallery with photos capturing the colour of the weekend is available to view on the Irish Mission website: <http://adventist.ie/news/gallery/gallery-ir/creation-health-training,-belfast,-1-3-april-2016>.



Adventist Family Resources Exhibition
Following the BUC Centennial Session (30 June - 2 July)
Sunday 3 July 2016

Newbold College of Higher Education's Centre for Christian Leadership will host the Adventist Family Resources Exhibition from 9:00am to 5:00pm on Sunday 3 July 2016. The Exhibition will be open to delegates and invitees of the BUC Session from 30 June - 2 July, and will be open to all church members on 3 July.

The Exhibition will showcase a variety of Adventist ministries and businesses, such as the Stanborough Press, and will also feature a series of free lectures from leading Adventist speakers, including Dr Chidi Ngwaba.

Attendance is free but registration for the lectures is encouraged.

For more information, and to register for your free ticket, please visit: www.newbold.ac.uk/centre-christian-leadership, email: cc@newbold.ac.uk, or call: 01344 407407.

As supplied, errors and omissions excepted

BRECON CAMP SPRING 2016

'Experiencing God in the Real World'

Speaker: Daniel Thompson

Brecon Camp is a traditional, back-to-basics, self-catering camping and caravanning weekend in the beautiful Usk Valley at the foot of the Brecon Beacons, with the site located right next to the River Usk itself.

This year's speaker is Pastor Daniel Thompson, currently serving in the Bournemouth and Winchester churches. Born in the Home Counties, Daniel worked as a bricklayer until the age of 23, before deciding to study Theology at Newbold College. His experience of God in the real world will be the theme of his talks at Brecon.



The cost of attending Brecon Camp is just £14 per person for the three nights (in small tents) or £42 per unit for family tents, caravans or motorhomes.

To book your place contact:

Welsh Mission Office
Telephone: 029 2084 4106 or 07976 916301
Email: jsurridge@adventist.wales

Friday 27 to Monday 30 May 2016

From just
£14
per person

editorial

Years ago I had the privilege of attending a postgraduate homiletics course presented by Dr Benjamin Reaves, who is a preacher of note within our denomination.

I found his lectures stimulating for various reasons, but there was one point he made that stuck in my mind. He challenged each of us to ask this question after every sermon we preach: 'What happened in church today?'

What did he mean?

He was calling on us to conduct a post-mortem on every sermon we preach. He wanted us to have the courage to face up to the effect that our preaching and teaching have on those who listen to us.

Ben Reaves knew how deceptive the preacher's ego can be. He knew that it thrives on affirmation, commendation and praise – all of which may leave us with a gentle glow of satisfaction as we wait for Sabbath lunch to be served. He also knew – as will any preacher who maintains eye contact with his audience – that many of those who are zealous in their praise are less so in their attentiveness!

Which reminds me of the head deacon at one of the churches where I regularly preached. Routinely, once he had seen to all the sensitive adjustments and requirements of his office – sound, temperature, lighting and the stowing away of the offering – he would slip quietly into his pew and quickly go off to sleep. None of which hindered him from giving me a warm handshake at the door and his sincere appreciation for 'another good sermon'!

Back to the question

So back to that question, then: 'What happened in church today?' Ben knew how important the sermon should be in the life of the church. He knew that it was God's

What happened in church today?

opportunity to directly influence the largest number of people in *that location* for *that week*. He knew that a warm, winsome and well-crafted sermon really makes good things happen in church.

Which begs the question: 'Do you and I have the courage to face up to the effect that our preaching and teaching have on those who listen to us?'

Feed My sheep

In John 21:14-18 the apostle records Christ's mandate to Peter beside the Sea of Galilee – 'Feed my lambs' and 'Feed my sheep.' Now, those of us who have had anything to do with the raising of sheep and lambs will know that they are grazers, 'preferring to eat short, tender grasses and clover'.¹ I once worked with a wise old pastor who regularly reminded me that our sermons and lessons should be pitched in the right place, 'just where the sheep and their lambs can reach them'. Does this happen when we preach?

Recently, while enjoying a Sabbath off at my local church, I noticed one of our young girls acting out of character. I saw her sitting alone on a bench outside the hall while her friends were enjoying tea and biscuits inside. She was obviously wrestling with sombre thoughts and uncomfortable feelings. After the service I saw her outside again, still alone, standing off to one side, looking uncomfortable.

'Hello, are you OK?' I asked cheerily. She nodded, but not convincingly.

We saw her again as we drove out of the parking lot, still alone. This time, Elize got out of the car and gently accompanied her back into the church. Ben's question flashed hauntingly to mind again: 'What happened in church today?' Was anything said to lift that young girl's spirits, nurture her fragile self-esteem, or remind her that Jesus was still her Friend, even if others weren't?

Preaching is about people

If I'm really honest about it, Ben Reaves was quietly teaching me to remember that *preaching is really about people*. About what happens for them each week when they entrust us with those thirty or so minutes we call 'the sermon' (or the lesson study, for that matter). It's really all about what *they* need to receive: relevant instruction; personal encouragement; renewed hope in God; assurance of forgiveness; the nurture of their relationship with Jesus; a growing appreciation of God's boundless grace, and much more.

Ben was right – *preaching is really about meeting the needs of people*. How are we doing in this regard? Is there room for improvement?

Meeting a universal need

Realistically speaking, we won't meet every need, every week, will we? Some of us will be better at meeting certain needs than others. We may also vary in our ability to reach different age, language and cultural groups. It seems clear, however, that there is one theme that should run like a golden thread through every sermon. That theme meets a universal need – the need to enjoy God's saving grace.

Jesus draws attention to this in John 12:32 (NIV-UK): 'And I, when I am lifted up from the earth [crucified], will draw all people to myself.' His meaning here is quite simple: nothing has greater drawing power, or meets our needs more, than the well-presented story of salvation.

Paul picks up on the same theme in 1 Corinthians 1:18 (NIV-UK): 'For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.'

Come on, preachers and teachers, let's not tire of doing those post-mortems!

¹<http://www.sheep101.info/sheepandgoats.html>



Julian Hibbert
Editor



Enhancing Health

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

Going natural Part 11a – longevity tips

This issue of *Enhancing Health* begins a new segment in the 'Going natural' series, which analyses well-being tips that promote longevity.

In Psalm 91:16 God states (NKJV): 'With long life I will satisfy him, And show him My salvation.' What does a satisfied long life look like to you? Do you feel you are doing as much as lies in your power to promote this vision of ageing? How knowledgeable are you about some of the factors that assist in augmenting the potential of a long and healthy life?

In the ensuing issues of *Enhancing Health* we hope to reflect on these questions to enable you to draw your own conclusions. Let's commence by looking at some facts and figures on longevity in the UK.

Data from the Office for National Statistics concerning the records of deaths in England and Wales between 1921 and 2012 was used by researchers to establish the following as reported in NHS Choices:¹

- The study found life expectancy in England and Wales is expected to continue to rise from the 2012 average of 79.5 years for men and 83.3 for women, to 85.7 for men and 87.6 for women by 2030.
- Most of the districts with the lowest life expectancies now and in 2030 were in south Wales and the northeast and northwest of England.
- The areas with the highest life expectancies were mostly in the south of England and London.
- The gap between men's and women's life expectancies is expected to shrink further. It has already shrunk from 6 years in 1981 to 3.8 years in 2012, and by 2030 it could be only 1.9 years.

Reflecting on the study, NHS Choices went on to make the following observations: 'If you are keen to live to 2030 and beyond, your best bet is to take steps to reduce your risk of the five leading causes of premature death:

- Cancer
- Heart disease
- Stroke
- Respiratory disease
- Liver disease'

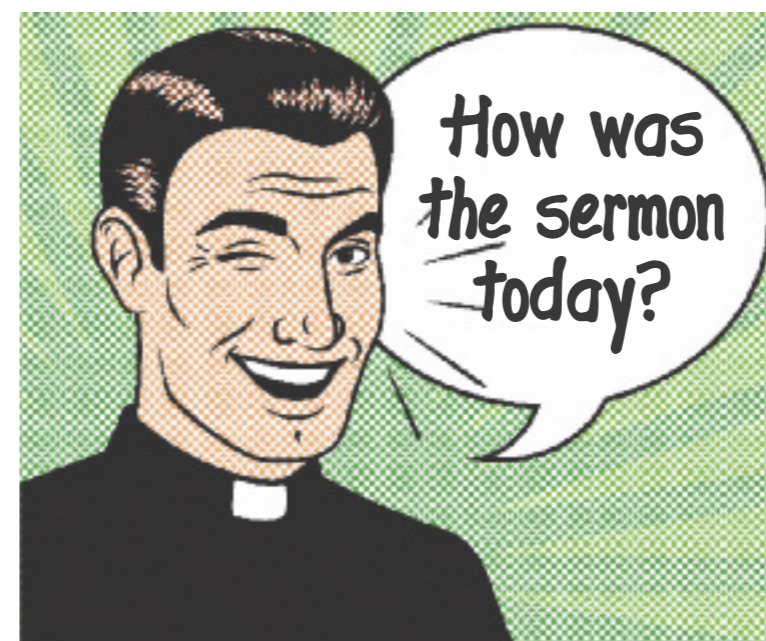
Additionally, Department of Health longevity research highlights the advantageous impact of our cognitive and emotional life and taking positive steps to maintain well-being. It states:

'Subjective well-being influences health and longevity in healthy populations. It is estimated that high levels of subjective well-being can add 4 to 10 years to life. Positive well-being may be more protective than negative well-being is detrimental.'²

In the next issue we examine lifestyle and longevity.

Good health!

¹<http://www.nhs.uk/news/2015/04April/Pages/UK-life-expectancy-expected-to-rise-to-late-80s-by-2030.aspx>
²https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/277588/Well-being_and_Longevity.pdf



Here are three brief but inspiring reports of how the tenacity of some BUC members has paid off. Despite initial adversity and disappointment they refused to give up their dreams of doing something good for others, and God has blessed them with success.

From disappointment to joy

by Hélia Mateus

The final details had been ironed out and we were all packed up and ready to go. Destination: Ouagadougou, Burkina Faso, West Africa. ADRA Burkina Faso had put together an amazing programme for a group of dental and medical volunteers from Swindon, Cheltenham and Crieff churches. We would provide dental treatment for people in an association for the handicapped; to an excluded women's group; to children in an Adventist primary school; and in some remote villages of a province with over 200,000 inhabitants and not a single qualified dentist. Tickets had been bought and visa forms filled in. Then, on the night of 15 January 2016, terror struck in the capital city of Ouagadougou.

I was already in bed that Friday night when a text from an ADRA colleague beeped. 'Bad news!' it said. I then learned of the heavy death toll of 30 people, killed as armed Islamists from Mali went on the rampage in the city centre. Despite this tragedy, the following day when we met with the various participants it was clear that they still wanted to go. However, the next week, things got worse and the Foreign Office changed its travel advice for Burkina Faso. We decided reluctantly to postpone the trip. It was very disappointing, as we had been preparing for over a year.

Unable to alleviate suffering and promote hope in Burkina Faso themselves, the ten participants started to fund-raise for hand-pedalled bicycles for polio-stricken victims instead.

It is no joke to be handicapped in one of the poorest countries in the world. There are an estimated 150,000 handicapped people across Burkina Faso, and many of them struggle to survive. They don't receive benefits from the government and suffer prejudice from the community and, sadly, even from their own families. Without the use of their legs, polio victims are among the most disadvantaged. You can often see them in the Burkinabe capital, dragging themselves along the dusty ground to get around.

In this context, a hand-pedalled bicycle can change somebody's life, giving them greater independence and mobility. In some cases, they might even be able to start a business or attend school for the first time.

We were sad not to be able to travel to Burkina Faso. But the fund-raising response has been overwhelming. So far, we have been able to collect £4,000, which will buy some 50 locally produced hand-pedalled bicycles. The first ten will be delivered in April and the remaining ones in May and June.

So, in the end, even though the trip has been postponed, it looks like



we will still be able to make a lasting difference to dozens of vulnerable people in Burkina Faso.

To know more about this ongoing project, contact Hélia at hmateus@adra.org.uk.

The Lighthouse reaches out

by Donna Douglas

The Lighthouse church in Harringay launched an outreach programme in its local community in October 2014, which took the form of a soup kitchen for the homeless on Sundays.

The church volunteers are busy between 10.30 and 2pm preparing and serving this meal.

In order to advertise this initiative a notice was posted at the church

entrance. The soup kitchen started with only two people attending. This was disappointing for the organisers but they were determined not to give up. They now use a volunteer to advertise this service by going to the nearby high street with a poster. In November 2014, the local council was also informed about the initiative and this information was posted in their newsletter. As a result, the number of service users



attending each week now averages 22, with 30 being the highest number to date.

In addition to meals, items of clothing are provided when needed. Religious booklets are also made available for those who are interested in them. Thanks to God, some of those who attend on Sundays are now worshipping with the congregation on Sabbath!

What do you want?

by Pastor Emanuel Bran

This is a question we don't often ask when we talk with strangers, but when we do, spectacular things can happen. This is the humble experience of the Burton-upon-Trent members who decided to try it out.

It all started about a year ago, when four members took it upon themselves to meet the needs of the local community, asking, 'What do you want us to do for you?'

Since then, on Thursdays between 25 and 30 people benefit from our Soup Kitchen ministry. It has run every week without fail, not just providing an immediate solution for the obvious nutritional needs, but also creating the basis for long-term friendships that are now showing results.

Shortly after its start, the local newspaper knocked at the door asking for permission to write an article on the project and, to our surprise, they devoted a full page to the promotion of our work. Then in December 2015 major local supermarkets and other businesses offered their support for a special Christmas dinner to be served. This was the highlight for many people at the end of last year. On 29 December, a second report was published in *Burton Mail* to acknowledge the significant achievements of this charitable project.

So, you may ask, how can a congregation of 18 members, who do not own a building, sustain a Soup Kitchen project every week for more than a year? In a few words, you first need to acknowledge your God-given talents and then make that personal commitment to what God has put before you.



2016 BUC session notification

Notice is hereby given that the quinquennial session of the British Union Conference will take place at Newbold College, Binfield, Berks RG42 4AN between 30 June and 2 July 2016. Notice is also given that proposals to modify the constitution of the British Union Conference and the model constitutions of the conferences and missions in harmony with the General Conference models will also be presented. Delegates will receive documentation in advance of the session.

Pastor Paul Lockham, Executive Secretary
British Union Conference of Seventh-day Adventists
Stanborough Park, Watford, Hertfordshire, WD25 9JZ, England
Tel: +44(0)1923 672251, fax: +44(0)1923 893212
Registered charity 1044071
<http://www.adventist.org.uk/>



SHORT WORKSHOPS AT NEWBOLD

Newbold's Centre for Christian Leadership offers short workshops, courses, and lectures to help church members and those in leadership positions to develop or enhance their skills and knowledge in spiritual, educational and social ministry. Register for workshops and find out more at www.newbold.ac.uk/centre-christian-leadership or email cc@newbold.ac.uk

Teaching the Adult and Youth Sabbath School

Sunday 1 May 2016 - from £12

Jesus went about preaching, teaching and healing. He also commissioned us to "go ye therefore and teach." This workshop, facilitated by Beulah Plunkett (Sabbath School Director in the North England Conference and Associate Director for PEACE), is about cultivating your teaching ministry by facilitating your development of the skills and understanding of the principles of teaching and learning. You will learn about teaching the Bible, the Sabbath school lesson, seminars and workshops in church.

www.newbold.ac.uk/centre-christian-leadership

As supplied, errors and omissions excepted

The Stanborough Press Ltd

Job vacancy: Warehouse/Dispatch Operative

Applicants must . . .

- Hold a clean driving licence
- Have the right to work in the UK
- Have warehouse experience
- Be computer literate
- Be fit enough to cope with the physical demands of the position
- Be available to work flexible hours, including Sundays
- Possess the flexible work attitude required to cope with multiple functions
- Be able to work efficiently in a team

Forklift qualification would be an advantage.

For a full job description, remuneration details and application form, please contact Elizabeth Parkinson, HR Secretary, on 01476 591700 or email: eparkinson@stanboroughpress.org.uk.

Closing date for applications: 30 April 2016.

Commencement date: To be negotiated.

BOOKSALES	April 23 New Life Church	After sunset	
	May 8 Isle of Man	10am-2pm	
	8 Croydon	10am-2pm	
	15 Middlesbrough	10am-2pm	
ABC Shops			
Watford, BUC, Monday-Thursday - 12.30-5pm, Friday - 10am-2pm. 01923 893461			
Birmingham, Aston-Newtown, Wednesday - 11am-4pm, Thursday - 4pm-8pm. Sunday - 11am-3pm. 0121 3286380			
Advent Centre, Mondays & Wednesdays - 6.30pm-8.30pm. Sundays - 11am-3pm, Saturdays - November, December, January: After sunset. 0207 7236849			
Direct to you! Sales Hotline 01476 591700 sales@stanboroughpress.org.uk			

The Trinity in Seventh-day Adventist history

by Merlin Burt

We are grateful for a recent email from Dr Claude Lombart concerning the resurgence of anti-Trinitarianism within our Church, both here and abroad: in response to which we are providing you with this research by Merlin Burt, outlining the development of the Trinitarian doctrine within the Adventist Church. It runs a little longer than our usual word count, but deals convincingly with the issue. For further excellent theological material on the subject we recommend that you google the Church's Biblical Research Institute website (www.adventistbiblicalresearch.org).

The last decade has seen increased anti-Trinitarian activity within the Seventh-day Adventist Church. Though significant, anti-Trinitarianism has remained at the margins of the movement. Four reasons for this activity should be mentioned.

1. There is the availability of information through the internet.
2. Several other Adventist groups that emerged from the Millerite movement continue to hold to an anti-Trinitarian perspective.
3. Some Adventists think that the doctrine of the Trinity comes from Catholic theology and therefore must be false. What many have not realised is that the Catholic doctrine of the Trinity differs from the Seventh-day Adventist biblical doctrine of the Trinity. This includes eternal generation of the Son and divine impassability, which are influenced by Greek philosophy.
4. Perhaps most significant, over the last few decades some Seventh-day Adventists have thought to return to the early historical Adventist faith, or what might be called neo-restorationism.

Some have failed to recognise the dynamic nature of Seventh-day Adventist theology. Adventists have always sought a clearer understanding of Bible truth. Historically, their doctrines have developed in the context of the original distinctive core of

the three angels' messages and kindred concepts. A small, though significant and growing, segment of 'historic' Adventists are advocating a return to an anti-Trinitarian stance. Seventh-day Adventists have always been Bible-centred in their theology and doctrine. They have rejected a static creed and have ever sought to study, understand, and follow the Bible as the source of doctrine and the guide for experience. Consequently, it should not be surprising that Adventist doctrine has developed over time, building upon previous and new Bible study.

As Sabbatarian Adventism emerged during the late 1840s, it brought various Christian truths and placed them in the framework of fulfilled prophecy and ongoing discovery of biblical teachings. A cluster of biblical teachings explained what had happened in 1844 and why Jesus had not come. The heavenly sanctuary, the end-time ministry of Jesus in the Most Holy Place, and the Sabbath as the seal of God, were a particular focus. Adventist understanding of various theological perspectives continued to develop and improve over time. Two examples are the Sabbath and tithing. Early Adventists initially concluded that the Sabbath should begin and end at 6pm. It was in 1855, nearly a decade after the initial Sabbath

emphasis, that J. N. Andrews' biblical and historical presentation influenced believers to adopt sundown as the correct time to begin and end the Sabbath. Tithing first began in 1859 as 'Systematic Benevolence' and had little or no link to the biblical teaching of ten percent. It was not until the 1870s that a careful restudy of the topic led Seventh-day Adventists to adopt the tithing framework we practise today. A similar process is evident in the Adventist understanding of the nature of God and the Trinity.

The purpose of this article is to briefly outline the historical development of the view of the Trinity for Seventh-day Adventists from its beginning to the present day.

Up to 1890: anti-Trinitarian period

Until near the turn of the twentieth century Seventh-day Adventist literature was almost unanimous in opposing the eternal deity of Jesus and the personhood of the Holy Spirit. During the earlier years some even held the view that Christ was created. It is very important to understand that Adventist views were not homogeneous. Theological tension within Adventism began during the Millerite movement and is illustrated by the two principal leaders, William Miller and Joshua V. Himes.

Miller, being a Baptist, was a Trinitarian. He wrote, 'I believe in one living and true God, and that there are three persons in the Godhead. . . . The three persons of the Triune God are connected.'¹ Himes, a close associate of William Miller, was of the Christian Connection persuasion. The northeastern branch of the Christian Church rejected the Trinitarian doctrine as unscriptural.² It is important to note that Millerite Adventists were focused on the soon coming of Jesus and did not consider it necessary to argue on the subject of the Trinity.

Two of the principal founders of the Seventh-day Adventist Church, Joseph Bates and James White, like Himes, had been members of the Christian Connection and rejected the doctrine of the Trinity. Joseph Bates wrote of his views, 'Respecting the Trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God.'³ James White wrote: 'Here we might mention the Trinity, which does away [with] the personality of God, and of His Son Jesus Christ.'⁴ Both Bates and White were anxious to maintain the separate personalities of the Father and the Son. This concern was caused, in part, by the strong spiritualising influence among Bridegroom Adventists during 1845 and 1846. A similar problem would resurface around the turn of the twentieth century with the de-personalising of God and J. H. Kellogg's pantheistic views.⁵

Though James White rejected the doctrine of the Trinity, he did believe in the three great powers in heaven. This is reflected in his first hymn book.⁶ Though opposed to the Trinity he did not believe that Christ was inferior to the Father. In 1877 he wrote, 'The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but the ultra Unitarianism that makes Christ inferior to the Father is worse.'⁷

Not all agreed with James White on the equality of Father and Son. During the 1860s Uriah Smith, long-time editor of the *Review and Herald*, believed that Jesus was 'the first created being'.⁸ By 1881, he had changed to the belief that Jesus was 'begotten' and not created.⁹

A selective list of Adventists who either spoke against the

Trinity and/or rejected the eternal deity of Christ includes J. B. Frisbie, J. N. Loughborough, R. F. Cottrell, J. N. Andrews, D. M. Canright, J. H. Waggoner, and C. W. Stone.¹⁰ W. A. Spicer at one point told A. W. Spalding that his father, after becoming a Seventh-day Adventist (he was formerly a Seventh Day Baptist minister), 'grew so offended at the anti-Trinitarian atmosphere in Battle Creek that he ceased preaching'.¹¹

In surveying the writings of various pioneers, certain concerns frequently appear. In rejecting the Trinity, some saw the 'orthodox' Christian view as pagan tri-theism. Others argued that the Trinity degraded the personhood of Christ and the Father by blurring the distinction between them. While the early positions on the Trinity and deity of Christ were flawed, there was a sincere attempt to oppose certain legitimate errors.

By about 1890, Adventists had come to a more-or-less harmonious position that viewed Jesus as the 'begotten' or originated divine Son of God. He was seen as the divine Creator with the Father. The nature of the Holy Spirit was lightly discussed, though He was generally considered to be the omnipresent influence from the Father or the Son rather than a person.

From 1890 to 1900: emergence of Trinitarian sentiment

As the 1890s began, two of the key thinkers on each side of the righteousness by faith/law in Galatians issue agreed on the derived divinity of Jesus. E. J. Waggoner wrote in his 1890 *Christ and His Righteousness*, 'There was a time when Christ proceeded forth and came from God . . . but that time was so far back in the days of eternity that to finite comprehension it was practically without beginning.'¹² In 1898 Uriah Smith wrote in *Looking Unto Jesus*, 'God alone is without beginning. At the earliest epoch when a beginning could be, — a period so remote that to finite minds it is essentially eternity, — appeared the Word.'¹³

The period after the 1888 Minneapolis General Conference saw a new emphasis on Jesus and the plan of salvation. This naturally led to a consideration of His deity and what it meant for the redemption of humanity. A. T. Jones was among the first (with the significant exception of Ellen White) to suggest that Christ

was eternally pre-existent. Jones emphasised Colossians 2:9 and the idea that in Christ was the 'fullness of the Godhead bodily'. He also described Christ as 'the eternal Word'.¹⁴ Though he avoided the word 'Trinity', in 1899 he wrote: 'God is one. Jesus Christ is one. The Holy Spirit is one. And these three are one: there is no dissent nor division among them.'¹⁵

Ellen White played a prophetic role in confirming the eternal deity of Jesus and the three-person Godhead. As early as 1878, she referred to Jesus as the 'eternal Son of God'.¹⁶ In *The Desire of Ages* she wrote: '[Christ] announced Himself to be the self-existent One' and, 'In Christ is life, original, unborrowed, underived.'¹⁷ She wrote of the Holy Spirit as the 'Third Person of the Godhead'.¹⁸ Ellen White played an important role in urging the church towards a biblical Trinitarian position. However, for years after the publication of *The Desire of Ages*, the church generally avoided these and other statements. While she never used the term 'Trinity' in her published writings, she repeatedly conveyed the concept.

M. L. Andreasen questioned whether Ellen White had actually written some of her statements in *The Desire of Ages* and other books. During 1909, Andreasen spent three months at Elmhaven, California, and was convinced of the accuracy of her published position.¹⁹

From 1900 to 1931: transition and conflict

During the first three decades of the twentieth century, the church remained divided in its position on the deity of Christ. The use of the word 'Trinity' in print continued to be avoided. W. W. Prescott and F. M. Wilcox, both editors of the *Review and Herald*, were key supporters of the full and eternal deity of Jesus. During the 1890s Prescott was slower than Jones to accept the new view. But after 1900, as editor of the *Review and Herald*, he published articles on the personhood and eternal nature of the Father, the Son, and the Holy Spirit.²⁰ Still Prescott believed that Jesus had a derived existence from God the Father. At the 1919 Bible Conference he presented a series of eight devotionals for the conference, titled, 'The Person of Christ', that expressed this view. Careful discussion at this conference showed that there were varying opinions.²¹

The early twentieth century saw Adventists and Protestant fundamentalists battling higher criticism and the 'new modernism' growing in Christianity. Liberalism rejected the deity of Jesus and His virgin birth. Adventist articles defending the biblical view began to appear more frequently in church papers. Irrespective of individual differences on details, Adventist ministers pulled into line against dangerous liberal views. Naturally, those who rejected the eternal pre-existence of Christ did not want to speak of His beginning and weaken the argument against higher criticism. Even articles on the Trinity were tolerated.²² The result was an increased appreciation of the full deity of the Son of God.

From 1931 to 1957: acceptance of the Trinitarian view

F. M. Wilcox was crucial in facilitating the final transition to an accepted Seventh-day Adventist view on the Trinity through his guidance in the 1931 Statement of Fundamental Beliefs and his articles in the *Review and Herald*.²³ Doctrinal summaries were carefully avoided during the first decades of the twentieth century due in part to the conflict on the Trinity. According to L. E. Froom, Wilcox was 'respected by all parties for his soundness, integrity, and loyalty to the Advent Faith — and to the Spirit of Prophecy — he, as editor of the *Review*, did what probably no other man could have done to achieve unity in acceptance.'²⁴ It was not until 1946 that the General Conference Session officially voted a Statement of Fundamental Beliefs.²⁵

During the 1940s an ever-increasing majority of the church believed in the eternal underived deity of Christ and the personhood of the Holy Spirit, yet there were some who held back and even actively resisted the change. These mainly comprised a few older ministers and Bible teachers. In 1944 Uriah Smith's *Daniel and the Revelation* was revised and his comments on the derived nature of Christ's divinity were removed.²⁶

In 1957, the book *Questions on Doctrine* anchored the doctrine of the Trinity or Godhead for Adventists. While the book produced theological conflict in other areas, there was virtually no dissent on the book's clear teaching of the Trinity.²⁷ The current unambiguous statement

on the Trinity in the Seventh-day Adventist Fundamental Beliefs was revised and voted at the 1980 General Conference Session.

The process of adopting the Trinity continued from 1900 to 1950. Key influences in the change were: (1) Repeated published biblical studies on the topic; (2) Ellen White's clear statements; (3) Adventist response to the attacks of 'modern liberalism' on the deity of Christ and His virgin birth; and (4) F. M. Wilcox's statement of 'Fundamental Beliefs' and his *Review and Herald* editorials.

We may learn several lessons from the history of the development of the doctrine of the Trinity in the Seventh-day Adventist Church. First, we must acknowledge that the development of Adventist biblical theology has usually been progressive and corrective. This is clearly illustrated in the doctrine of the Trinity. The leading of the Holy Spirit is dynamic and not static. Other doctrinal concepts like the time to begin the Sabbath (1855) and tithing (1878) developed in a similar manner. This development never supposed a paradigm shift that contradicted the clear biblical teaching of the heavenly sanctuary ministry of Jesus and the prophetic foundation of the Church. Second, the development of the doctrine of the Trinity demonstrates that doctrinal change sometimes requires the passing of a previous generation. For Seventh-day Adventists it took over 50 years for the doctrine of the Trinity to become normative. Third, the gift of prophecy helped the church to have confidence and biblical unity on the Trinity. Ellen White's unambiguous statements subdued controversy and provided confidence in the transition to our current view. Finally, Adventist theology is always supremely dependent upon Scripture. The Bible tells us that the 'path of the just [is] as the shining light, that shineth more and more unto the perfect day'.²⁸ Hebrews 2:1 reads: 'Therefore we ought to give the more earnest heed to the things we have heard' (KJV). It was ultimately the Bible that led Seventh-day Adventists to adopt their present position on the Godhead or Trinity.

¹Sylvester Bliss, *Memoirs of William Miller* (Boston: Joshua V. Himes, 1853), 77-78
²Joshua V. Himes, 'Christian Connection', in

Encyclopedia of Religious Knowledge, ed. J. Newton Brown (Brattleboro, VT: Brattleboro Typographic, 1838), 363

³Joseph Bates, *Autobiography of Elder Joseph Bates* (Battle Creek, MI: Seventh-day Adventist, 1868), 205

⁴James White, *Review and Herald*, 11 December, 1855, 85

⁵See J. H. Kellogg, *The Living Temple* (Battle Creek, MI: Good Health, 1903), 26-36, 396-398, 450-460, 484-486

⁶Arthur L. White to Hedy Jemison, 2 July, 1969; James White, comp., *Hymns for God's Peculiar People* (Oswego, NY: Richard Oliphant, 1849), 47

⁷James White, *Review and Herald*, 29 November, 1877, 72

⁸Uriah Smith, *Thoughts, Critical and Practical* (Battle Creek, MI: Seventh-day Adventist, 1865), 59

⁹Smith, *Thoughts*, 1881, 74

¹⁰J. B. Frisbie, *Review and Herald*, 7 March, 1854, 50; J. N. Loughborough, *Review and Herald*, 5 November, 1861, 184; R. F. Cottrell, *Review and Herald*, 6 July, 1869, 10-11; [J. N. Andrews], *Review and Herald*, 7 September, 1869, 84; D. M. Canright, *Review and Herald*, 29 August, 1878, 73-74; 5 September, 1878, 81-82; 12 September, 1878, 89-90; 19 September, 1878, 97; J. H. Waggoner, *The Atonement* (Oakland, CA: Pacific Press, 1884), 164-179; C. W. Stone, *The Captain of our Salvation* (Battle Creek, MI: n.p., 1886), 15-20

¹¹A. W. Spalding to H. C. Lacey, 2 June, 1947

¹²E. J. Waggoner, *Christ and His Righteousness* (Oakland, CA: Pacific Press, 1890), 21-22

¹³Uriah Smith, *Looking Unto Jesus* (Battle Creek, MI: Review and Herald, 1898), 10

¹⁴A. T. Jones, *General Conference Bulletin*, 25 February, 1895, 332; idem, *General Conference Bulletin*, 27 February, 1895, 382

¹⁵A. T. Jones, *Review and Herald*, 10 January, 1899, 24

¹⁶Ellen G. White, *Review and Herald*, 8 August, 1878, 49, 50

¹⁷Ellen G. White, *The Desire of Ages* (Washington, DC: Review and Herald, 1898), 470, 530

¹⁸White, *The Desire of Ages*, 671

¹⁹M. L. Andreasen, 'Testimony of M. L. Andreasen', 15 October, 1953, 3

²⁰W. W. Prescott, *Review and Herald*, 4 April, 1896, 232; General Conference Committee Minutes for 15 February, 1902, cited in Gilbert Valentine, *William Warren Prescott* (Ph.D. dissertation, Andrews University, 1982), 351; W. W. Prescott, *Review and Herald*, 2 September, 1902, 4; idem, *Review and Herald*, 23 September, 1902, 6; idem, *Review and Herald*, 23 December, 1902, 4; idem, *Sabbath School Lesson Quarterly*, first quarter, 1921, 2, 9, 20; idem, *The Doctrine of Christ* (Washington, DC: Review and Herald, 1920), 3, 20, 21

²¹Donald E. Mansell, 'How the 1919 Bible Conference Transcript Was Found', White Document File, 6 July, 1975

²²Stemple White, *Canadian Watchman*, September 1923, 18; C. P. Bollman, *Review and Herald*, 15 March, 1923, 4; Lyle C. Shepard, *Canadian Watchman*, September 1927, 12

²³F. M. Wilcox, *Review and Herald*, 23 March, 1944, 2; idem, *Review and Herald*, 3 January, 1945, 5-6

²⁴L. E. Froom, *Movement of Destiny* (Washington, DC: Review and Herald, 1971), 413, 415

²⁵Robert Olson and Bert Haloviak, 'Who Decides What Adventists Believe: A Chronological Survey of Sources, 1844-1977', 24 February, 1977.

²⁶Uriah Smith, *Daniel and the Revelation* (Nashville, TN: Southern Publishing, 1941), 400; idem, *The Prophecies of Daniel and the Revelation* (Nashville, TN: Southern Publishing, 1944), 391

²⁷*Questions on Doctrine* (Washington, DC: Review and Herald, 1957), 30, 31, 36

share your ideas

Radio evangelism at Telford Ghana

Pastor John Surridge shares the innovation being practised by one of his congregations.

Radio evangelism has become one of the most effective ways of reaching people with the Gospel of Jesus Christ. Now that the medium has transferred to the internet there really are no boundaries and no limits to its reach. Recognising this trend, the Telford Ghanaian congregation has embraced the opportunity to spread the word of God on a local FM and internet radio station called 'Kasapa'.

Local pastor, Sampson Osei Aboagyee, says, 'Every Friday evening, from 7.30 to 9pm, we present a Bible study on the theme, "The Story of God". This study traces the steps that the Hero, God, has taken since the Fall to rescue His creation from the mess created by human rebellion, and to restore it to His original purpose.'

In addition to this 'great controversy' presentation there is a Sabbath School discussion hour every Sabbath morning from 8 to 9am.

These evangelistic programmes began in 2014 with average audience figures of between 200 and 500 people. However, the momentum has built up and listener analysis now shows that the programme is reaching between 2,000 and 4,000 people every week.

The broadcast targets both Ghanaians and non-Ghanaians, using Twi and English respectively. Pastor Sampson is the main speaker but he uses two others to assist with translation, the reading of Scripture, and to participate in various discussions.

'It is encouraging to hear

people calling in to the programme, asking questions, contributing their own ideas, and also testifying about how the programme has helped them in their walk with Christ and their personal Bible studies,' Pastor Aboagyee concludes. 'We give thanks to God for what He is doing through this ministry of Telford Ghana.'

A bit more about the project . . .

The Telford Ghanaian group was initially approached by the owner of the radio station with the offer of a three-month trial period. They accepted this gracious offer with 'both hands', but have been paying £50 a month since then to assist with the upkeep of the station. Airtime itself costs £50 an hour at present. Sounds like something worth supporting, doesn't it? To know more, why not contact Pastor Sampson himself at: saposei@yahoo.com?

We would love to hear from you if you have any successful or innovative ideas on sharing your faith or doing church in a more uplifting way.

Submissions should not exceed 800 words and will be published at the editor's discretion.

inbox

Children and the Lord's Supper: a perspective

Dear Editor

'The Church practises open communion. All who have committed their lives to the Saviour may participate. Children learn the significance of the service by observing others participating. After receiving formal instruction in baptismal classes and making their commitment to Jesus in baptism, they are thereby prepared to partake in the service themselves.' *SDA Church Manual*, p. 122.

While stating that unbaptised children should not take part in the Lord's Supper, the *Church Manual* does not state the theological reasons for this. Clearly we have a duty of care for our children, to safeguard them from the misuse of this sacred service. Small children may only visualise the bread and wine as a mid-morning snack, not being able to discern the deeper meaning of these emblems. By failing to discern the Lord's body, we can be guilty of eating and drinking unworthily, thereby bringing damnation on ourselves (1 Corinthians 11:27, 29). It would seem obvious, then, that we have a duty to protect our children from the potential misuse of this service by their lack of knowledge and experience. After all, we do not attempt to feed these emblems to babies, do we?

The Bible indicates that the Lord's Supper is for the initiated, not for the uninitiated. We are already part of the body of Christ when we partake of these emblems (1 Corinthians 10:17). The original setting for the first Lord's Supper was among a very close-knit group of disciples. It was for those who knew Christ well, having spent several years in His presence (John 13). The Lord's Supper is not offered to the general public, to those who are unacquainted with Christ. When we first come to Christ we are told to repent and be baptised (Acts 2:38), which means that the first ordinance we experience is not the Lord's supper, but baptism.

Baptism is a rite of passage, which marks the turning away from a life of sin to enjoy an ever-closer union with our Friend and Saviour Jesus Christ. It is within this context of commitment to, and union with, Christ that our life of obedience is lived (John 14:15).

It is therefore only within the context of a committed, loving relationship with Christ that we can 'eat His flesh and drink His blood' (John 6:47-58).

By partaking of the Lord's Supper, we 'proclaim the Lord's death till He comes' (1 Corinthians 11:26, NKJV). By reaching out and taking the emblems of Christ's body and blood, we are testifying to our faith in the atoning sacrifice of Christ and of His soon return to claim us as His own.

As we partake of these emblems, we are renewing our covenant relationship – the one already made with Christ through baptism. We do this 'in remembrance' of what Christ has already done for us (1 Corinthians 11:25).

Likewise the foot-washing service is also

for those already initiated into the Christian faith. Baptism represents the washing away of sin, and the cleansing of the life (Hebrews 10:22). The celebration of the foot-washing service recognises our need of ongoing cleansing (John 13:8-10).

Seventh-day Adventists are not the only body of Christians who recognise that need for a personal commitment to Christ before partaking in the Lord's Supper. The Church of England also has the practice of holding confirmation classes with those wishing to become committed Christians, before they have their first communion.

PASTOR BARRY STOKES

Thank you

Dear Editor

I am writing to thank you for running our advert for a Women's Writing Workshop (issue 4, 26 February 2016), which took place on 13 March at the Leagrave Centre, Luton. We were so afraid that no one would come, but within one day of the promotion appearing in the *MESSENGER*, emails and texts began to arrive. I am delighted to report that we received enquiries from as far afield as Nottingham, and on the day five women attended from as far away as London, Watford, Milton Keynes and Luton.

Without your decision to include the poster among the many other worthy events, we would not have had the exposure and those ladies would have missed out. There is a storehouse of skills and talents in our Conferences; every opportunity to nurture and put them to use should be utilised.

As part of our commitment to *daring to do more in 2016*, we are now planning monthly workshops, and also considering taking the women's writing workshop to other churches, if there is sufficient interest. Please pray for our ministry as we continue to rise to the challenge of being true to ourselves, united in Christ and faithful in service.

AVERY DAVIS

Must the parents go out?

Dear Editor

Some time ago I visited a church on a Conference-organised youth day. During the afternoon programme the parents were asked to leave so the speaker could talk to the youth. The speaker's wife then spoke to the girls while he spoke to the boys. I had been out during the announcement and upon my return remained innocently oblivious to the fact that I should not have been there.

It seems to me that this approach to youth programmes creates the impression that parents do not understand the youth of the day and they should

therefore not be present when such meetings are held. It also appears that these special speakers know more than parents about bringing up the youth and should therefore be left alone with them to educate them in matters pertaining to sex education.

During his talk the speaker told the young men about a personal problem he had and what he was doing to overcome it. That was not the only issue he discussed, but that confession before so many young men in the church concerned me. I wonder if the youth director who organised the programme knew the content of the speech – or did he just trust him? If this leader has a problem of this nature I don't think the young men needed to know it too. I am not sure that this will necessarily help any young man with the same problem to overcome it.

My sons could understand why the boys and girls were separated but not why the parents were asked to go out. They felt there was nothing said that parents should not hear. We had a lively discussion about the matter at home, for which I am very grateful.

In my opinion we should be careful not to create the impression among our youth that their parents are against them, or that we are ignorant of matters pertaining to hormones, sex and relationships. After all, God, in His infinite wisdom, gave us the solemn responsibility of parenting our children.

NAME WITHHELD

Editor's note: It is our policy not to publish anonymous letters to the editor. In this case, however, I have waived that rule in order to protect the identities of people but still allow the concern to be heard.



Sampson Osei Aboagyee in the radio studio

As supplied, errors and omissions excepted

Disability Celebration and Training Weekend

On the weekend of 20 and 21 February, Area 2 experienced its first Disability Ministry Celebration and Training Weekend, organised by the SEC Disability and Diversity Ministries Director, Sophia Nicholls.

As the first event of its kind in the area, many people didn't know what to expect, but by the end of the weekend they were excited at having learnt to include, appreciate and understand those with disabilities and special needs.

The Bristol Central church was packed with visitors from churches within Area 2 and the local community. The Sabbath morning message was presented by Nigel Nicholls, Adventist Special Needs Association (ASNA) Chairman. Using the story of the great banquet feast in Luke 14, where the 'poor, the maimed, and the lame, and the blind' are called to take part, he challenged the congregation to see if their churches were 'full' with people of different nationalities, ages, and disabilities, be they visible or not.

In the morning they also listened to people who had experience of disabilities. Lucy Smith, with Down's syndrome, from the Lodge



'Amazing Love' Youth Day

'Amazing love' – what does that mean to you? In the month of February for much of the world it means Valentine's Day, but to Camp Hill, on their youth day, it meant the different kinds of love we experience as Christians.

Throughout the day we got to explore what those kinds of love are, all of which opened our eyes to the love God wants us to experience and share. It started out in Sabbath School, where we discussed what amazing love is and how we can extend it to others: for example, spreading the love to those in need without a thought of what you can get in return, selfless love.

The preacher was Pastor Adam Ramdin (Youth Director of the NEC), who spoke of the ultimate expression of love: the love that God has for us, that is so strong and deep that He sent His beloved only Son to die for us.

The youth took part in every part of the programme, blessing the congregation with a wide range of choral and instrumental music.

The last part of the day was the AY service. The programme title was, 'For the love of . . .' and comprised skits through which the youth explored the different kinds of love: the love of money, family, self and God. Love was prominently revealed in the skit that highlighted the love of a mother for her daughter, and in the one that showed the love that exists between a man and his wife. The highlight, however, was the last performance, in which two young ladies did a skit that highlighted how God loves us even when we don't love ourselves.

Local minister, Pastor Herbert, was proud of the way the youth, led by the Youth leader, Hayley Chisholm, presented the afternoon programme.

GIFT RUREMESH



Causeway church, expressed her delight at taking part in the service, and spoke of having had a deep desire to preach the Word of God since she was a young child.

Lafrance Gordon told of how, after a severe stroke in 2001, he was determined to walk again despite having spent 40 days in a coma, and doctors saying he wouldn't be able to walk again. Yet, by faith and determination, he recently realised his ambition to climb Ben Nevis, the highest mountain in the UK.

In the afternoon they discussed practical ideas for supporting the ministry for people living with disabilities. Mike and Vicky Beamish from Cheltenham Church, parents of a young man with autism, and Andrea Obiero from the Gloucester church, who is partially deaf, related their experiences of life within the church and community. They highlighted what they found worked for them and what they found challenging at church.

On Sunday the seminars and discussions were about the disability strategy as it relates to this year's theme of 'Evangelism, Everyone, Everywhere'; sharing good practice; understanding autism; understanding mental illness; and understanding carers.

Many members commented on how much they had learned, and how their 'eyes had been opened' through the experience of those who had disabilities or were carers of people with disabilities.

Andrea Obiero observed that while churches can be more conscious and intentional in how they relate to people with disabilities, they 'should not make it too much of an issue' by 'making people with disabilities stand out', but rather seek to 'integrate and involve members using their skills and talents'.

The overall feeling from the weekend was very positive, with a clear message that there is more we can do in our churches, and that within everyone there is 'something beautiful waiting to come out', as man looks at the outward appearance, but God looks at the heart.

IAN SABADIN AND SOPHIA NICHOLLS



Two stalwarts honoured

Two special people, Joseph Constantine and Lucille Reid, were recently honoured for outstanding services to their local community. The ceremony took place in the All Saints Church in Haggerston on Saturday evening, 12 March. The Pathfinders drum corps led the procession into the church carrying the St Lucia and Jamaican national flags, followed by a number of special guests, including local and international government representatives and prominent church leaders.

Joseph, 90, arrived from St Lucia in 1950 and was a carpenter by trade. He joined the Hackney church in Haggerston where for many years he has assisted in feeding the homeless, in addition to his regular building work in the homes of hundreds of people and in the church.

Lucille, 72, moved to Britain from Jamaica, and is a founder member of the Hackney church and its first-ever ordained female elder. For many years she has fostered numerous children, in addition to her teaching and choir-directing activities.

There were special items of music during the evening from, among others, the St Lucia choir, Hackney's male voice choir, Deborah Ambrose and Patsy Reid and Brother Foster.

Paying tribute to Joseph Constantine was the Deputy High Commissioner of St Lucia, Albert Fregis, who said: 'On behalf of the government of St Lucia we thank you for your work and services to the community. We, along with your local church and community, congratulate you on this achievement and we are very proud of you.'

Pastor Des Boldeau had this to say: 'Brother Constantine's 90 years of life are a testament to his faithfulness to God. We owe a debt of gratitude to you for paving the way for us. I give my respect to both you and Sister Reid for the role you have played in church and in the wider community.'

The Minister Counsellor of Jamaica, Miss Leonie Livingstone, paid tribute to Lucille Reid in this way: 'On behalf of the High Commissioner I congratulate you. You are from the *Windrush* generation. You have been very good and committed to your work in the church and community and we, the people of Jamaica, are very proud of you.'

Addressing both honorands, the Deputy Speaker of Hackney Council, Rosemary Sales, said: 'Your work is very important to Hackney and has contributed to making it the diverse and vibrant community it is today. The council thank you for inviting us to recognise and share in your great achievement.'

SEC President, Richard de Lisser, who has close ties with both individuals, said: 'These two special individuals are part of a golden generation which will never be replaced. They belong to the *Windrush* generation. They are warm and generous. They left behind everything in the Caribbean to travel to Britain, where they endured discrimination, persecution and racism. They brought colour to Britain. We honour them while they are living because they are honourable and we are thankful to God for their lives and their contribution to the country.'

Joseph and Lucille remain very active members of the Hackney church, and for their many years of service God is truly to be praised!

DARELL PHILIP (PR AND COMMUNICATIONS ASSISTANT)

NEC

YOUTH ALIVE!

IN COLLABORATION WITH GENERAL CONFERENCE AND NORTH ENGLAND CONFERENCE'S HEALTH, FAMILY, YOUTH AND CHILDREN MINISTRIES

25 - 31 JULY 2016

AT WHITE MOOR LAKES, BARLEY GREEN LANE, LICHFIELD, WS15 8QT

EVENT IS FOR AGES 14-30

JUST £65 PER PERSON

ALL BOOKINGS SHOULD BE MADE ONLINE AT <https://uk.bookingbug.com/home/53185-north-england-conference> FOR MORE INFORMATION OR HOW TO MAKE YOUR BOOKING CALL DARLENE BUNNLEY ON 0115 9606315 OR VISIT OUR WEBSITE AT WWW.NECADVENTIST.ORG.UK

SCAN FOR BOOKINGS

As supplied, errors and omissions excepted

All England Student Camp

£50

CHAPEL PORTH CARAVAN SITE
COONVREA, ST AGNES
TRURO, CORNWALL TR5 0RN

STUDENT CAMP

18TH-22TH JULY

NEC SEC

2016

ONLINE REGISTRATION ONLY!
WWW.SEC1615.ORG
LIMITED PLACES! BOOK EARLY!

FOR INFO: ADAM RAMDIN | 07944 004 024 | ARAMDIN@NECADVENTIST.ORG.UK
CONTACT: DEJAN STOUKOVIC | 07919 172 175 | DEJAN@SECADVENTIST.ORG.UK

As supplied, errors and omissions excepted



Daring to ask for more!

This year International Women's Day was held on 8 March but the Hackney church, in association with the British Union Conference, chose to hold a Women's International Day of Prayer on Sabbath 5 March. Firstly, Sabbath School Superintendent, Maria Vinas, challenged the many women in attendance to 'dare to ask for more', which was the theme of the day. She then used the acronym PRAY to emphasise four important elements of this activity: 'To PRAY is to *prioritise* your daily time with God; *remove* form, pretence or breaches; *ask*, and keep asking; and *yield* to faith in God's words and not in your feelings.'

'The Virtuous Woman', a poem written by Eileen Philip and based on the story of Ruth, Naomi and Boaz, was read to the church by Beverley Daley, after which a rose was given to each of the mothers in recognition of Mother's Day. Members of the Sabbath School Department then presented a play on Ruth and Naomi where Ruth *dared to ask for more* when deciding to follow Naomi back to her people and to her God.

The preacher was Pastor Winsome Baadjes, who further expounded upon the elements of the PRAY acronym. She said: 'If we fail to spend time with God we become spiritual dwarves. God wants us to become spiritual giants.' Pastor Baadjes then added: 'We must remove the barriers we put up in church as these cannot attract non-believers to receive the Gospel. Like the Canaanite woman we must PUSH (Pray Until Something Happens), plead, cry out to God and dare to ask for more.'

During the altar call, Pastor Baadjes ministered to women experiencing marital problems, health challenges and discord within the sisterhood. She encouraged them not to give up and that they should put aside all differences in order to fully receive the Holy Spirit. A prayer of consecration was then offered before all the women, holding hands, sang the Hezekiah Walker gospel anthem, 'I need you to survive'. It truly was a highly spiritual and blessed day for all women and men at Hackney Church.

DARELL PHILIP (PR AND COMMUNICATIONS ASSISTANT)



As supplied, errors and omissions excepted



Comedy at St Austell

'I might come for the comedian, that's interesting!' was a typical response when we started telling people about LIVE St Austell's latest plan to reach the local community. After staging a number of concerts involving rising musical performers, Steven Hulbert thought it was time to add a new twist. So it was that on Thursday 25 February he brought a double bill to the St Austell church, which gladly supported the event.

First up was Andy Kind, described by Steve Webb, who engaged in a bit of repartee with the performer during the show, as 'a comedy genius at the top of his game, whose observational style really shows that you can entertain an audience without resorting to profanity and shameless insults'. Andy has appeared on, and writes for, a number of TV programmes. Judging from his tongue-in-cheek comments, this was one of his smaller gigs, but even so he said that 'It was lovely to be in St Austell with a fun crowd and to have someone like Steve with such a good vision for engaging the community using the Arts.' Andy referred to his Christian faith frequently in his material in an engaging way and got everyone laughing.

The evening was rounded off with local favourites The Daughters of Davis, an up-tempo folk-soul duo, whose songs reflect life issues from a Christian perspective. Jennie Hall from Plymouth describes them as 'great . . . always a personal performance'.

The evening attracted a varied crowd, some new faces and some we hadn't seen for a while, which was nice – and all in all, as Jennie said, 'Everyone had a great time, young and old!'

PASTOR CHRIS PEAKE

'Newbold on the Road'

A minibus full of students visited Hemel Hempstead Church on Saturday 27 February as part of the college's 'Newbold on the Road' programme, an opportunity the college provides (in partnership with local churches) for its students to lead out in the worship service of a church, and to build friendship networks beyond those they establish on campus.

'We took a diverse group of students who represented a broad selection of nations, including the Netherlands, Serbia, Switzerland, Brazil and Japan,' said College Chaplain, Pastor Alastair Agbaje, programme co-ordinator.

'Newbold on the Road' also visited London Filipino Church on 12 March and Oxford Church on 9 April, and will visit Yeovil on 30 April. For more information about the programme, or to invite 'Newbold on the Road' to your church, contact Pastor Agbaje at aagbaje@newbold.ac.uk.

ALASTAIR AGBAJE



PHOTO: ANITA PETROVSKI

Never too old . . .



Leslie Wood

It is not only young people who can study and Leslie Wood from Ystrad Mynach Church, in South Wales, proves that point. He has continued to study throughout his life and recently, at 76, he was honoured for this during Cardiff University's Award Ceremony. Leslie was delighted to receive a special award, the Leonard and Marion Jones Music Prize, a monetary one awarded annually to any music student who has made outstanding progress throughout the year or has written an exceptional essay, or other assignment, on any musical topic. Leslie received the award: 'For exceptional progress over several academic years, most recently on *The Piano* and *The Baroque*.'

The prize was presented to Leslie by Professor Elizabeth Treasure, Deputy Vice Chancellor of Cardiff University. He enjoys studying music, organ and languages, and has recently begun a counselling course!

MIRIAM WOOD



CK investiture

An investiture service was held at Carterknowle (CK) Church on Sabbath, 19 December last year.

The Carterknowle club consists of thirteen members – nine Pathfinders and four Adventurers – but members from the Hull and Nottingham Central clubs came to support them, along with their drum corps.

The Pathfinders, Adventurers and their leaders all looked resplendent in their uniforms and brought a vibrancy to the neighbourhood as the procession marched into the church to the sound of drums and the usual proud display of flags.

The club members were put through their paces by Joshua Elliott from the Nottingham Pathfinder Club before they were invested and received their honours.

All nine Pathfinders (two Friends and seven Explorers), along with the four Adventurers, had completed their full curriculum. The Pathfinders were awarded 33 honours in total, with 11 honours being awarded to the Adventurers.

In his sermon, 'Servant of God', based on Luke 10:25-27, Devon Elliott from Nottingham Central challenged the club members.

Congratulations were extended to the Pathfinders and Adventurers by all, with thanks being extended for the very hard work that is carried out by the leaders and helpers of the club.

CK COMMUNICATIONS

Reg Mayes

The new year is always a popular time for implementing life-changing decisions and this past January proved such a time for Reg Mayes, 92, Stanborough Park Church's oldest deacon, who retired from his post after around a quarter of a century of faithful service.

Unfortunately, Reg has lost dexterity in his hands and can no longer hold the offering plate steady, so he felt that it was time to stand back and let others do the work. However, he maintains that he is always willing to help if ever needed.

Reg, a retired builder, started his working life in a boatyard in Leigh-on-Sea in Essex. During the war he was exempt from military service and spent those years in the London docks building motor torpedo boats and lifeboats for the air/sea rescue service.

Eventually Reg moved to the Watford area, building his home in Abbots Langley, where, despite his distance from the coast, his love of the sea continued and sailing became a regular pastime. He facilitated this by building his own boat, called *Set Fair*, in his front garden! He sailed it regularly on the south coast, towing it there behind his Range Rover. However, after his wife died he felt 'lost' in his 29-foot boat, and when his insurance company declined to continue insuring him for the towing thereof he decided to replace it with something 'smaller'. This turned out to be a 23-foot speedboat, which he named *Set Fair 2* and constructed in his garage. He still sails in it regularly from Cobbs Quay in Poole Harbour, but this time as a passenger, with his daughter Susie at the helm.

Reg's dreams briefly soared above the ocean. After a local flight paid for by his daughters he decided to build his own plane from a kit and obtain his pilot's licence. Unfortunately, he had to relinquish that dream as he was unable to master stalls, which is a rather crucial skill for survival!

JUNE COOMBS



As supplied, errors and omissions excepted

obituaries



Inge Martin (née Fredericksen) (1942-2016)
d. February. Inge Martin grew up in the peaceful setting of

Vejlefjord, Denmark, where her parents taught at the local church school. The beauty of the surrounding forests and meadows inspired her lifelong love of nature and her favourite flower was the white wood anemone.

Work experience at her local clinic inspired Inge to train as a physiotherapist at Skodsborg Sanatorium, during which she developed other important skills such as caring and listening.

It was also a chance for her to discover the joy of living in and through Christ daily. After graduating in 1964, Inge attended Newbold College to pursue her English studies, supporting herself by working part-time as a physiotherapist at Reading Hospital. It was here that she met Brian Martin, who had a serious knee injury that required her care and attention. A friendship developed, which led to their marriage in August 1966 in Velje, Denmark, a year before Brian's graduation from the theology course.

They were blessed with two daughters, Michelle and Lynette, who have been the source of great joy to their parents. Shortly after moving to Chelmsford Inge was diagnosed with cancer, but with much support from her husband, family and friends she fought her way back to health, and for forty years lived a full and rich life by God's grace and strength. She never let her illness get her down; instead she filled the lives of her family and friends with her warm smile and gracious ways.

Inge was so proud of her daughters, and immensely enjoyed her four grandchildren, Lucy and Matt, and Gemma and Jasmine.

Inge enriched the lives of all who came into contact with her; and her living faith shone through day after day, even under difficult circumstances.

We thank God for the willingness of Marcus to accept God's calling as an elder, and we pray that many will be blessed as he serves God and his church.



Sunny Cyprus

On Sunday, 21 February, a group of the BUC's older members took off for Paphos in Cyprus, where they stayed at the Athena Beach Hotel, which fronts onto the Mediterranean.

The group enjoyed lovely warm weather and excellent catering. All of the staff at the hotel were helpful and pleasant, even to the point of arranging a room where they could have their Sabbath service; also a room to use for social evenings.

The group members were free to do their own thing each day, which included long walks, visits to various historical sights, a trip to the highest point in Cyprus, the Troodos Mountains, and into Nicosia, a fascinating city.

Six brave souls hired a guided Segway tour out to the castle and the lighthouse. Nobody fell off, fortunately! There was also a match on the hotel bowling green. Alan Hodges was the winner!

These 'tourists' had a great time together and were sorry when they had to return to drizzly England.

JOHN BUTTERS



Camp Hill ordination

On Sabbath, 5 March, Camp Hill Church witnessed the ordination of Marcus Rey as an elder. His father, mother and father-in-law are currently serving as elders and he has a wealth of awareness as to how the church functions. He also demonstrates a maturity beyond his years and has the full support of Dionne and their two daughters, Cienna and Savannah.

Dr Patrick Herbert led out in the service, reminding all present that we should never see ourselves as indispensable. He illustrated it with these words:

'Take a bucket and fill it with water,
Put your leg in it up to your knee,
Pull it out and the hole that's remaining
Is the measure of how indispensable you'd be.'

The occasion was also made special to Marcus by his fellow elders, who sang an a cappella rendition of 'Learning to Lean on Jesus' under the direction of David Brooks.

We thank God for the willingness of Marcus to accept God's calling as an elder, and we pray that many will be blessed as he serves God and his church.

NATAILE SUTHERLAND

TRANSFORM
09:30 - 17:30
21 MAY 2016

Pastor Devaine Frazer

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Romans 12:2

ALL WELCOME
The Bulwell Academy, Squires Avenue
Bulwell, Nottingham
NG6 8HG

Seat Coverings: 07957514135
David Muzumundzi: 07945712660

As supplied, errors and omissions excepted

GYC
#GYCFocus

FOCUS | LEICESTER
COMING TO CHRIST

MAY 27th - 30th UNITED KINGDOM

GYC Europe FOCUS is a local rally devoted to seeking revival and personal commitment to Christ. Check www.gyctope.org to see which #GYCFocus will be near you.

As supplied, errors and omissions excepted

family and friends right until the end. She demanded that her glasses be left outside her coffin, for: 'When I wake up at the Second Coming I will not need them. Jesus will have made me whole.'

That same blessed hope is shared by her husband, Dave, and her three children, Vikki, Tim and Neil with their spouses, along with her grandchildren, her sisters and their families. They look forward to a grand reunion on the day Jesus returns.

VICTOR HULBERT

Nehemiah Augustus Burton (1930-2016) d. 13 March. Nehemiah gave his life to Christ at a young age and ministered as a literature evangelist in Jamaica, West Indies. When he immigrated to England in 1959 his ministry in this field continued.

Nehemiah became a powerful leader at Croydon Church, where he spread the love of Christ to the immediate community. He became known to many as 'the man with the books', and his literature sales spearheaded many evangelistic events in the area. Over the years he saw the Holy Spirit turn numerous lives to Christ. The 700-strong membership at Croydon is partly a testament to his hard work and fervent prayers. Nehemiah also had the opportunity to provide pastoral leadership to congregations in New Addington and Crawley.

After many years of labour as an independent and successful colporteur, the South England Conference rewarded his diligence by employing him in a new role, as a full-time publishing evangelist and Bible worker.

Following his retirement from active service to the church he loved, Nehemiah faced challenges with his health. With stubborn determination, however, he persevered until the Mighty Healer improved his health. Always smiling and with a unique sense of humour, his miraculous recovery from many of these life-threatening ailments earned him a place in, as he put it, 'the Lazarus club'.

The Master finally laid him to rest on 13 March 2016 at the Croydon University Hospital in Croydon.

Left to celebrate his life and memory are his wife of almost

to communicate her love to her family in other ways, assuring them that she was happy to trust her life and future to God. All who knew her will miss her, but also feel so blessed to have known her and her wonderful smile.

Inge's funeral was held at Westerleigh Crematorium on Friday, 25 February. Pastors Wayne Erasmus and Mick Smart officiated, offering both comfort and sympathy to Brian, Michelle and Lyn and their families, as well as to Inge's brother, Jorgen, and sister, Kirsten, from Denmark.

MICK SMART



Dawn Clemow (1957-2016)
d. 24 February.

A leading light of the Redruth church, Mrs Dawn Clemow,

was laid to rest on Friday, 11 March 2016, following a battle with pancreatic cancer. The oldest of seven sisters, Dawn was educated and married in Cornwall, where she also lived and worked. She was a strong influence on many lives, as evidenced by the more than 300 people who attended her funeral at Illogan Parish Church, close to the Adventist church where she had worshipped all her life.

The wife of Chapel Porth site manager, Dave Clemow, and sister-in-law of Pastor Ron Clemow, Dawn played a significant role in the life of Redruth Church, where she was a bright and positive influence. Over the years she served in many church offices, worked as a medical secretary at Treliske Hospital, Truro, and was a stalwart and loving support for her family.

During a moving service led by family friend and former district pastor, Victor Hulbert, the family were reminded of her parenting skills with her three children, of the way she provided support for each of her younger sisters, and of the positive and lasting relationship she had with Dave, her husband for the past 40 years.

Her life was also a testimony of faith, as even following her diagnosis with cancer her bright and positive outlook inspired

six decades, Cynthia; their children; twenty-three grandchildren; eight nieces; five nephews; a wonderful Croydon church family; and a host of family, friends and people who have joined the church family because of his ministry.

Today, Nehemiah Augustus Burton rests from his labour. However, like Paul, he understood that the days of this life are insignificant when compared to the eternal weight of glory. He rejoiced in the hope that 'soon and very soon' he would see his King. In the words of one of his favourite hymns, 'We'll meet them in glory; what a meeting that will be!'

JENNIFER BAILEY

'Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.'
(1 Corinthians 15:51-52, ESV.)

Can you help?

There is a family looking for a copy of *The family who had everything (except money)*. They are willing to buy or borrow.

Please contact Vicky at 01242 821105 or via michael.beamish@tesco.net, if you can help.

Messenger

Volume 121 • 8 - 22 April 2016

Editor: Julian Hibbert
Design: David Bell
Proof reading: Andrew Puckering

COPY FOR No. 10 - 28 April 2016

Copy should be sent to the Editor, MESSENGER, The Stanborough Press Limited, Alma Park, Grantham, Lincolnshire, NG31 9SL. Tel: (01476) 591700.

Fax No: (01476) 577144.

Email: Editor@stanboroughpress.org.uk

Send high-resolution pictures to:

dbell@stanboroughpress.org.uk

ABC Sales line: (01476) 591700

Mon-Thurs only, 8am-5.30pm.

www.stanboroughpress.com

The Editor may alter, clarify, précis or expand articles sent to him if he thinks it necessary.

Published fortnightly on Fridays by the British Union

Conference of Seventh-day Adventists.

For general enquiries, email:

info@stanboroughpress.org.uk

Printed in the UK.

Visit the BUC website at: www.adventist.org.uk

ISSN 0309-3654

Sunset

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

	Lon	Card	Notl	Edin	Belf
Apr 22	8.10	8.22	8.18	8.35	8.41
29	8.21	8.33	8.30	8.49	8.54
May 6	8.33	8.45	8.42	9.03	9.08
13	8.44	8.56	8.54	9.16	9.20

MESSENGER SUBSCRIPTIONS
Cost £25 per annum for 24 issues.*

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



OUR IDENTITY OUR MISSION

NEC CAMP MEETING

20-26 JUNE 2016
BUTLINS HOLIDAY PARK
SKEGNESS



PS GLEN SAMUELS
MAIN SPEAKER



MELODY MASON
PRAYER SPEAKER



ELDER IVAN WARDEN
MIDDAY MANNA SPEAKER



PS STEVEN CONWAY
MAIN YOUTH SPEAKER



CHAD & FADIA KREUZER
YOUTH SPEAKERS



GYLCHRIS SPRAUVE
SINGER MUSICIAN

creation®
HEALTH

TO MAKE YOUR BOOKING PLEASE VISIT
WWW.BUTLINS.COM/7THDAY AND FOR MORE
INFORMATION CALL RACHEL GRAHAM-TOHUE
ON 0115 9606312 OR VISIT OUR WEBSITE
AT WWW.NECADVENTST.ORG.UK



REBUILDING THE WALLS – REBUILDING PEOPLE, RESTORING RELATIONSHIPS, INSPIRING EXCELLENCE