



Messenger

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Scottish
Event
Campus

The SSE Hydro
SEC Centre
SEC Armadillo



Crowne Plaza hotel



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Is this my Father's world?

by **Pastor Ian Sweeney**,
President, British Union Conference

At the time of writing (29 September 2021) many households in the UK are in the grip of a fear that has resulted in panic buying of fuel. The worry has led to:

- Long queues, roads being blocked,
- Waiting over an hour to fill up,
- Anxious drives to find petrol stations that have fuel,
- Frustration,
- Anger and violence on forecourts and in queues,
- Fuel price increases,
- Reports that key workers such as nurses and doctors cannot get to their places of work.

Six days ago, on 23 September, Reuters reported ('BP closes UK gas stations due to truck shortages', Reuters) that BP 'had temporarily closed some of its petrol forecourts in Britain after its ability to transport fuel from refineries was hit by an industry-wide shortage of truck drivers'.

As this BP statement was further reported by popular UK news media, motorists began to panic, and so the rush to purchase fuel began.

So, while the UK is in the grip of a panic to buy oil-based fuels, conversely, the annual United Nations climate change conference is being organised to be hosted in Glasgow this November.

COP, which stands for 'Conference of the Parties', is part of the United Nations' global response to the threat of climate change known as the United Nations Framework Convention on Climate Change (UNFCCC). According to the UN, the Convention has near-universal membership.

Youth climate activist Greta Thunberg, in a speech made at the Youth4Climate forum, described the response of world leaders as nothing more than 'Blah, blah, blah.'

While it is too far a stretch to state that Jesus was the first climate change activist, He certainly foresaw a time when the world would be gripped by panic, fear and anxiety due to what it was witnessing in nature.

Jesus said (Luke 21:25, 26, GNT): 'There will be strange things happening to the sun, the moon, and the stars. On earth whole countries will be in despair, afraid of the roar of the sea and the raging tides. People will faint from fear as they wait for what is coming over the whole earth, for the powers in space will be driven from their courses.'

As Seventh-day Adventists we believe that the events Jesus was speaking about are those to herald His Second Coming, and how terrible it will be for those who are not prepared for His return. The panic and anxiety we are experiencing now pale into insignificance compared to this future day of which Jesus spoke.

However, the question needs to be asked: 'Should we be concerned about issues of our world, knowing that God is going to make it new anyway?'

My answer is, 'Yes.'

Further to this, if your answer is 'no', I don't believe we should ever again sing the hymn 'This is my Father's world'. The very title of this hymn draws us to the fact that the world in which we live today belongs to God, and as such we have a stewardship responsibility to care for it.

Maltbie Davenport Babcock, the author of 'This is my Father's world', died some 14 years before his poem was set to music by Franklin L. Sheppard. However, the message of this hymn reminds us that we are stewards of a world that both belongs to God and was created by God.



Surely, if anyone should be champions of protecting this world, is it not us who recognise the Owner and Creator?

Our concern is not one that should lead to panic, but definitely to action in ensuring that we do whatever we can to protect and preserve our Father's creation.

Do you feel called to serve God in 2022?

If you are passionate about God, have an enthusiastic personality, and possess leadership qualities, a proven passion for mission and a willingness to adapt, then keep reading, as this could be just up your street.

The Watering Hole church plant (in Hampshire) and **the Dorchester church** (in Dorset, Area 3 of the South England Conference) are tiny congregations, each with a big vision and a heart for mission, so we need your help. Our mission is to grow disciples and impact the community!

We require the following skills:

- A knowledge and understanding of the Bible,
- A willingness to think 'outside the box',
- Strong leadership skills,
- The ability to lead out in Bible studies and small groups,
- An ability to relate to all people groups and ages and initiate conversations,
- An interest in activities such as walking, kayaking and cycling,
- Skill on a musical instrument would be a great advantage.
- The Watering Hole also requires the ability to work with children and teenagers, along with creative or technical ability.

Other essential qualities and characteristics:

- A strong and healthy spiritual life,
- A passion for people,
- Passion for missional evangelism,
- A thorough understanding of the doctrines and ethos of the Seventh-day Adventist Church,
- A willingness to become part of the community in which the church is based,
- The ability to work independently and on your own initiative as well as working as a member of a team,
- Being able to adhere to the values and ethos of the Seventh-day Adventist Church.

You will need to be available to start before the end of 2021 and be willing to serve for 12 months. Accommodation and out-of-pocket expenses would be provided. Part-time volunteering will be considered.

Candidates are required to have the right to live and work in the UK, and all necessary checks will be carried out. The South England Conference of Seventh-day Adventists is committed to data protection and data privacy and is an equal opportunities employer.

Contact Pastor Rosemary Lethbridge at rlenthbridge@secadventist.org.uk for more details about this volunteering assignment. Alternatively, call her on 02380 661781.

Further details can be provided upon receipt of your CV.



David Neal, Editor

Are you an Adventist absolutist?

Absolution: 'Formal release from guilt, obligation, or punishment.'

There's a bold statement coming up, so be ready for it! I think some Adventists feel 'absolved' from taking the climate change crisis seriously, because of their belief in the imminence of Christ's Second Coming. To put this another way, 'Why wallpaper the house if it's going to be knocked down tomorrow?'¹ Based on our interpretation of Daniel and Revelation, and as amplified in Ellen White's *The Great Controversy*, I think it's accurate to describe the narrative as follows:

Bible prophecy informs us that we live in the 'time of the end'. Many signs in the world around us – social, economic, religious, geo-political and in nature – provide evidence that Christ's return is soon to come. Immediately preceding His return there is to be a final crisis of global proportions in which all humanity is tested – to be loyal to Christ and His Word, or to align with the forces of 'Babylon'. Faithful and obedient followers of Christ will incur loss of freedom to worship, and will lose their ability to buy or sell as a result of keeping holy the seventh-day Sabbath. For such times encouragement and direction are provided by Christ: 'When these things begin to take place, stand up and lift up your heads, because your redemption [His return] is drawing near (Luke 21:28, NIVUK).'²

It is a narrative tightly bound up in Adventist identity and mission, far from contrived, and symbolised by the three angels' messages of Revelation 14:6-12. The message is a final and urgent one, to make the people of Planet Earth aware of what is about to take place. No less than an immediate response is invited – accept the Gospel of Christ immediately. From a biblical perspective it is **the** 'code red' warning, a context from which even a climate change emergency described as 'code red' must be seen.

As we unpack this further, we also can't ignore how we typically apply our understanding of end-time prophecy. By inference, we are suspicious of the climate change movement, a cause driven by a geopolitical institution (the United Nations), influenced by secular humanist environmentalists, scientists and a pontiff – all of whom we trust little. Why? Because the eschatological timetable (as we understand

and articulate) is pre-dispositioned to dismiss these leaders, whom we quickly caricature as 'running to and fro'. As a result, it is almost inevitable that the climate 'code red' crisis becomes construed as a 'Babylonian' outfit. What better reason could there be for absolution?

In short, it is not, and it is an erroneous application of Revelation 14:6-12 which unwittingly tips many of today's biblically faithful Adventists off-balance. For, as *Adventist Review* editor Bill Knott points out, 'Adventism of the first generation (circa 1850-1900) was a potent mix of **end-of-the-world biblical teaching and this-world realism** that caught the imagination of thousands whom the Spirit was calling.' Church pioneers such as Joseph Bates, James and Ellen White, Hannah More, and John Harvey Kellogg refused to be absolved of engagement with the heavy issues of the day – temperance, slavery, health reform – and Knott cites evidence that during the 1850s the *Adventist Review* published articles by James and Ellen White on occasion encouraging 'civil disobedience' against a US Federal injustice.³

Time to take another look, I think, at Revelation 14:7.

'Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water' (ESVUK).

In the context of judgement time, God's people continue to have the utmost respect for God by offering Him authentic worship. Their reverence for Him in keeping the seventh-day Sabbath not only celebrates His creative power and sustainability, but acknowledges their responsibility to joyfully manage the earth. As Cambridge professor of geophysics Robert White points out, humankind is to *'rule over and take care of both the living and non-living creation. We are not to be passive spectators, but are to work at ruling and ordering creation without abusing the earth for our own selfish ends. Our care for creation should be consistent with God's care for it, enabling it to be fruitful in providing food and resources and allowing it to play its part in giving glory to God.'* (My emphasis.)⁴

Let's be clear – Revelation 14:6 provides no get-out clause just because humankind has used and abused God's creation. On the

contrary, the context signals this message to be a 'reset' button which restores authentic Christianity, with disciples who 'keep the commandments of God', and who have faith in Jesus Christ (Revelation 14:12, ESVUK). White continues by saying, 'Our response is a test both of our obedience to our Creator, and of our commitment to care for our neighbour.'⁵ And White is right in his assessment about both tests. John 'the seer' gives a warning that Christ will 'destroy those who destroy the earth' (Revelation 11:18, NKJV). And when it comes to our neighbour, the test is even clearer. 'Bear one another's burdens, and so fulfil the law of Christ.' (Galatians 6:2, ESVUK.) 'Love does no wrong to a neighbour; therefore love is the fulfilling of the law.' (Romans 13:10, ESVUK.)

So – far from being passive, absolving ourselves of the climate change 'code red' – end-time people champion the effort to save the world God has so wonderfully given us to inhabit – because of our respect and reverence for Him, and our love for our neighbour.

Read any of the following articles in the 'code red' section of this edition of *MESSENGER* and you will find writers emphasising the connection between personal consumer behaviour and the detrimental effect it can have on a brother or sister on the other side of Planet Earth. Is it our 'out of sight – out of mind' habit that still needs a wake-up call on this? The organisers of COP26 think so.

When the UN COP26 conference takes place in Glasgow in early November, if you are tempted to disconnect because you feel it's run by people you don't trust, I want to invite you to try this line of thinking.

I support the aims of COP26, not because I am 'an environmentalist', or because I am 'green', but because I am a 'Creationist' – someone who not only believes in, respects, and celebrates 'creation', but who, more significantly, reveres and loves the very one and only God who 'created the heavens and the earth', and who said with the Son and the Holy Spirit, 'Let us make humankind in our image, according to our likeness . . . ' (Genesis 1:26, NRSV). And, perhaps, in the spirit of the first-generation Adventists, as 'believers . . . not long for this world, why make ungodly peace with it?'⁶

A final thought from God's perspective: He might ask this question. 'How do you think I feel about what you're doing to My world – and My people? Because, guess what – I love both, and went to Calvary for both.'

¹N. T. Wright, 'Jesus is coming – plant a tree', Introduction to the *Green Bible*, Collins 2008, London

²*Seventh-day Adventists Believe*, p. 382 in particular, highlights the loss of religious freedom. ³Bill Knott, 'Rediscovering reform', *Adventist Review*, 30 August 2021, <https://www.adventistreview.org/2109-5>

⁴Robert White, 'A burning issue: Christian care for the environment', Cambridge papers, 2006, <https://www.jubilee-centre.org/cambridge-papers/a-burning-issue-christian-care-for-the-environment-by-robert-white>

⁵*Ibid.*, 'Rediscovering reform' ⁶*Ibid.*

'It's code red for humanity'¹



by David Wright



'Right here, right now is where we draw the line. The world is waking up. And change is coming, whether you like it or not.'

Greta Thunberg

It seems clear that not only have ecology and environmental action moved to the top of the planet's agenda, but every inhabitant has to decide whether and how to respond.

Many believe that the twelve days in Glasgow from 1 to 12 November may be the world's last chance to get climate change under control, as the UK Government hosts more than 190 world leaders and thousands of negotiators, governmental and business representatives at the UN Climate Change Conference (COP26).

For almost thirty years the United Nations has been steadily bringing together nearly every country on Earth to consider the actions needed to avoid further environmental catastrophes caused by global warming. Between the first global climate summit in Berlin in 1995, and now the twenty-sixth in Glasgow, climate change has gone from a fringe issue to a global priority, as storms, floods and wildfires intensify, air pollution affects millions, and unpredictable weather causes untold damage

to ecosystems, homes and livelihoods.

The conference agenda is huge, with goals that include securing net-zero carbon emissions by mid-century to keep further global temperature rises under 1.5 degrees and, even if this proves successful, taking all necessary steps to protect global communities and natural habitats from its predicted impact. To deliver these targets, all participating countries are expected to phase out coal use, reduce other fossil fuels, curtail deforestation, switch to electric vehicles, and invest in renewables. Collaboration is also expected, to mobilise the considerable financial resources required to restore damaged environments, build flood defences and warning systems, and create more resilient infrastructure and agriculture to ensure a more secure future for all human beings on the planet.



The critical and urgent nature of the conference was clearly reinforced in August, when the latest IPCC (Intergovernmental Panel on Climate Change) report provided revised scientific evidence that climate change was not only **'widespread, rapid and intensifying'**, but the changes already set in motion were **'unprecedented in thousands of years'**, with some now being **'irreversible'**. Bloomberg, the global business data company, responded to the 42-page report with five key summary points.²

1. The last decade was hotter than any period since records began – humans having dumped enough greenhouse gases into the atmosphere to have already heated the planet up to the additional 1.5°C limit set by the Paris Agreement in 2015, and fine-particle pollution from fossil fuels having masked it by providing a cooling effect.
2. Specific weather events can now be directly linked to human activity – or, to quote: **'It is unequivocal that human influence has warmed the atmosphere, ocean and land . . . and no government has any excuse to duck their responsibility to act.'**³
3. The estimated range for how temperatures respond to greenhouse gas emissions has been narrowed, providing a clearer picture of what's in store if we don't act quickly.
4. The earth might still reward good behaviour: that is, if emissions cease, heating will cease and temperatures should stabilise in a few decades. Humans, however, are already behind in the race between the avoidable and the unavoidable.
5. Consensus exists between scientists and governments that the findings about global warming have been summarised accurately.

April 22 marked the 52nd observance of Earth Day, when more than a billion people from 193 countries mobilised to change their behaviour and bring about global policy changes. In 1972, just two years after the first Earth Day that marked the birth of the modern environmental movement, the influential *Ecologist* magazine published a special 'Blueprint for Survival' edition that drew attention to the urgency and magnitude of environmental problems then facing the world. More than thirty leading scientists of the day



argued for radical global restructuring to prevent what they referred to as **‘the breakdown of society and the irreversible disruption of life-support systems on this planet’**. Later published in book form, titled *How to Save the World*, the second chapter read ‘Why the world needs saving now and how it can be done’.⁴ Yet, despite these early warnings, fifty years later the future of the planet continues to remain in doubt. The theme of this year’s Earth Day was ‘Restore the Earth’, and the November COP26 event is themed ‘Together for Our Planet’. What happens during and after Glasgow is certainly going to demonstrate whether human beings have the capacity and resolve to work together in tackling what is considered the planet’s most critical challenge.

The Christian writer John Stott once wrote that the best approach when facing environmental problems is to ask one basic question: **‘To whom does the earth belong?’** The native American leader, Chief Seattle, who throughout his life promoted respect for a Creator, is recorded as saying, **‘The earth is precious to Him, and to harm the earth is to heap contempt on its Creator.’** Many Christians believe that when God created our planet, He **‘saw all that he had made, and it was very good’**.⁵

According to Professor Calvin DeWitt at Wisconsin University, God originally designed our world with seven interdependent systems on which all creatures and human life depend – **‘indicative of the remarkable integrity and beauty that have engendered awe, wonder and respect for the Creator and creation throughout the ages’**.⁶

1. The regulation of the earth’s energy exchange with the sun, designed to keep earth’s temperature at a level supportive of life, protecting life from the sun’s radiation by filtering sunlight through the ozone layer.
2. Bio-geological and soil-building processes which cycle oxygen, carbon, water and other vital materials through living things and their habitats and build life-supporting soils and soil structure.
3. Ecosystem energy transfer and materials recycling, which energises life and continually allocates life-sustaining resources.
4. Water-purification systems which distil, filter, and purify surface and ground waters.

5. A biological and ecological ‘fruitfulness’ which supports and maintains a rich biodiversity of life on Earth.
6. A global circulation of water and air which distributes moisture, oxygen, carbon dioxide and other vital materials between living systems across the planet.
7. The human ability to learn from Creation and live within its laws, making it possible for people to live sustainably on Earth, and so safeguard the creation.

DeWitt then suggests that an analysis of all the available scientific data paints a picture of the relentless destruction of these systems over time by humans as ‘seven degradations of creation’.

Perhaps we should not be surprised that the environmental threats being faced today all appear to be linked in some way with human choices and behaviour. Ancient writings two to three millennia ago record numerous prophetic warnings that relate human conduct with ecological imbalance. The Old Testament writer Jeremiah reported: **‘I looked at the earth – it was a barren waste; . . . I saw that there were no people; even the birds had flown away. The fertile land had become a desert; its cities were in ruins. . . .’** Isaiah saw something similar: **‘The earth dries up and withers; the whole world grows weak; both earth and sky decay. The people have defiled the earth by breaking God’s laws. . . .’** The apostle Paul describes the situation like this: **‘The whole creation has been groaning . . . right up to the present time.’**⁷

Christians believe the Bible teaches that God, having given us control of the natural world, made us responsible for taking care of it. To many, the current environmental crisis

on Planet Earth is a moral and spiritual problem, suggesting environmental action only has meaning if there is real purpose in the existence and future of our world. The apocalyptic writer John, in Revelation 14, clearly tells us about a time when **‘every nation, tribe, language and people’** will need to be reminded that the **‘heavens, the earth, the sea and the springs of water’** belong to God, and that He intends to do something about our ecological mess soon.⁸

Seventh-day Adventists have always believed in caring for God’s creation – by advocating a simple, wholesome lifestyle with a plant-based diet, by mostly avoiding the goods-getting consumerism treadmill, by donating time and money to support overseas projects blighted by environmental catastrophes, and by promoting regular connectivity with the natural world. As their name suggests, they also observe their own weekly version of an earth day. Known as the Sabbath, it not only focuses on the creation of the earth and its inhabitants by giving full respect to its Creator God, but anticipates the full restoration of the heavens and the earth in the near future.⁹ For all delegates to the COP26 conference, and those watching, waiting and hoping for positive outcomes for the planet, they would recommend careful consideration be given to what is written in Acts chapter 4, verse 12.

¹UN Secretary General, António Guterres, 9 August 2021

²Roston and Rathi, Bloomberg Green, 9 August 2021

³UN IPCC Report, 9 August 2021

⁴Robert Allen, 1990

⁵Genesis 1:31, NIVUK

⁶‘The Care of Creation’, DeWitt, 2000

⁷Jeremiah 4:23, 25-26, GNT; Isaiah 24:4-5, GNT; Romans 8:22, NIVUK

⁸Revelation 14:6-7, NIVUK

⁹Revelation 21

Stewardship of the environment

It is the belief of the Seventh-day Adventist Church that humankind was created in the image of God, and is thus to represent God as His steward and to manage the natural environment in a faithful and fruitful way. Nature is a gift from God.

Unfortunately, men and women have been increasingly involved in an irresponsible destruction of the earth’s resources, resulting in widespread suffering, environmental degradation, and the threat of climate change. While scientific research needs to continue, it is clear from the accumulated evidence that the increasing emission of destructive gases, the massive destruction of the American rainforests, and the depletion of the protective mantle of ozone (the so-called greenhouse effect) are all threatening the earth’s ecosystem. There are dire predictions of global warming, rising sea levels, increasing frequency of storms and destructive floods, and devastating desertification and droughts.

These problems are largely due to human selfishness and greed which result in ever-increasing production, unlimited consumption, and depletion of nonrenewable resources. Solidarity with future generations is discussed, but the pressure of immediate interests is given priority. The ecological crisis is rooted in humankind’s greed and refusal to practise good and faithful stewardship.

The government and people of Costa Rica are to be commended for their support of a comprehensive policy of sustainable development in harmony with nature.

Seventh-day Adventism advocates a simple, wholesome lifestyle, where people do not step on the treadmill of unbridled over-consumption, accumulation of goods, and production of waste. A reformation of lifestyle is called for, based on respect for nature, restraint in the use of the world’s resources, re-evaluation of one’s needs, and re-affirmation of the dignity of created life.

This statement was approved and voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM) for release by the Office of the President, Robert S. Folkenberg, at the Annual Council Session in San Jose, Costa Rica, 1-10 October 1996. The statement was re-affirmed in 2015, prior to the UN climate conference in Paris.



The injustice of the climate crisis

Unity through humility

by Amanda Khozi Mukwashi, CEO, Christian Aid

In late September, the UK celebrated 'Great Big Green Week' with the slogan: 'The fight that unites us'. It seems that there is little that unites us these days. And so, in an age of polarisation and political division, can the fight for climate justice really be something that unites us all?

In Paul's letter to the Philippians, he encourages the community to unite by focusing on Christ. He urges them to be 'like-minded, having the same love, being one in spirit and of one mind' (2:2, NIV). This unity has a purpose. By uniting in love for Christ, we are led to humility – and that, in turn, leads to loving others. As Paul writes in Philippians 2, verse 4: 'Let each of you look not to your own interests, but to the interests of others' (NRSV).

What does responding to the call for unity through humility look like today? What does 'love your neighbour as yourself' look like for us as Seventh-day Adventists and as Christians? The reckless exploitation of the garden that was entrusted to us to tend and look after has caused immeasurable damage. There is nothing that has not been negatively affected: people, biodiversity, the oceans and

animals. Everything that God looked upon in Genesis and said was good, humanity has found a way of destroying. Our economic systems have been based on extracting fossil fuels indiscriminately, and our food-production systems have been driven by food-consumption habits that have no boundaries: the results of which have been increased and intensified natural disasters – millions of people in extreme poverty and millions displaced from their homes, to name but a couple. **If we are to look to the interests of others, then there is probably no better place to start than the climate crisis.**

And this is a crisis. A landmark report on our changing climate – published by scientists from around the world in August – was described as a 'code red for humanity'. Following the recent heatwaves in North America and floods in India, Europe, China and London, it warned of increasingly extreme weather in the coming decade.

Yet this is not news. Many of the communities that we work with have been waiting for the rest of the world to catch up and act on climate change for years. Countries such as Kenya, South Sudan,

Bangladesh and Afghanistan have lived with the destructive nature of the climate emergency for many years. They have been hit by cyclones, changing rainfall patterns, and overbearing heat.

Action can be taken to enable communities to adapt to some of these impacts. Take, for example, our work to support communities in Kenya to build dams and to secure a sustainable water source. Yet we know too that climate-related weather events are also leading to losses and damage in some countries that can never be restored.

That's why this year's UN climate summit – COP26 – is important. Taking place in Glasgow in November, it should bring together governments from across the globe to make the decisions needed to tackle the climate emergency that we all face.

This summit is a vital opportunity to put into action Paul's encouragement to 'look not to your own interests, but to the interests of others'. That means that our leaders must take urgent action to increase financial support to the world's poorest countries to confront the climate crisis; action to limit global temperature rises to 1.5°C; and action to stop the expansion of fossil fuel energy and to support clean energy – both here and abroad.

I believe that the church can play a vital role in uniting behind this agenda, standing with people on the front line to demand actions and not words from our politicians. This can be a fight that unites us. And this is crucial, because it will take all of us to stop this climate crisis. The prophet Micah, in chapter 6 verse 8, could not have been clearer when he said, 'He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God' (NIVUK). For how long will we stand and watch from the sidelines as the poorest in our world suffer the consequences of the climate crisis? Countries such as the United Kingdom, this beautiful place we all call home, benefited the most from the destruction of the climate, while those in many developing countries, who contributed the least to this crisis, are now bearing the brunt of its impact. How long?

Amanda Khozi Mukwashi serves as the Chief Executive Officer of Christian Aid and is a Seventh-day Adventist. In May of this year, Amanda was interviewed for BBC Radio 4's Desert Island Discs, which can be heard at this link: <https://www.bbc.co.uk/sounds/play/m000wjdr>

Food-production systems have been driven by food-consumption habits that have no boundaries: the results of which have been increased and intensified natural disasters.



CODE RED

by Dr Julian Thompson

During the pandemic I was among those who took up a new hobby – vertical gardening! ‘What’s vertical gardening?’ I hear you ask. Well, we live in an apartment, which means that our outdoor space is a balcony. We grow all sorts of things, from thyme, peas and basil to even aubergines, chillies and lemons! In addition to providing us with fresh produce, one of the things that I came to learn is that there’s nothing like eating something grown with your own hands, where you’ve had to fight off various pests, remove weeds, and water each evening. One of the things that this process of cultivation brought home to me is the fact that, as hard as you may work, water, weed and plant, so much of the process is completely out of your hands. All our tomatoes died this year!

The biblical scholar Ellen F. Davis reminds us that one of the greatly under-appreciated dynamics of the Hebrew Bible is the fact that ancient Israel, like other nations in the ancient Near East (ANE), was an agrarian nation, with pastoral people who cultivated the land and raised cattle for their subsistence.

- They’d have known what it was like to grow food with their hands, to work the soil, weed, water, keep away pests.
- They’d have known what it was like to grow a crop and have it fail.
- They would’ve felt the effects in their stomach. A supermarket was not an option available to them.
- Their very lives depended on their ability to cultivate the soil.
- To borrow phraseology from the New Testament, they would have recognised that, as much as they planted and watered, ultimately, it was YHWH who brought increase.

We find agrarian echoes all over the Hebrew Bible: for example, Genesis 3:17-18 (*‘in toil you shall eat of it all the days of your life. . . . Thorns and thistles it shall bring forth for you, and you shall eat the herb of the field’* – NKJV). Ancient Israel, and the ANE in general, was a society deeply rooted in agriculture. Indeed, it was their skill in agriculture that aided their subsistence in Egypt.

One of the interesting details about ancient Israel in Egypt is that, initially, Goshen was given as grazing land to the descendants of Jacob (Gen. 46:28-34; 47:1-6). This background helps us to appreciate what Israel must have gone through as a result of the Exodus. Imagine the radical change in diet they would have experienced during the



Exodus, moving from Goshen to the desert! Remember the episode in Numbers where they complain, saying: *‘If only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at’* (Numbers 11:4-6, NRSV). I’m sure manna tasted nice, and I would like to have some one day, but imagine moving from a diet rich in fresh fruit and vegetables to eating bread all day, every day. Their complaints really make sense now.

Now, all that I’ve said provides an important context to Leviticus 26, the famous blessings and curses chapter. This is the part of the book where the laws and legal codes mentioned previously in the book become formalised in a treaty format. Here YHWH is invoked in numerous ways, such as:

‘If you follow my statutes and keep my commandments and observe them faithfully, I will give you your rains in their season, and the land shall yield its produce, and the trees of the field shall yield their fruit. Your threshing shall overtake the vintage, and the vintage shall overtake the sowing; you shall eat your bread to the full, and live securely in your land’ (Leviticus 26:3-5, NRSV, emphasis supplied).

Can you see the agrarian/farming language? Let me ask you a question: if ancient Israel were told that these things were a sign of

God’s favour, what would they think if these things were absent? What would an ancient Israelite think if the rains didn’t come, the land didn’t produce, and the trees didn’t produce fruit? If you saw these things, probably you would be thinking, **CODE RED!** You would be wondering how to put food on the table. How are you going to survive? Or perhaps you’d have gone to the priest, who would have searched the Scriptures and read Leviticus 26:14-17, 19-20, 32!

Friends, if I say to you about our times, ‘The rains are not coming, the land is not producing, the trees are barren of fruit, the pattern of seasons is changing, wildfires rage out of control, sea levels rise, global soil quality is described as fair to poor – very poor,’ what impact does it have on you? A scene from the 6pm news, and we move on? Or what is the effect on you of that now oft-quoted line, ‘This is a once-in-a-century extreme weather event’? And, as we so often see, it occurs many times more than once. To borrow phraseology from Leviticus: ‘Before our very eyes the sky is turning like iron and the earth like copper, before our very eyes’ (26:19).

But I must ask the question, are God’s people, the spiritual Israel of today, aware of what is going on? Or have we lost the view of nature and God’s creation because of urbanisation, and, unlike ancient Israel, many of us no longer work the soil with our hands?

Worship matters

We know what it means to worship God as King of kings and Lord of lords. While we certainly appreciate what it means to worship Jesus as Saviour, is it possible that we might have to learn again what it means to worship God as the Creator? To put a finer, more distinctly Adventist point on what I’m saying, I do wonder if perhaps this is part of what it means to **‘worship Him who made heaven and earth, the sea and springs of water’** (Revelation 14:6-7, NKJV).

When we get to the heart of this matter, perhaps worshipping God as the Creator today looks like switching off the light when we leave the room, recycling, buying local produce, planting more flowers to create biodiversity, and reducing our carbon footprint. Perhaps it means thinking a bit more seriously about what we do with the resources that God has given to us.

If ancient Israel looked out and saw the things that we see today, they would have proclaimed that there was a code red. And my suggestion is that perhaps we, as spiritual Israel, in light of all that we see going on outside of us in God’s creation, ought to take and to consider this code red also.

Amen.

Dr Julian Thompson serves as Lecturer in Old Testament at Newbold College of Higher Education. This article is adapted from a sermon Dr Thompson gave at Stanborough Park Church on Sabbath 18 September. The sermon begins at 31 minutes in the following link: <https://livestream.com/accounts/640318/events/3160916/videos/225954747>



As a church, are we taking this responsibility seriously?

In the light of COP26, what about Adventists and our collective responsibility?

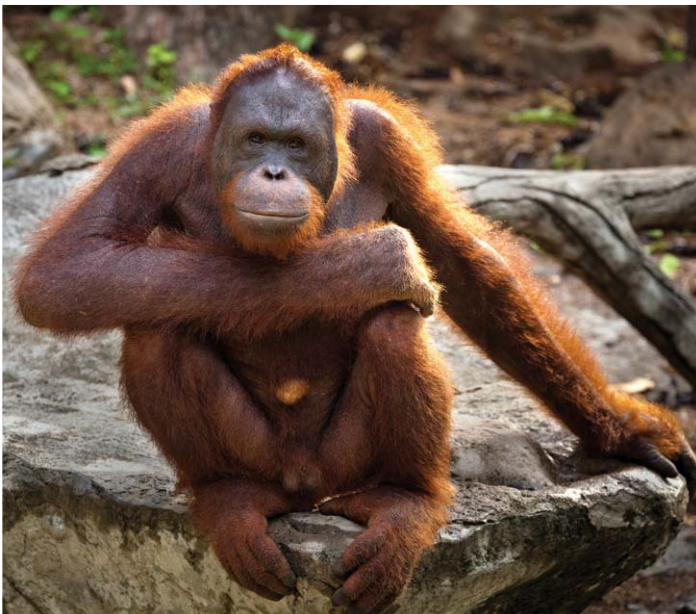
by Dr Richard de Lisser*

Seventh-day Adventists around the world are concerned about the environment. Climate change, global warming and carbon emissions are the daily staple diet of many a news editor as they prepare the newspapers for our daily consumption. And over the next few weeks, with the UN COP26 conference, the headlines will grab our attention with a greater intensity than usual as they declare the conference to be a 'success' or 'failure' in reaching proposed climate targets. They will arrest our thoughts and imaginations: will we have a viable planet to

pass on to our children, let alone our children's children?

New frontiers are being sought just in case the prophets of doom, death and destruction are right, and the moon and beyond become the next step for humankind. Back here on earth at COP26, the politicians, presidents, the pontiff and prime ministers issue joint declarations and set targets to steer the world clear of disaster as they ask us to think globally but act locally.

What organisation is better placed to rise to this challenge than the Seventh-day Adventist Church? Enshrined in our 28 fundamental beliefs is the doctrine of stewardship, which summarises the church's ecological perspective, stating that 'we are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use' (21).



God has placed us on this earth as His image-bearers to look after and manage His environment faithfully and lovingly. Seventh-day Adventists believe that the preservation and nurture of the environment is intimately related to the way we serve God.

The General Conference Administrative Committee, in an approved and voted statement released in 1996, stated: 'Unfortunately, men and women have been increasingly involved in an irresponsible destruction of the earth's resources, resulting in widespread suffering, environmental degradation, and the threat of climate change. While scientific research needs to continue, it is clear from the accumulated evidence that the increasing emission of destructive gases, the massive destruction of the American rainforests, and the depletion of the protective mantle of ozone (the so-called greenhouse effect) are all threatening the earth's ecosystem. . . .

'These problems are largely due to human selfishness and greed which result in ever-increasing production, unlimited consumption, and depletion of non-renewable resources. Solidarity with future generations is discussed, but the pressure of immediate interests is given priority. The ecological crisis is rooted in humankind's greed and refusal to practise good and faithful stewardship. . . .

'Seventh-day Adventism advocates a simple, wholesome lifestyle, where people do not step on the treadmill of unbridled over-consumption, accumulation of goods, and production of waste. A reformation of lifestyle is called for, based on respect for nature, restraint in the use of the world's resources, re-evaluation of one's needs, and re-affirmation of the dignity of created life.'

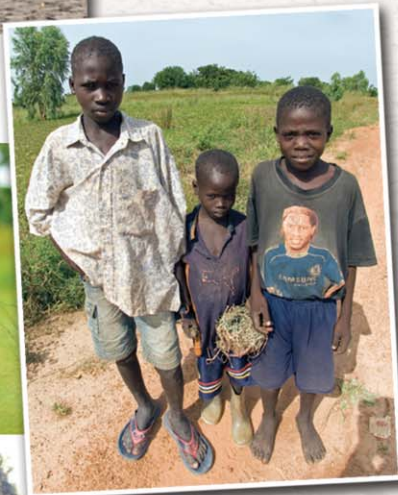
What can members and local churches do to increasingly practise environmental stewardship?

Management standards, such as ISO 14000, enable organisations to identify and modify or control how their activity impacts their environment. Members and churches can also be encouraged to:

- Nurture future generations to think environmentally.
- Value what we have now and pass on appreciation for Earth's complex design, pointing to the Designer.
- Initiate steps to work with agencies that are protecting the environment.
- Recycle, remodel, reuse, reclaim, repair, and practise restraint.
- In some things, though not always, nature is life's lesson book; learn from it.
- Manage Earth's resources faithfully and lovingly.
- Enhance energy efficiency and productivity.
- Be temperate and balanced in all that we do.

This article was first published in the January edition of *Adventist World*, reproduced and adapted here with permission of both the author and the publisher.

*Dr de Lisser is a former president of the South England Conference.



Story of ADRA climate change adaptation: Burkina Faso

by Michael Peach*

find or afford home insurance. Bahamians cannot comprehend

facing another hurricane like Dorian (2019) in the next few years, considering that twentieth-century climate scientists predicted such a catastrophic Category 5 storm would only occur every 200 years.

On 9 August 2021, the Intergovernmental Panel on Climate Change (IPCC) used its strongest language to claim that humans are responsible for climate change. The long-awaited report opens with the line, 'It is unequivocal that human influence has warmed the atmosphere, ocean and land.'¹

Assessment

This bleak assessment presents a challenge for all of us. Unless there are rapid, sustained and large-scale reductions of carbon emissions, the goal of the Paris Agreement will be beyond reach. ADRA is meeting this challenge in three ways:

- Using our global voice to advocate for climate justice for the more than 14 million beneficiaries we serve each year;
- Integrating smarter climate change mitigation and adaptation activities across our global portfolio of education, health and livelihoods; and
- Driving corporate and individual responsibility for our own environmental stewardship.

Advocacy

ADRA witnesses the inequality of climate change, seen in the poorest countries where people only leaving a tiny carbon footprint are at the front line of extreme weather events. These impacts are disproportionately affecting lives and livelihoods of the most vulnerable and marginalised groups. The UN recently validated ADRA's observations, saying, 'The impacts of climate change will not be borne equally or fairly, between rich and poor, women and men, and older and younger generations.'²

Integrated climate change activities

Over the last two decades ADRA has been promoting climate-smart regenerative agricultural and land-use practices. Often these projects have been viewed primarily through a lens of poverty reduction and rural sustainable livelihoods, while the techniques and practices that have been promoted have, in fact, equipped communities with improved resilience to a changing climate. These nature-based solutions are not new, but the world is

awakening to the potential these collective actions have in addressing the climate crisis.

The role of nature-based solutions, featured prominently at COP26, is seen as one of the most effective actions to protect, sustainably manage and restore natural ecosystems to deliver human well-being and biodiversity outcomes. We know healthy ecosystems improve food and water security, household health, and economic development, and reduce the risks associated with disasters. It is estimated nature-based solutions can provide over one third of the cost-effective climate mitigation needed between now and 2030 to help stabilise warming at 1.5 degrees.

ADRA's connection with the Adventist Church provides a nexus to a global community dedicated to a plant-based diet, with a health, education, communication, and meat-substitute production network that may be unrivalled in its focus, scope and capacity on a global scale. Mitigating climate change requires diet change to a less meat-intensive diet; and, if changing diet is a particularly challenging endeavour, partnering with an entity with existing experience in the field may present an attractive option.

Environmental stewardship

We are a Christian organisation entrusted to be stewards of God's creation; recognising climate change is no longer just an environmental issue, but increasingly an ethical problem. ADRA's corporate and individual challenge is based on a 'do no harm' ethic: to ensure all activities do not create or contribute to negative environmental impacts, as well as promoting environmental responsibility and sustainable practices.

COP26 reminds us that we are all faced with a common challenge. The more we can mitigate the effects of climate change now, the less we'll have to adapt later. Sadly, the longer we leave it, the bigger the adaptation, or maybe fewer choices there will be to adapt. We are stronger together; and, working with the Adventist Church and other interested organisations, there is much we can do *NOW* to keep climate change from pushing more than 100 million people into poverty by 2030.³

¹IPCC AR6 Climate Change 2021: The Physical Science Basis: <https://www.ipcc.ch/report/ar6/wg1/#FullReport>

²UN blog: <https://www.un.org/sustainabledevelopment/blog/2019/05/climate-justice/>

³The World Bank: <https://www.worldbank.org/en/news/feature/2015/11/08/rapid-climate-informed-development-needed-to-keep-climate-change-from-pushing-more-than-100-million-people-into-poverty-by-2030>

*Michael Peach serves as the Senior Network Emergency Preparedness Coordinator at ADRA International.

Fifteen years ago, ADRA-UK planted 150,000 trees in Burkina Faso, one of the poorest countries in the world and one deeply affected by climate change. One of the impacts of the N'gurdam Leydi project was reforestation and assisted natural regeneration, the reappearance of extinct species, and the recovery of degraded lands.

Over the last decade, ADRA, the Adventist Development and Relief Agency, has intentionally worked to mitigate and adapt to a changing climate, but is increasingly finding examples where it's becoming difficult or impossible. Climate change is a threat multiplier, often working through its impacts on the availability of food, water, shelter, and energy. As communities experience shortages of these resources, they become more vulnerable to tension, conflict and migration.

Subsistence farmers in Africa's Sahel region are struggling to feed their families due to hyperactive cycles of drought and floods, forcing them to become climate refugees and abandon their traditional lands. Australians and Californians live in increased fear of disastrous wildfire seasons and can no longer



Earth and soul 7

The electric solution doesn't come without issues

by David Wright*

'Some trust in chariots and some in horses, but we trust in the name of the LORD our God' (Psalm 20:7, NIV).



An autumnal scene at Wheal Coates Tin Mine, St. Agnes, Cornwall. Will Cornish mines like this reopen in future?

Those dreaming of owning an EV to do their bit for the environment will know that countries attending the Climate Change conference next month are all expected to speed up their switch to electric vehicles. To highlight this, the COP26 president, Alok Sharma, recently announced that Jaguar Land Rover will provide EVs for world leaders and delegates in Glasgow.

The Intergovernmental Panel on Climate Change (IPCC) points to 14% of CO₂

emissions being released by transportation, with cars creating three quarters of this, and the global vehicle total of 1 billion expected to double by 2030. Britain currently has around 38 million vehicles, yet fewer than 500,000 are electric. A recent survey by Continental suggests 86% of people living in China all want to own an electric car, while in England younger people are now declining car ownership for an electric scooter or bicycle.

While EVs will certainly help reduce the

planet's reliance on fossil fuels, their ecological impact may not be fully understood. Although using non-fossil fuel, the carbon footprint for their construction remains the same, while their increasingly complex technology demands scarce or difficult-to-obtain resources. EV batteries, for example, use 20 different minerals, including cobalt, lithium and nickel, as well as other rare-earth and non-renewable metals. Although there may be enough 'metal in the crust' to support future battery production, it requires either large-scale mining or geothermal brine extraction, often in environmentally sensitive areas – including Antarctica and under the sea.

Eriogonum tiehmii is a rare flowering plant found nowhere else on the planet except among ten acres of the Silver Peak Range in western Nevada, just where an Australian mining company wants to extract lithium, which would drive it into extinction. According to the US Centre for Biological Diversity, the Biden administration has arrived at an ethical crossroads, having recently agreed to protect the plant as an endangered species, yet also wanting to increase lithium production. Its director, Patrick Donnelly, describes Tiehm's buckwheat as 'a symbol of our times', asking: 'Will the clean energy transition choose a new path and support biodiversity . . . or will it opt for . . . mining and development . . . bringing our life-support systems to the brink of collapse?'¹

South America's Lithium Triangle, comprising Argentina, Bolivia and Chile, holds around half the world's supply of lithium beneath its salt flats. In some of the driest environments on earth, mining and processing can consume up to 65% of a region's already scarce water supplies, causing drought conditions and toxic contamination for local farmers and communities. Researchers in the US found fish impacted 150 miles downstream. According to Guillermo Gonzalez, a lithium battery expert from the University of Chile, 'This isn't a green solution – it's not a solution at all.'²

While the lion's share of the staggering 180 kilotons of lithium needed by 2030 will come from existing mines in Australia, China and South America, Cornwall hopes to meet future UK demand by reopening old copper mines to use both hard rock and geothermal extraction to obtain it.

Living near hilly Dartmoor, I'm hoping my electric bike continues to perform well for me, but some ecologists think public transport and vehicle-sharing are the best options, while others think we should stop mining non-renewable metals altogether, and consider living without cars, batteries and smartphones.

¹biologicaldiversity.org ²www.varsity.co.uk

*David Wright is the resident Messenger columnist on creation care and climate control. His passion for the natural world near and far, precede the times when environment matters gained popular interest. Hundreds of Pathfinders and youth have been blessed by his ministry. He lives in Tavistock, Devon with his wife Corrine.



by Sharon Platt-McDonald

Health and the environment

What impact do the foods we eat have on the environment?

I was intrigued by a BBC News Science & Environment article, titled: 'Climate change food calculator: What's your diet's carbon footprint?'¹

Readers were invited to pick from a list of foods, stating how often they consumed them. A calculation was then made on how much greenhouse gas each food produced.

The article, published 9 August 2019 by authors Stylianou, Guibourg and Briggs, opened with the statement: 'Avoiding meat and dairy products is one of the biggest ways to reduce your environmental impact, according to recent scientific studies.'

The statement referred to a major report by the UN's Intergovernmental Panel on Climate Change (IPCC), whose work suggested that switching to a plant-based diet can help keep climate change under control.

Food and greenhouse gas emissions

Environmental analyst Rodger Harrabin's article, titled, 'Plant-based diet can fight climate change',² quotes the IPCC, which states: 'The West's high consumption of meat and dairy produce is fuelling global warming.'

The article cites the work of Poore and Nemecek (2018) regarding meat impact:

- Over half of food emissions come from animal products – 58% (other foods – 42%).
- Half of all farmed animal emissions come from beef and lamb – 50% (other animal products – 50%).
- A quarter of global emissions come from food – 26% (other greenhouse gas emissions – 74%).

Harrabin concludes:

'When it comes to our diets, the IPCC says we need to buy less meat, milk, cheese and butter – but also eat more locally sourced seasonal food, and throw less of it away.'

Plant food impact

An article in *Forks Over Knives* by Dana Hudepohl states: 'Living a plant-based lifestyle is a win for environmental sustainability.' She highlights the journal *Climate Change* 2017 study, suggesting that, by substituting beans for beef, a 46-74% greenhouse gas reduction could be achieved.³

Food system's impact

Nature Food (2021)⁴ identified the following ways in which food production raises emission levels:

- **Land use** – deforestation, peatland degradation and fires, emissions from cultivated soils;
- **Agricultural production** – emissions from synthetic fertilisers; manure; methane emissions from livestock and rice; aquaculture; and fuel use from farm machinery;
- **Supply chain** – emissions from food processing, packaging, transport, retail & refrigeration;
- **Post-retail** – energy utilised by consumers for food preparation like refrigeration, home cooking and emissions from consumer food waste.

Clearly, our food choices are impactful.

Eat thoughtfully!

¹Climate change food calculator: What's your diet's carbon footprint? – BBC News

²Plant-based diet can fight climate change - UN - BBC News

³Veganism and the Environment | Forks Over Knives

⁴Crippa, M., Solazzo, E., Guizzardi, D. et al. 'Food systems are responsible for a third of global anthropogenic GHG emissions', *Nature Food* (2021)

'Avoiding meat and dairy products is one of the biggest ways to reduce your environmental impact, according to recent scientific studies.'



WEEK OF PRAYER 2021

6-13 November

This year's adult Week of Prayer readings have been produced by a collaborative team effort of the *Adventist Review* and the *Adventist World* family. **Angel Manuel Rodriguez** is well known to readers of *Adventist World*, as he authors our monthly Bible Questions Answered column. He retired in 2011 as director of the Biblical Research Institute of the General Conference of Seventh-day Adventists, where he served for a total of 19 years. Rodriguez was born in Puerto Rico, earned a ThD from Andrews University, and has worked for the Adventist Church as a pastor, educator, and administrator. His daughter, **Dixil Lisbeth Rodriguez**, recently joined the editorial team of *Adventist World* as an assistant editor. She earned a doctorate in rhetoric from Texas Woman's University and returned to the seminary to complete a Master of Divinity degree. Prior to this appointment she taught as a university professor, and she still serves as a hospital chaplain.



‘Why didn’t you let him win the race, Dad?’

by Pastor Dejan Stojković

Youth Ministries Director, Trans-European Division

When you are part of a family, you carry the surname, so you have an identity; you are known in the family, so you are accepted, you are loved, you have a place and a purpose; you are a part of this interesting unit. But we all know that families are not perfect: if you would like to test that, play a game of Monopoly with your family and see what happens. We only played Monopoly twice in my family before my parents hid the box: it did us no good at all!

In his final words to His disciples Jesus said, ‘Love one another . . . as I have loved you’ (John 13:34, NKJV). In other words, He loved us first, and then told us to do likewise. ‘By this everyone will know that you are my disciples, if you love one another.’ (John 13:35, NIV.) Packed into these two verses are so many wow factors. Jesus said, ‘Can you, please – yes, *you* – take My place and live your lives as I lived My life; please love people as I loved people; please serve others as I serve others? Please replace Me in body for a little, while I’m away from you for a little while.’ My friends, when I read that, I realised what a huge and tough task this is.

During the pandemic, National Health Service staff were regarded as heroes, and rightly so, giving their unconditional service to heal and care for those they did not even know. **Yet, my friends, it seems that we are still not known for our love.** We should be known for love when it is easy and when it is difficult; we should be known for love when we discuss doctrine, and known for love when our services have a change of music styles; known for love – even when feeling overwhelmed; known for love between young and old, between rich and poor, between black and white and every other ethnicity. **We are to be known for just one thing – love.**

This love of Jesus comes with no strings attached, not ‘I will love you if . . .’. Loving

unconditionally means just that – without exception. Have you ever wondered why and how Jesus loved His disciples? He showed love to them not because they were worthy, but because He wanted to give them value and make them worthy.

He teaches us to never give up on those who need us. Be the army for the defeated, a safe haven for the shamed, a light for those who are in darkness. **Be love.** Teach those who are not learned, and be a family for those who are unloved. Wow! What I see in this is love so big, so radical, so powerful that it can, in fact, change the world. God is calling for you and for me to take up His last commandment, His new commandment for this time.

My friends, in this ever-changing, ever-fearful world the pandemic has changed us – with fear and worry settling into our hearts too. A change I notice is that we have begun to dismiss each other because we have different opinions about things. I know this because I started to do it, and then I realised that this was not love!

Whether you have had this terrible disease called COVID-19 or not, you and I have COVID-19 in our bloodstream, for sure. Whether that is the fear or emotional scars that we carry, we all have it. And guess what: Satan is sitting in the pew, finding more and more ways every single day to split us apart and make this anything but a community. So, my friends, remember that command: to love one another as Jesus loves us.

My daughter’s sports day was held recently at Stanborough Primary School, and I was asked to record the event, since parents were not able to attend due to the pandemic. To assist me, I brought along a colleague. In her first race, my daughter did very well and came second. *Not bad*, I thought to myself, *but she definitely has room for improvement.*

In her second race she came third, which was not following the trajectory I would expect from a member of my family, but I had the wisdom to keep quiet and not say anything. However, in her last race, she ran so fast that she was guaranteed first place, and I was at the finish line ready with the camera to record this moment and give a huge cheer.

But, just before the end, she stopped, turned around and waited for her friends to catch up with her. She ended up finishing third! I was so shocked I couldn’t speak! Soon afterwards it was time for the parents’ race, and it was just myself and my colleague present and racing. We both have daughters in the school, and I wanted to do my best for my daughter. So I ran my fastest, even doing a turbo boost at the end when I heard my friend catching up with me. Yes, the race was mine, and I received a ribbon to prove it!

In the car on the way home, my daughter was looking through her ribbons, very proud of what she had achieved. Suddenly, she asked me why I had not let my friend win the race. ‘But why?’ I asked, baffled. ‘Because it would have made him happy,’ she said. ‘Do you think that I stopped because I didn’t want to win? No, I stopped so that my friends could win.’

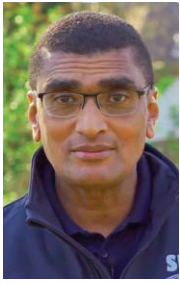
And then I realised that I was being disciplined by my five-year-old. She was the one living the new commandment of Jesus Christ. This was her way of telling me, ‘You need to love, Dad. You need to let somebody else celebrate, somebody else feel accomplished. Let somebody else have their moment in the spotlight.’

My friends, the commandment from Jesus Christ is very simple, and that is to love one another so we can let somebody else win, make somebody else feel important, and allow somebody else to shine. God gave us this commandment, so that out of this pandemic we can once again build a community which loves, so that we can be the people who love so much that heads will turn, eyes will pop, and jaws will drop – as we love with a sacrificial love.

These thoughts are a summary of a sermon given by Pastor Stojković at Stanborough Park Church on Sabbath 11 September 2021.

To watch the entire sermon, go to: https://youtu.be/SivXmMU_Hh8





Sun, worship and community at SEC World Pathfinder Day in the Park

by Pastor Clifford Herman, Pathfinder Director, SEC



choral verse from Watford Town, a sermonette by teen David Shumba from West Blechley, and music items from various other clubs. Area 5 had a creative welcome from children in various languages, while Holloway engaged the crowd with their understanding of the phrase, 'I will go.' The service was crowned with a beautiful mime by Pastor Geert Tap, to the fitting song 'Watch the Lamb' from Ray Boltz.

After lunch, three Pathfinder and drum corps groups left the grounds to do community outreach in the Watford area. These included a skateboard demonstration, a puppet show, drum and drill performances, and handing out of branded trolley coins, shopping bags and Christian literature. On the main grounds Pathfinders were challenged to

start a Community Service honour, followed by very special guests gracing us with their presence. The Pathfinder Day was honoured to receive visits from Watford Mayor Peter Taylor, Assistant Chief Constable of Hertfordshire Genna Telfer, and Clarence Jackson, a speaker for youth and on behalf of young people in Greater London. These guests formed part of a panel with Pastor Clifford Herman, SEC Pathfinder Director, to answer valuable questions from our young people, pertaining to how they could be supported to make a difference in their communities.

Then came the highlight. Three young Pathfinders – one from Walthamstow, and two from East London Portuguese Church – wanted to be baptised at a Pathfinder event, and we decided to provide them that opportunity and make it special for them. It was, indeed, a blessing and an emotional experience for the girls and their families who supported them. Their baptism inspired many hands to go up when the appeal was made for anyone who wanted to be baptised at a future event.

By 6pm the event was over, but many still lingered until after dark to soak up the last threads of blessings of a glorious day.

One person wrote:

'May God bless you as you keep doing the work of God with excellence. We can feel the love and passion for the ministry; we can feel how much you want our children to be saved.'

Someone else expressed:

'Thank you so much indeed for the joyous event that you all have prepared for us. We

are from a small Pathfinder club and have been refreshed and regained our new enthusiasm in Pathfinder ministry. This is our first time to join such an event in Pathfinders, so all of the Pathfinders were very happy when they went home, joyously sharing it with their parents.'

Looking back at the day and the potential differences these events make in young people's lives, one can only praise Almighty God for His wonderful blessings in the lives of Pathfinders in the SEC, BUC and across the world. World Pathfinder Day in the SEC proved that a difference can indeed be made. In addition to God, one cannot but recognise the efforts of committed Pathfinder area coordinators, wonderful Master Guide and TLT volunteers, a dedicated SEC media team, and the amazing local Pathfinder and Adventurer leaders in our Conference.

Our appreciation also goes to the British Union office and Stanborough School for their efforts and assistance in making the day a wonderful success.

The theme for the 72nd World Pathfinder Day 2022 will be 'Changing the World'.



A new Aberdaron camp

In addition to the report Pastor Adam Ramdin provided in the September edition of *MESSENGER*, there is news of a new Aberdaron camp which took place during August.

This year we pioneered a new camp at Aberdaron, which was rather uncreatively named 'Over 25s Camp'. This age group are often missed by youth ministry, as they are no longer at university, are working full-time, are probably still single, and have started a new life stage compared with those in their early twenties.

With this in mind we planned a camp over a long weekend, and due to COVID-19 were only able to promote the event two weeks prior to its taking place. To our surprise and joy, 23 people signed up to experience this new ministry.

We had a lovely time, with the weather absolutely glorious. With enjoyable team-building games, relaxation at the beach, sunset at the Point, hikes up Analog and to Fisherman's Cove, and with lovely food prepared by Cheryl Banton, we were blessed. Hopefully, this new Aberdaron ministry can be a part of the church calendar moving forward, to enhance our ministry and discipleship in this group ministry.

PASTOR ADAM RAMDIN



Pastor John Bradshaw shares his story at the virtual Stanborough Press Open Day, how he came to Christ

John Bradshaw: the English connection

John Bradshaw was raised a Catholic and began his search for truth early in life. Here's his testimony about the part that England played in his conversion.



more and more unto the measure and stature of the fullness of Christ.

As I read *The Great Controversy* I met Jesus and accepted Him as my personal Lord and Saviour. I had thought about throwing the book across the room, because I knew if I followed what I knew to be true, my life would change dramatically and irretrievably. There would be no more radio broadcasting, where I was paid to be a professional fool; there'd be no more rugby – that would have to go, because that was on a Saturday; there'd be no more drinking – although, to be perfectly honest, too many nights at the Prince of Wales in Stoke Newington had cured me of my drinking habit. I'd have to explain some things to my family and friends.

I didn't know what I would do with the rest of my life. I believed there was a God who could guide. So I didn't throw the book across the bathroom. I bowed my head as I shivered in the bath and I prayed, 'Lord, I give You my heart. I want to go Your way. I invite You to be the God of my life. Live Your life in me, through me; let it be that.'

The next day I called the operator. 'Hello; can I have the number, please, of the Seventh-day Adventist cathedral?' She said, 'I can't find a cathedral anywhere.' I responded, 'There'll be one downtown – that's where St Paul's is; the Baptists have a big place down there; the Adventists will have one too.' She said, 'I have a Seventh-day Adventist church in W1.' (That would be the New Gallery church on Heddon Street.) 'That's it!'

I began my career in radio, and it really was quite successful, but I had to do what all young New Zealanders seemed to do – I left my home, following in the footsteps of my older sister, and travelled to London, England. All the while I'm looking for meaning in my faith.

I went to Midnight Mass at the Stoke Newington church near where I was living. Nothing! It was flat, and I actually saw the priest smack one of the altar boys for doing something wrong, and I thought: *Never! I'm done with these guys!*

Well, that was December. Shortly after, I travelled to the Republic of Ireland. My father's mother was born in Ireland, and I was there, trying to climb as high up the family tree as I possibly could.

So there I was in Limerick, staying in a room upstairs in a pub. I went to St Saviours Church, convinced that I was going to find meaning in my faith; *convinced* that here in Ireland, this uber-Catholic country, was where I'd find meaning and

relevance to my faith in God. I'll discover Jesus, perhaps.

At Saint Saviours Church an elderly priest mumbled his way through the service. I thought it would be packed, but there were about 20 people there. I walked back to the pub and I stopped in the street, looked up towards heaven and said out loud, 'Lord, I'm never going back to church ever again until You show me the truth.' Perhaps it wasn't the fault of the church – maybe it was me – but whatever it was, I wasn't finding Jesus, and I wasn't finding real answers to my questions.

Now, eight years before, my brother, a Seventh-day Adventist, had given me a copy of the book *The Great Controversy*. I started reading the introduction but never made it any further. Four years later he gave me another copy. I decided to skip the introduction and began on page 1. I didn't make it any further. I wrote to him before I went to Ireland, and I said, 'You know, Wayne, I'm looking for meaning in my faith. I feel as though I need to read this

book. Can you tell me in London where I can find one?'

When I got back from Ireland to Stoke Newington, there was a parcel waiting for me from my brother containing a third copy of *The Great Controversy*. So, late at night, I'd run a bath and sit in the bathtub and read my book. I started, this time, in the middle. I read to the end and then went back to the beginning. As I read 'Can our dead speak to us?' questions were answered. As I read 'Liberty of conscience threatened', questions were answered. As I read 'Heralds of the morning', questions were answered. But, most of all, as I read I found Jesus, and I found the answer to my questions – imperfectly at first; later this would be developed. I don't have to be good enough to go to Heaven! I cannot be good enough to go there. But what I can do is accept Jesus as my Lord and Saviour, and immediately I'm credited with His goodness, and He lives His life in me to grow me



Pastor David Cox

I said, 'That's the cathedral.'

I called the number, and a man answered, 'Bueno.' I didn't realise there was a Spanish congregation there, and a Mexican pastor answered the phone, but he was able to get a message to Pastor David Cox, who called me several days later. 'Hello, John Bradshaw? Nice to meet you. I'd love to come and visit you.' 'Oh, I couldn't have you do that, Pastor? I'll come to you.' He said, 'Why don't you come out on Wednesday evening?' and I think he added, 'We're studying the book of Revelation.'

Well, that was all I needed. At the New Gallery church I was accepted – long hair, scruffy beard, earrings, tatty old clothes and all – they loved me and accepted me. I made good friends, who cared for me and helped me to grow. Pastor Cox was a nurturing, biblical pastor who always pointed me to the Bible.

In 1991 Pastor Cox baptised me in the New Gallery and my life has never ever been the same. A couple at Stanborough Park (at least, one of them) worked at the Stanborough Press, and I had met their son and visited their home. On the day of my baptism, there they were in the church! I couldn't believe it! They had driven several hours from Grantham to be at my baptism. I wish I could remember their names. But I just want to say thank you to them. You have no idea of the impact that had on me, that someone would show such interest, such care and such love, frankly, as to drive several hours just to be at the baptism of some scruffy New Zealander who was desperately trying to make his way with God.

I owe a lot to Stanborough Press. I owe a lot to the church in Great Britain. I owe an immense amount to Pastor David Cox and his wife. I haven't seen them since the day I was baptised, but it's fair and obvious to say that

without their influence in my life, I wouldn't be an ordained minister in the Seventh-day Adventist Church today. And I would have nothing to do with 'It Is Written'. Thank you, Great Britain, for leading me to Jesus.

And I want to encourage you. Know Jesus. Know the power of Jesus living His life in you. And understand something about the power of the printed page. Seventh-day Adventist books had everything to do with pointing me to the Bible and to

faith in Jesus, and if you can share a book with someone, even if they don't read it at first, share it anyway. Even if it doesn't seem to impact their life, pray about it. It's a silent witness a person can turn to any time and find faith in Jesus. May God bless you. My prayer is that you will know the God that I got to know.

I'd like to pray with you now.
Heavenly Father, I'm so thankful for the way that You led in my life.

If You hadn't led me to Great Britain, to England, I don't know how I would have got from lost to found. In Your goodness and mercy You led me to the right people, the right church, the right books, the right influences that convinced me that Your love was everything. Thank You for Your great goodness and the promise we have that Jesus is coming back soon. Keep us till then, we pray. In Jesus' name, Amen.

May God richly bless you.

Newbold
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Lecturer:

Revd Dr Al Barrett

Rector of Hodge Hill Church in the Diocese of Birmingham



Lecturer:

Ruth Harley

Church of England curate in Watling
Valley Ecumenical Partnership

GETTING ON THE WRONG SIDE OF JESUS:

EXPLORING THE EDGES OF MISSION

Tuesday
9th
November
2021
7.30pm
(GMT)

Watch Live! Register at:
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Welsh Mission Day of Fellowship and ordination

by Pastor Richard Daly, Communication Director, British Union Conference

On Sabbath 18 September, for the first time since the lockdown, members from within the Welsh Mission territory were able to come together for a Day of Fellowship. Held at the Holiday Inn Hotel conference suite in Newport, approximately 200 people assembled, wearing their masks and in their 'family bubbles', to enjoy a day that brought spiritual enrichment, fellowship, joy and tears.

Pastor Emanuel Bran, outgoing Welsh Mission President (newly elected North England Conference Executive Secretary) gave his last appearance in this role. As host for the day he welcomed everyone to this special day that brought people from all over the Mission.

Veering from the usual Sabbath morning service schedule, attendees were provided with three mission spotlight videos of activities, testimonies and outreach projects conducted by lay members. These videos highlighted the effective work being done by members during the pandemic, even with its limitations and restrictions.

With Pastor Bran's last official meeting with church members there was an opportunity to bid farewell to him and his wife Camelia for their five years of service. Pastor Bran showed a video highlighting his time in the Mission, which proved to be an emotional moment for the president as he expressed heartfelt thanks and appreciation to his ministerial colleagues and all the members for their love and support. Gifts were offered by the ministers within the Mission, and Pastor Jacques Venter from the British Union Conference (BUC) prayed on behalf of the congregation for God's continued direction in Pastor Bran's life as he moves on to new responsibilities.

The speaker for the day was Pastor Raafat Kamal, President for the Trans-European Division. He began by asking the congregation the question Jesus asked His disciples: 'Who do you think I am?' His sermon focused on three main points within the context of the three angels' messages: the transcendence of Jesus and our need to glorify Him; the uniqueness of Jesus, that Christ alone is sufficient for all things in every experience we go through; and, thirdly, we are not just to be conquerors over sin, but to go forwards in the strength and power of the Lamb with the authority given to us by Christ. His closing remarks were an appeal in response to the mandate of the great Gospel Commission: 'God wants to achieve His purpose in your life. Will you go?'

The morning service was the perfect blend of inspiring singing led by the praise team, impactful testimonies of God's hand at work, and a message that challenged each one to be available to the call of God. Raafat Kamal often repeated the phrase, 'When God puts something in your heart to do . . . do it!'

It being a sunny day, lunchtime was an opportunity for members to assemble outside. The atmosphere was one of exuberance as members who hadn't seen each other physically for the past eighteen months found much-needed catch-up time.



Welsh Mission members meet together in Newport for their Day of Fellowship



Pastor Eglan Brooks, Pastor Louis and Mrs Juliana Amakye, Pastor Adriana Fodor, Pastor Emanuel Bran, Pastor Jeremy and Mrs Sharon Johnson, Pastor Jacques Venter

Following lunch was the ordination and commissioning service. Two ministers were candidates for ordination – Pastors Louis Amakye (Telford and Wrexham churches) and Jeremy Johnson (Telford, Shrewsbury and Newtown churches) – while Pastor Adriana Fodor (Carmarthen and Ystrad Mynach churches) was to be commissioned to the Gospel ministry.

BUC Ministerial Director Pastor Eglan Brooks led the proceedings for the afternoon, welcoming and introducing the candidates and the pastors chosen to present them to the congregation.

Pastor Kamal spoke to the ministers. He challenged the candidates to keep asking themselves the question, 'Why have I been called to ministry?' saying, 'Your why has to be large enough and deep enough.' Kamal emphasised the point that our purpose for God's calling should be deeply rooted in God's word.

With the prayer of dedication given by Pastor Brooks, fellow ordained ministers in attendance joined in the 'laying on of hands'. Pastor Bran gave the charge to the newly ordained and commissioned ministers, and Pastor Jeremy Johnson gave the response on behalf of his colleagues. In his response Pastor Johnson said with fervour, 'God's call to ministry is never an independent thing. We can't do ministry alone; it's "not by might nor by power, but by My Spirit," says the LORD' (Zech. 4:6, NKJV).

It was truly a high day for all who attended and for those watching online.



Bend us, like Evan

by Pastor Nathan Stickland

Back in March of this year, during the Youth Week of Prayer, one of the daily readings took a

look at Evan Roberts, a name synonymous with the Welsh Revival of 1904-5. I have a reason for bringing Evan's life to our attention again today.

Evan started going down the coal mines with his father from the age of 11, and normally took his Bible with him to read during breaks. Evan was known for learning passages of Scripture, and later in life would spend four hours from 1am to 5am in prayer, seeking the presence of God.

On one occasion there was an explosion in the mine, with some miners losing their lives, but Evan survived and so did his Bible, although scorched. At age 23 he went to work with his uncle as a blacksmith.

One thing that motivated Evan was something he had heard soon after his conversion. A preacher challenged the congregation with the notion of what would happen if there were an outpouring of the Holy Spirit in church one day, and you were not in attendance. I'm not sure it was the attendance detail that resonated with Evan, so much as the desire to be filled with the Holy Spirit. This theme filled his thoughts, purpose and ministry from then on.

Apparently, he claimed visits from the Holy Spirit, depicting all Wales being lifted up to Heaven, and asked his brother-in-law if he believed that God could lead them to win 100,000 souls for God.

At the age of 25 he woke up one night and found himself in the presence of God. His fellowship with God was so real, he stated: 'I found myself with unspeakable joy and awe in the presence of the almighty God. . . . I was privileged to speak face-to-face with Him as a man speaks face-to-face with a friend.'¹ Communion lasted for four hours every night for three months. I can't help but think of Ellen White's words in *Steps to Christ*: 'Prayer is the opening of the heart to God as to a friend' (p. 93).

Although he finished attending school at age 11, to get some prior learning before going to Bible college, Evan enrolled in a preparatory school, but within weeks he left to follow his call to preach, having attended a talk by evangelist Seth Joshua. In the closing prayer, Seth had said, '**Oh God, bend us.**' Evan later wrote of this experience, '**I felt a living power pervading my bosom . . . it was God's commanding love which bent me.**'

Previously a timid and hesitant speaker, Evan turned up at his parents' church one evening before a prayer meeting. He announced he had come to preach and was planning to continue to preach throughout all Wales, proclaiming the Gospel. The local pastor gave Evan time after the meeting had finished to share his thoughts. Sixteen people and one little girl stayed and were convicted of Evan's message. Evan was given a second night, and a third, with increasing attendance, and by the second week of continuous evening meetings the church was packed. A revival had started.

Evan was not the only preacher in this season of revival, but he became known across Wales for his preaching. Half-filled churches that previously stuck to strict times were now filled and open almost all day long. One pastor is reported to have been asked of his service times. 'Six until midnight,' was his reply. 'An evening service for six

hours?' was the response. 'No!' replied the pastor. 'Six in the morning until midnight!'

There are also amazing stories of public houses closing due to lack of business; pit horses not responding due to the new cleaner and calmer language the miners



Uwchmynydd Chapel, near Aberdaron, North Wales, built 1904

used; and courtrooms (in the Llynfi Valley) which at one time held 700 cases per week now averaging two.

Evan is said not to have delivered formal sermons as such, but spoke simply of how we must seek the fullness of the Holy Spirit, that sinners are to become Christians, and Christians are to be filled with the Holy Spirit. Conviction of sin was always a starting point of his talks, and this would lead through his four points:

- Confessions of known sin and receiving of the forgiveness Jesus Christ offers;
- The deliberate change of life away from habits that take you away from God;
- Immediate obedience to the Holy Spirit;
- And a public confession of Christ.

It is estimated that far in excess of 100,000 people made a stand for Christ, and all denominations benefited from this revival. During these two years of intense ministry, Evan burnt himself out and moved to England to convalesce.

In a write-up for the BBC, Phil Carradice ends his article by saying, '**His 1904 revival had been, probably, the last great outpouring of Christian values and belief. Who knows when there might be another?**'²

With the annual Week of Prayer due in the next couple of weeks, 6-13 November, I wonder if we should not pray for the outpouring of the Holy Spirit like that at Pentecost, and through Evan Roberts. Imagine what God could do with many people like Evan, willingly seeking after the presence of God, ready to be bent by God to pursue His will more than personal desires? I believe God is waiting for us to be ready for another outpouring, but the conditions need to be right; we need to be ready.

So I ponder on this: what is distracting me from reading the Bible like Evan? From praying for hours like Evan? From being convicted to follow the call of God like Evan did? Is this something you need to ponder on too?

¹https://www.spiritofgrace.org/articles/nl_2014/extras/00_evan_roberts.html

²https://www.bbc.co.uk/blogs/waleshistory/2011/05/evan_roberts_1904_revival.html



Silent witnesses are growing louder

A new Dublin ministry

Discover Truth

by Diane Lewis

For many years, a small team of Dublin members has been handing out copies of *The Great Controversy* in the city centre. Their prayer and vision was to have more church members join their ranks, to be able to provide seekers with further resources should they want to discover more.

A quotation from the book *Colporteur Ministry* by Ellen White helped and encouraged the team to be dedicated and faithful in their mission: *'They [books] are silent witnesses for God. In the past they have been the means in His hands of convicting and converting many souls. . . . In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation.'* (*Colporteur Ministry*, p. 125.)

The Spirit is moving

We believe the Holy Spirit has been at work in Ireland, as the prayers of this small group have been answered – their vision has materialised

and is expanding!

Initially, members of Dublin Ranelagh, joined by some members from Dublin West, were the driving force in creating this ministry. They have developed from being a small, informal group, handing out a few books, to an organised ministry called *Discover Truth*. Members from Dublin Romanian, Cork and Kerry have joined the ministry over the past year. In addition to the Dublin outreach, *Discover Truth* book stands can now also be found in a number of Irish towns and cities – Cork, Dingle, Kerry, and Tralee. In the near future, Ballinacrow, Drogheda and Portlaoise members are lining up to begin street evangelism teams.

The book stands are easily recognisable by their attractive banner, while the team have white hi-vis vests branded with the *Discover Truth* logo, and a cheerful display of books such as *The Desire of Ages* and *Steps to Christ*. A portable PA also attracts attention to the stand by playing spiritual songs, along with an advert for a free copy of *The Great Controversy*. Some read the books immediately and come back



for more. Others have a silent witness in their home, waiting for the Holy Spirit to call them to speak when the time is right.

The street evangelists have noticed an opening up of people to God, perplexed about the times that we are living in. Our experience is that in recent times more people are willing to accept books or flyers, and to engage in dialogue concerning God and the future.

Strange situation

Lockdown challenged the ministry to become more creative in reaching people. The first step was to develop the www.discovertruth.ie website to be more attractive and user-friendly. It is now a veritable mine of resources for both seekers and members alike.

But the team felt there was still more that could be done. The next step was to produce a series of flyers with an invitation to a series of Zoom meetings based on the 'Light of the World' Bible study. Further flyers were created, offering *The Desire of Ages*, and one offering to help understand the prophecy of Daniel 2. More flyers have been designed to give the broadest possible reach. In all, tens of thousands of flyers have been prayerfully distributed by post to various neighbourhoods of Ireland and from the book stands.

The harvest is great

Bibles are requested daily from all over Ireland. Our record is 8 requests in one day! If a team member can't deliver it personally, then it is posted, with an extra book always included. Bible students and Zoom friends complete courses and faithfully attend. So far, three people have joined baptismal classes, some are experiencing the blessing of returning a tithe, and one student has started attending church with her children.

Baptism celebrations for Dublin Ranelagh (Ireland)

Baptisms are always memorable. Celebrating 11 new souls over the course of two baptisms is even more memorable. On Saturday 7 August the church witnessed six people baptised at Killiney Beach, County Dublin, followed seven weeks later, on 25 September, by another five people who were baptised in Ranelagh Church.

The beach baptism saw about 40 people gathered together for the celebration under dark grey skies which enjoyed shedding their tears of joy (rain!) onto the friends, family members and church members who had gathered together to witness the baptisms. Another 50+ watched the livestream directly from the beach, while hundreds have viewed it since.

What makes the celebration even more glorious is that five out of the six new friends – **Aline Oliveria, Anna Gorana, Cathy Lynch, Preston Ehrler, Luany da Silva and Susan Owoicho** – had never set foot in an Adventist church before their baptism; their whole collective spiritual journey had been through nine months of weekly Zoom Bible studies, in addition to the weekly services streamed live on YouTube.

Aline's first introduction to Adventism was through friends in Brazil. However, living in Ireland she didn't know any Adventists – so Google came to the rescue! She says, 'I found the Ranelagh church website and then watched the service streamed live on YouTube; then contacted Pastor Adam Keough to donate clothes to Adventist Community Services in Dublin. That was basically how it happened.'

The second celebration saw about 65 socially distanced people gather in the Ranelagh church to watch the service in the main hall or via video-link in the youth hall. Government COVID-19 guidelines had been reviewed at the beginning of September to allow for in-person baptisms in a church building. **Melita Didara, Veselina Gadancheva, Helen Donkor and Josephine Donkor** had been part of Pastor Adam Keough's Sabbath School baptismal class and had hoped to get baptised in May 2020. **Eve Wright**, like those baptised in August, first had contact with the Adventist Church through the YouTube channel.

Discover Truth is both an outreach and in-reach mission, as more Irish Mission members feel called to share their faith in this way.

The workers are willing

Thanks to the sudden growth in the *Discover Truth* ministry over the past year, the need to get formally organised arose. This led to the first all-Ireland organisational meeting, which was held on 12 September. Reports on the growth of the ministry and its plans were presented, and official leaders were selected for the various departments. A vote was taken to request that the Irish Mission Executive Committee recognise *Discover Truth Ministry* as an official Irish Mission ministry. Could this also inspire the development of an Irish Mission Literature Evangelism department?

The labourers are few

If you would like to support the *Discover Truth* ministry in your prayers, or support the work financially, go to <https://discovertruth.ie/donations/support-us/>. And if you live on the island of Ireland, you can also support this ministry by becoming a literature evangelist, or volunteer your services to the team in one of its various departments.

The Lord will show you where and how He wants you to serve Him. You just need to make yourself available to Him.

'And he said to them, "Go into all the world and proclaim the gospel to the whole creation." ' Mark 16:15, ESV.

Editor's note: The term 'Literature Evangelist' in Adventist parlance usually defines someone who sells Christian books door-to-door, or by other methods. In this report, the term is mainly used to define anyone who shares Christian literature, for the most part distributed without charge.



Preston, Aline, Luany, Susan, Cathy and Anna are welcomed into fellowship by Dublin elders, George Sisson and Nave Ndhlovu



From left to right: Melita Didara, Veselina Gadancheva, Helen Donkor, Eve Wright, Josephine Donkor and Pastor Adam Keough

As a 21-year-old Irish student studying theology at Trinity College Dublin, Eve wanted to know more about the Seventh-day Adventist Church, searching for a church which reflected her new-found love and commitment to Jesus and scriptural truth.

'Currently, we have a further 10 people studying for baptism,' says the Dublin Ranelagh pastor, Adam Keough. 'Surely, God has been working through the pandemic on the hearts and lives of many people. Our live-streamed services have opened another front door to the church, through which more people are meeting us. While each baptismal candidate has their own personal story of Jesus' leading to tell, it's amazing how much technology has impacted each story!'

Dublin Ranelagh members continue to give praise to God as He continues to work in and through the lives of so many.

PASTOR ADAM KEOUGH

PHOTOS BY JOSEPH ANDERSON AND WELLISON MAGHAELIS

The Newbold 2021-2022 academic year – a flying start

by Bisser Stoykov

The 2021-2022 academic year has begun at Newbold College of Higher Education, and has kickstarted with a new-found purpose.

With 81 students enrolled within a hybrid community of those studying remotely and others attending in person, there's a shift in the air – a buzz on the campus, with the College doors finally reopened. From 6 September 2021, students on campus immersed themselves throughout the enrolment week with dedicated spiritual programmes, ice breakers and socials organised for them, while those remote have connected through live streams and virtual class inductions. Even in the early stages of the semester, these first few weeks have proved to be profound for students new and returning, like Leslie Dixon, who pursues his calling with the BA (Hons) in Biblical and Pastoral Studies:

'Theology is not a degree; it's a lifestyle. Existing as a first-year student, "challenged, nurtured and supported" summarises this year's current experience. Who would have perceived, within three intense weeks, that I would understand Greek, encamp a rethinking mindset and be on the path to find my "why?" to life? Newbold is more than a college . . . it's a family.'

The COVID-19 guidelines are in place, with face masks worn in public and communal areas, and sanitiser stations located across the campus. The uncertainty over the last 18 months still echoes along the College corridors, but what is certain is the collective inspiration that students are sharing to bring God's love into the wider world around them. This has been particularly highlighted through the Campus Ministries programme that runs weekly spiritual events, and the biannual Week of Spiritual Emphasis with the aptly timed theme 'Season of Change', with involvement of students a key feature.

'The last 18 months have been solely digital; and, while there have been some great lessons that have come from this experience, there is nothing quite like our community gathering together to learn, to grow, and to support one another as we all progress through our life journey. It's a real blessing to have our students here with us, and we as a college are

excited to watch each individual spiritually develop and bloom throughout this academic year and beyond,' reflected Danilo Puškaš, Head of Student Life and Chaplaincy.

We very much hope that all students will be in a position to study in person from the 2022 spring semester – which will be something to celebrate, because at Newbold we believe that one can only really experience all that the College has to offer by being there and immersing oneself in this community of fellowship.

As many will know, the College has recently undergone a transitional phase, now solely offering programmes within Theological Studies:

- BA (Hons) in Biblical and Pastoral Studies
- Graduate Diploma in Biblical and Pastoral Studies
- MA in Theology
- Postgraduate Certificate of Ministry and Mission

Young minds of tomorrow are invited to view the College website and see all that Newbold has to offer.

A Christ-centred education for a contemporary world awaits.
www.newbold.ac.uk



Kristoffer Thunem (Norway) and Stephen George (UK)



Adam Best with Dr Julian Thompson



You want to see Britain? We are here to help you! Adam Best and Leslie Dixon talking with Nilsa Marsh (USA)



A group of new students enjoy the lunchtime campus picnic, including Camilla Gustafsson from Norway (3rd from left) and Marieta Dimitrova from Bulgaria (5th from left)

Dissecting, a safari, and gratitude at Dudley House School

by Jenny Johnson, Headteacher



After a rather dull and rainy summer holiday, the sun broke through on the first day of term. It was a great day for the Dudley House School family to be back together again! All the family, including new pupils and two new teachers, have happily settled into their new classes.

It is wonderful to see all ages playing

happily together, instead of in 'bubbles'. More relaxed COVID-19 restrictions have enabled us to combine lunch and playtimes outside, meaning all ages can interact and extend their friendships. It means that we can continue to foster a family-orientated setting, which results in the children looking out for each other. Loving and caring therefore become second nature to them.

Our school is set in beautiful grounds,

giving opportunity for outdoor learning: for instance, all our classes have enjoyed outdoor PE activities in the September sunshine. In addition, Classes 2 and 3 have ventured into the local area with park visits and autumn walks. The whole school also enjoyed a visit to St Wulfram's, one of the finest historic churches in the country, to see a giant replica

of Planet Earth created by Luke Jerram. This piece of three-dimensional artwork allowed our children to marvel at the world God has created, as well as to think about how important it is to care for our planet.

Our children have always enjoyed practical learning, and this term has been packed with opportunities for them to explore. Years 5 and 6 have enhanced their scientific understanding of birds of prey by dissecting an owl pellet and identifying its contents! Only last week their history lesson came to life as the children arrived at school dressed as World War II evacuees! Years 2 and 3 have been on a 'Son-Seeker Safari' where they have discovered more about Jesus and His amazing love for them and us all.

Children thrive in our small classes because of dedicated, caring staff, who work tirelessly to provide all kinds of wonderful experiences.

At present the children are looking forward to sharing with family and friends harvest songs, poems and Bible passages they have prepared for our Harvest Festival, followed by the joy of visiting and sharing their gifts with members of our community.

We thank God for the abundance of gifts that He pours out on us as a school. We thank Him for the privilege of being able to provide an Adventist education for the children in our care.

See how your child can excel in our school family by visiting our website: www.dudleyhouseschool.co.uk, and contact the headteacher at headteacher@dudleyhouseschool.co.uk or on 01476 400184.



They hugged each other's necks and laughed with joy!

by the team at Hyland House School

The story of the prodigal son? No! Our Hyland House children as they greeted each other after the summer break. Like the loving father in the story mentioned, crisp new uniforms, fresh haircuts and hairstyles were forgotten as love and affection overflowed.

Hugs for friends; 'hellos' for new friends; shy smiles; parental greetings; the ring of the school bell; lining up; cheerful 'goodbyes'; some clinging to parents' legs; the sense of excitement, anticipation and wonder at the year ahead; writing projects; science experiments in the science labs; artistic creations in the art rooms; challenges to be met and overcome; plans to be adapted and implemented! Welcome to the new academic year. Your Seventh-day Adventist school in north London is buzzing with plans for a fun-filled, dynamic year of learning and growth.

We begin by enhancing our Black History Month programme with motivational speakers to help our children dream big. Speakers

include SEC Youth Director, Pastor Anthony Fuller; award-winning published author and TV presenter, Susanne Kirlew (aka Kirly-Sue); Ibe 'Giantkiller' Otah, music producer and drive-time show presenter of Premier Christian Radio; and Justin Clarke-Samuel (aka Ghetts), musician, actor and songwriter.

The children will also be working on a whole-school project to write a book. Every child will write about (or draw in the case of Early Years children) someone they know who has immigrated to the UK. We are training future international authors!

In addition, we want the children to love others as the Lord has asked, so we will continue our usual support of ADRA

projects and also present a programme to gain funds for Macmillan Cancer Research.

We ask you to keep Hyland House School in your prayers as we work to make a positive impact on the lives of those around us. We ask God to bless us with an exciting and productive year as we continue to encourage each child, from the 2-year-olds to the 11-year-olds, to 'dream big' and continue 'achieving excellence'.

Ofsted, November 2018, judged our Early Years as 'OUTSTANDING' and the rest of the school as 'GOOD'. For more information, please visit our website at www.hylandhouseschool.org, contact the Headteacher, Mrs J. Lemonius, on 020 8520 4186 or email us at info@hylandhouseschool.org. We would love to hear from you.



Retrospect on Minneapolis

by Dr George Knight

'Thou shalt call his name JESUS: for he shall save his people from their sins.'
(Matthew 1:21, KJV.)

The 1888 General Conference session was one of the great turning points in Seventh-day Adventist history. We cannot have the slightest doubt about its accomplishments. It directed the church back to the Bible as the only source of authority in both doctrine and practice, it lifted up Jesus and placed salvation by grace through faith at the centre of Adventist theology, it contextualised the proper role of the law within the Gospel of grace, and it led to a restudying of the topics of the Trinity, the full divinity of Christ, and the personhood of the Holy Spirit.

And, perhaps most important, it gave Adventism a fuller understanding of the third angel's message in Revelation 14:12 – the central text in Seventh-day Adventist self-understanding. Not only did that passage identify them as Adventists as they patiently waited for their Lord while keeping all of God's commandments, but it also set before them the Gospel message in the fact that God's last message to the world before the Second Advent (verses 14-20) would centre on having faith in Jesus.

In short, the 1888 message transformed the way Adventists thought about their message. That's the good news.

The bad news is that the devil is always out to make sure that we forget or neglect the good news. Thus it is that some Adventists in the 1890s and beyond continued to focus on the law rather than the Gospel, while others

used the message of Jones and Waggoner as a new gate into the old legalism and human perfectionism that they had been raised up to stand against.

The whole story of the Minneapolis saga brings to mind two of the greatest facts on Earth: first, the utter perversity of human beings; second, the unbounded grace of God. Looking back on the history of the church in the Minneapolis era, what come to my mind are the words of John Newton's great hymn: 'Amazing grace! How sweet the sound, that saved a wretch like me!'

'Amazing grace' is the only kind there is. Those two words sum up the message and meaning of the 1888 event.



At a glance . . .

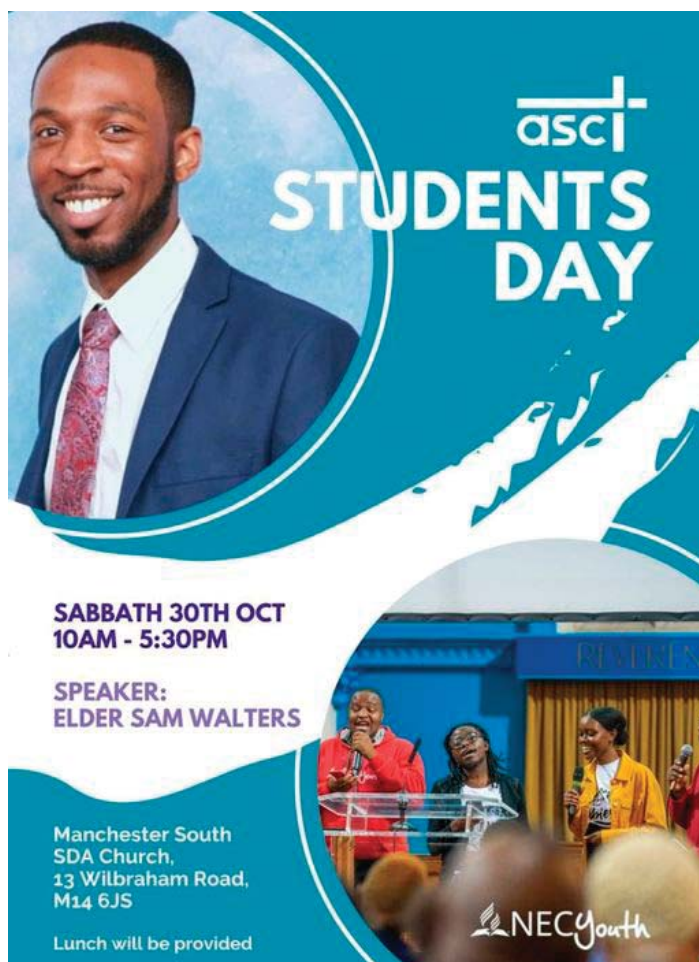
- **A new dinosaur documentary has been released** by the Geoscience Research Institute, according to Jarrod Stackelroth of the *Adventist Record*. Timed to coincide with Creation Sabbath on 23 October this year, the new documentary, part of the 'Seeking Understanding' series, is titled *Seeking Understanding: Arthur Chadwick*, and it explores the work of a Seventh-day Adventist palaeontologist in a remote corner of Wyoming. You can see the documentary and others in the series – including documentaries on the work of Michael Hasel, John Walton, and Isabel de Moraes – on the Geoscience Research Institute website at the following link: <https://www.grisda.org/audio-visual-media?album=3055947&video=561597629>. Why not share it with your truth-seeking friends and family?
- **A square in Krakow has been named after the first foreign Seventh-day Adventist missionary to enter Poland**, writes Michal Rakowski for the *TED News*. The missionary work of Michał Belina-Czechowski was recognised at the naming ceremony – which also celebrated 100 years of Adventists in Krakow – by members of the Polish parliament, the marshal of the province, the mayor, and city councillors. An open-air Bible exhibition was organised to take place at Wawel Castle, and 100,000 copies of the *Signs of the Times* magazine were distributed in local newspapers. For the church to gain such official recognition in such a strongly Catholic country with only 6,000 Adventists was described by Pastor Rakowski as

'miraculous', and we're inclined to agree – glory to God!

- **It Is Written has launched a full-length evangelistic series called 'Revelation Today: The Great Reset'**, presented by the organisation's director and speaker, John Bradshaw. None need be put off by the intriguing title, since Bradshaw has previously spoken of the need for balance in our interpretation of current world events (as reported in the *Adventist Review*, 24 August 2021). According to Bradshaw, 'We have seen many people come to faith in Christ. . . . And with "Revelation Today: The Great Reset", we expect to see many more. This series is designed to respond to the turmoil we see in the world today with messages of hope.'
- **Four clerics have been arrested for their climate protest**, writes Paul Wilkinson for the *Church Times*. The clerics – three Anglican, and one Roman Catholic – 'were among climate campaigners who brought traffic to a standstill' last month 'with a series of sit-ins on M25 sliproads', all in support of the Insulate Britain pressure group, which 'wants a government commitment to improving 29 million badly insulated homes'. Apparently, an injunction now means the campaigners could face prison time, as such protests 'could incur imprisonment for contempt of court'.

'At a glance . . .' provides a roundup of news in a regular column for MESSENGER, keeping our readers informed of events in other Christian denominations in the UK and Ireland, as well as the wider Adventist Church across the globe.

ANDREW PUCKERING



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YOUTH MINISTRIES

Beware of disunity!

Do you have a moment to spare? There's something on our mind.

The golden rule

- 'Some of you say, "We can do whatever we want to!" But I tell you not everything may be good or helpful.' 1 Cor. 10:23, CEV.
- In making choices, let us keep in mind Heaven's golden rule – doing unto others what we want for ourselves. Jesus Christ did this when He became one of us, so He could identify with us, forgive us and save us into one united body both in Heaven and on Earth. When we are united in one accord, the Holy Spirit will be poured upon His beloved church, for He is not a God of confusion. Acts 2:1, 2; 1 Cor. 14:33.

The devil – confusion and disunion

Do you remember the plan of 12 super football clubs to create a super midweek league for better soccer? Though lawful, it would have separated them from the poorer clubs and created disunity throughout the English league. After much protest the plan was abandoned.

What about God's beloved church?

Members of God's church can do no less. Unity is an important value the church holds dear. (Ephesians 4:13.) In this context, The Stanborough Press is the official publishing house for the British Union Conference, authorised to distribute all Seventh-day Adventist literature. They do a brilliant job, serving the needs of our members near and far.

It is my experience that the Press works hard to supply affordable literature for all members in the United Kingdom and Ireland.

See, for example, the new outreach pack that is already available to support members in sharing and making friends:
<https://lifesourcebookshop.co.uk/product/outreach-pack-28x-great-controversy-12x-desire-of-ages-30x-steps-to-christ/>

In recent times we have become aware of some independent ministries who call themselves Adventist, but who do not want to cooperate with the church organisation. We want to encourage you to make the Stanborough Press your preferred supplier of books and tracts for sharing.

If you are approached to buy literature in bulk which does not originate from the Press, ask the supplier if the source of the literature has been recommended by an official letter by the local church or conference. Do not settle for any who simply say they are Adventist and believe in our teachings.

Let us unite and pray earnestly for the outpouring of the Holy Spirit.

PASTOR PETER SAYERS AND
PASTOR LAGOS WILSON

Messenger

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Sunset

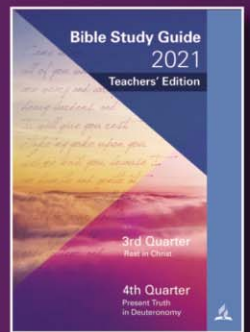
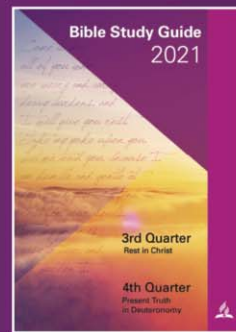
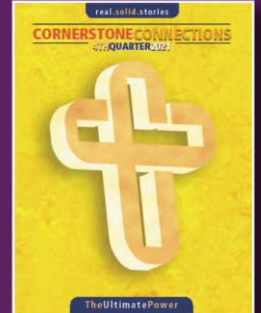
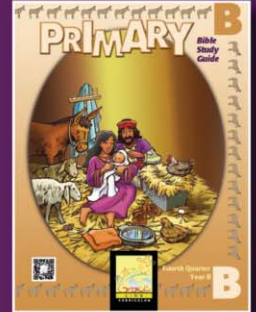
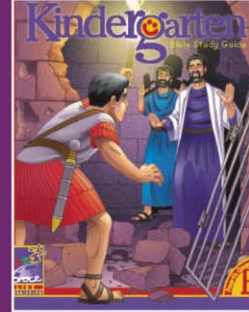
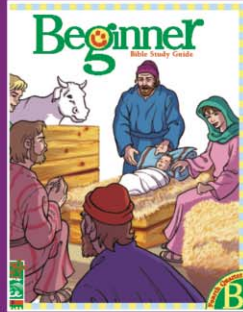
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	London	Card	Notf	Edin	Belf
Oct 29	5.39	5.51	5.39	5.39	5.54
Nov 5	4.26	4.39	4.26	4.24	4.39
12	4.15	4.27	4.14	4.10	4.27
19	4.06	4.18	4.04	3.58	4.16

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