

13 Miles for Good

by Jacqui Grant

On Sunday 20 March over 700 participants walked, jogged, ran, cycled or skated their way around Hyde Park. This year's Adventist Development and Relief Agency (ADRA) Annual Appeal saw people of varying abilities and ages turn out to raise money for a good cause. The '13 Miles for Good' Half Marathon challenge, now in its third year, was organised jointly by the South England Conference Personal Ministries and Youth departments.

Last year in excess of £20,000 was raised – part of a larger sum used by ADRA-UK to support disaster relief in Darfur (Sudan), Liberia, Zambia, the Caribbean and Bangladesh. The money raised this year is expected to be well in excess of last year's figure and will be used to 'Change the World One Life at a Time'. Funds collected will go towards supporting projects in Peru, Nepal, Kazakhstan, South Sudan, Rwanda, Pakistan and a camp for children with special needs here in the UK.

After a prayer by Pastor Aris Vontzalidis the race began in earnest and seasoned runners were off to a flying start. There were a number of serious runners which included Mr M. Magama from the Southall church, Keisha Golding, Tanasha Allen, Khloe Ebanks and Kym Ebanks, all from the Edmonton church. These were the first to complete the 13 miles. Two experienced runners taking part in the event completed full marathons (26 miles) each. These were Ephraim Ngizwengo from Peckham church, who finished in 3 hours 10 minutes, and Donis Goncalves do Nascimento from the Portuguese church, who

clocked 3 hours 19 minutes.

One participant, Mr I. Elliott, a lecturer at the George Monoux College in Walthamstow, was invited by a student of his who attends the Plaistow church, to take part in the event. After completing a quarter marathon, he commended the organisers and declared his enjoyment of both the run and the good company.

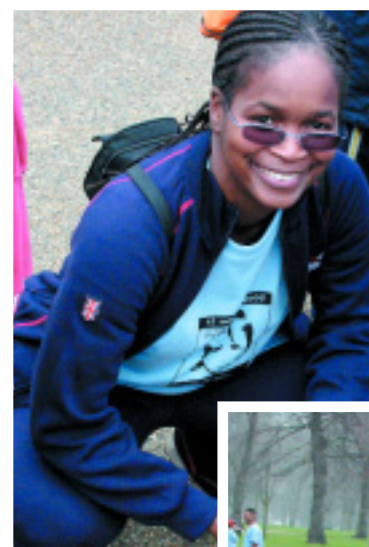
Overall, it was a great day with a good turn-out, with participants not only from the South England Conference area but from as far afield as the North England Conference. Pastor Roy Morgan, Personal Ministries director of the NEC, completed the 13 miles and at the end looked as though he could easily run another 13!

The event demonstrated that people will always support a good cause, and especially one that is designed to benefit the less fortunate. The Annual ADRA Half Marathon is just that – a fun way

of raising tens of thousands of pounds for the suffering people of the world. What is exciting about the event is that every year it gets bigger and better. It looks like it's here to stay!



Donis Goncalves do Nascimento and Ephraim Ngizwengo both ran a complete marathon



ADRA-UK/Women's Ministries visit to Rwanda

by Judith Martin

Our small Women's Ministries delegation has recently returned from Rwanda, where we are supporting a Women's Counselling Centre. The delegation consisted of Heather Haworth, BUC Women's Ministries director, Cynthia Joseph-Lewis, from the Lewisham church, representing the SEC Women's Ministries department, and Judith Martin, Scottish Women's Ministries sponsor.

We had felt some uncertainty about our trip, not knowing what we would find, although each of us was sure that God's guidance had brought us to this point. What we found was a vibrant active church, with large congregations, full of praise for the blessings of the Lord – and lots of wonderful singing.

We also found a country still bearing the scars of war, buildings needing renovation and quite a few ongoing building projects in the capital, Kigali.

The church – the membership of which is 10% of the total population of 8 million – is actively working to support the government in its reconciliation programme, and in building up the country.

On our first morning we attended the dedication of the AWR channel, the Voice of Hope, held in the office of the publishing house in Kigali. We were thrilled to learn that this was one of the first independent channels to be opened in Rwanda.

We visited several Women's Ministries projects. The first was the site of the proposed Women's Counselling Centre at Kanombe, Kigali. A dormitory and administration centre are currently being built there. The site also houses a teaching

centre, running literacy programmes, and where the women – and one man! – are learning sewing skills, which will help them become self-sufficient. They put on a little drama for us, on the importance of not following others blindly. This centre had been running a tailoring project, but the money for this had come to an end. The hope is that at least a million people, including Adventists, will be helped through this project. The women in the church in Rwanda have been asked to contribute a minimum of 50 Rwandan francs each to the building costs.

We visited three churches, one in Kabeza, a district of Kigali itself, and two in South Rwanda at Nyanza and Butare. Everywhere the women greeted us with wonderful singing and showed us the work they do – sewing, embroidery, weaving, hand-made soap, soya bean produce (tofu patties, etc.), all of which are sold in small enterprise projects. As well as these projects, they run classes in healthy living.

We were inspired by the stories of the way Women's Ministries changes lives in Rwanda – helping out in the community, through visits to prisons and hospitals; helping people, especially older women, to rebuild their homes; and through women-led crusades, which result in many being brought to Christ. In one area we were told that 50 people had given their lives to Christ and 14 had been baptised as a result of their last campaign.

Sabbath was a memorable day. We attended a church of about 5,000 members in one of the suburbs of Kigali. From our position in the front row,

the sound of a 5,000-strong 'choir' behind us singing the Doxology at the beginning of the service was very moving. Heather preached the sermon and at the end made an altar call, to which a large group of young people and children responded.

We paid a visit to an ADRA Education Project in Eastern Rwanda, an area of beautiful lakes and green hills. The aims of this project are to achieve functional adult literacy, upgrade teachers, train 155 Primary teachers in English Proficiency and methodology, 150 school head teachers, PTAs and school management committees. We discovered that ADRA has built 500 classrooms in Rwanda, and supports an orphanage and school, which we visited while we were in the area. Our final visit was to a Grassroots Technology Centre, where we saw some innovative, ecologically-sound equipment, which is simple, cheap and can be made locally. We were shown how to make a range of things useful for homemakers, including the soap we had seen.

Our visits allowed us to see a lot of Rwanda, which is mountainous and green. As it was the rainy season, it was quite cool and very pleasant. It didn't rain too much.

Women's Ministries in the UK, together with ADRA, are continuing to support the building of the Counselling Centre. We hope to provide the salary for a full-time counsellor and a female evangelist and, more immediately, to provide beds and mattresses for the dormitory currently being built.

We were inspired by the ability of the church to rise above the horrors of recent times (we were told that every family in Rwanda was affected by loss), and to work together in rebuilding the community and bringing others to Christ. We feel that the Women's Counselling Centre – which is one of the projects supported by this year's Ingathering – is a very worthwhile project that really needs our support and our prayers.

Healthwise

Passclaim

PASSCLAIM is not a word you will hear often but it is a word that will affect everyone in Europe in some way, and for years to come. The acronym stands for *Process for the Assessment of Scientific Support for Claims on Foods*, and is the underpinning for the regulatory bodies concerned with health-related functional foods.

The European network has the following objectives:

- to produce a uniform approach to assessing health-related claims for foods and individual components
- to evaluate existing health claims for foods

- to select well-designed studies to identify and explore links between diet and health

European regulatory bodies will then frame laws in relation to PASSCLAIM's findings.

Recent years have seen the advent of many functional foods: margarines to reduce cholesterol levels; yoghurts providing the 'right' kind of gut flora; tomato products rich in *lycopene* to reduce certain cancer risks; berry *flavonoids* to reduce a variety of health risks; and herbs and spices also claiming to reduce a range of physical complaints.

with Richard J. B. Willis, BUC Health Ministries director

Studies have been conducted on all of these items sufficient to justify their mass production, but many other aspects of these food items need much further research. It has been suggested that eventually people will self-treat by what they buy at the world's supermarkets and grocery stalls. In this respect history has turned full circle. Hippocrates, the 'father' of Western medicine, once said that no treatments should be undertaken that diet alone cannot cure!

One thing that has emerged from the research to date is that while individual food components, such as the *lycopene* mentioned above, are useful in the treatment of disease, they are not 'magic bullets' and work most effectively in concert with other

ingredients found in the same plants being investigated.

That there is a need for investigation of claims is clear. A new Japanese chewing gum is a case in point. Made from an extract of the plant *Pueraria mirifica*, it is claimed to help enhance the size, shape and tone of breasts due to the presence of *phytoestrogens* in the plant. Called Bust-Up gum, its wide-ranging claims need to be verified before causing any bust-ups in Europe and damaging any credibility for health-related functional foods!



The worldwide respect and homage paid to Pope John Paul II following his death was astonishing. He has been described as 'The First World Leader'. Beyond argument he was the most significant religious figure of the modern era. Any evaluation of his pontificate, which has been one of the longest in the papacy's history, has by the very nature of the man to be paradoxical.

The Pope's defence of democracy, his fight against Communism and secularism, his criticism of unbridled capitalism, his unbending resistance to the amoral culture of the West, his advocacy of human rights and social justice all marked him out as a dominant force in the modern world. The universal attention given to his death demonstrated the extent of his influence. Yet there are elements in his pontificate and his death which cannot but create unease and a deep-seated concern among Bible-believing Christians.

The pomp and display attending John Paul II's funeral were in stark contrast to the humility and simplicity of Jesus of Nazareth whose representative he claimed to be. Playing on the sufferings of the Pope in the days prior to his death and relating them to the sufferings of Jesus, as many devout pilgrims to St Peter's Square did, was offensive. One newspaper columnist pointedly noted:

'It is as if faith in Jesus and God, in these secular times, is a challenge too far – whole faith in this amazing old man who only last Wednesday was gasping for breath . . . comes easy.'

It is staggering for anyone acquainted with the history of the papacy to observe not only the deafening silence of most Protestants

with regard to John Paul II's papacy but the respect, if not adulation, of Hindus, Jews, Muslims, and the secular world. At the first Vatican Council in 1870 when Pius IX proclaimed the dogma of papal infallibility there was hardly any secular representation. At John Paul II's funeral service the secular representation by world leaders was almost universal. It seems as though the principles of the sixteenth-century Reformation and the plain teachings of the Bible have been forgotten or are now considered irrelevant.

A more objective perspective of John II comes from secular man. He recognises the virtues of John Paul II but is not blind to his flaws. The late Pope's attitude to birth control in relation to the AIDS pandemic has left many who are tirelessly working to control it in deep despair. The unbending resistance to the role of women in the church, and the sexual scandals, do not go unnoticed and come in for some harsh and justified criticism. The lack of the freedom in the Pope's autocratic administration that he sought in society was also noted.

What will be of greatest concern for those who take a biblical view of Christian faith is the emphasis the late Pope gave to the adoration of the Virgin Mary, the belief in the immortal soul and his pastoral letter *Dies Domini* in which he sought to transfer all the blessings of the seventh-day Sabbath of the fourth commandment to Sunday the first day of the week and in which he advocated the observance of Sunday as an expression of God's will for humanity.

The phrase from the book of Revelation, 'All the world wondered', seems to find a resonance in the analysis Timothy Garton Ash made of John Paul II's pontificate. He points out that we have *economic* globalisation via the multinational company, *information* globalisation via the Internet and CNN, and in the activity of John Paul II he saw the first and so far best effort to create a *moral* globalisation. This view has great interest for students of the papacy and how it might develop in the pope who will succeed John Paul II.

One thing seems clear. John Paul II has put the role of the papacy on the centre of the world stage at the end of the last century and the beginning of the present one. This is paradoxical, as he has not resolved the issues confronting the Catholic church. It is in decline in Europe and increasingly so in the USA. His moral pronouncements have done

A man of our time



with Patrick Boyle

nothing to remove from the agenda the issues of celibacy, the role of women, divorce and remarriage, homosexuality, or world poverty. All these are active and will confront his successor. They have far-reaching implications for the Catholic Church, the whole of Christendom and the secular society. John Paul II has left this legacy which whoever succeeds him will have to address.

In his book *The Riddle of Roman Catholicism*, Jaroslav Pelikan wrote: 'Roman Catholicism as we know it is the product of twenty centuries of history. To understand it, we must try to understand history. Not only is it the product of history, but it involves a distinctive attitude towards history.' Page 20.

The death of John Paul II and the response of the world to it should motivate all Christians, Catholic and Protestant, to acquaint themselves with this history.² Without the historical perspective we may be blind to the unfolding developments in the religious world which John Paul II initiated. For of one thing we may be certain, the role of the papacy in world affairs will not now become irrelevant because the Pope has died.

References

¹*Independent Newspaper*, 4.05.04, page 1. ²A useful book is *The Catholic Church A Short History* by the Catholic theologian Hans Kung.

* Pastor Boyle was baptised in the Dublin church in 1955 by Pastor R. H. Bainbridge. Retired from the ministry of the Stanborough Park church, he continues to be part of the SP community in Watford. Patrick and Rosemary Boyle were raised in Dublin. Within hours of his birth, Patrick's grandmother rushed him round to the nearest priest for dedication, such was her concern for his 'immortal soul'.





Drop It Lyk Itz Hott!

by Mari Deterville-Davies



One Sabbath morning four teens were at church, complaining that they were bored despite visiting what was usually thought of as a lively church. Then they decided that rather than complain they would do something about it. They came up with an idea, planned, brainstormed and then met with some adults to discuss their plans. After receiving some encouragement, prayers were raised and they approached their pastor at Chiswick church requesting permission, and 'Drop it lyk itz hott' (Drop it like it's hot) was born.

Alternative worship for young people, it seems, was sorely needed. Years of worshipping in a setting formed several decades ago has long since worn thin on the young. Not being able to express oneself and being confined to a formula from the beginning of the last century is hard to take for today's young society, who have been raised on self expression but, in the one place where it's expected, it is not allowed. We have children's Sabbath school, where children aged 0-11 are able to have their style of worship, albeit for a short time, but their expression is given nonetheless. So these four decided to do the same and worship God the way they felt teens would understand and enjoy.

The four teens organised the theme around four questions under the banner of 'Drop it lyk itz Hott'. This caused some controversy due to the title also being used by a sec-

ular music artiste. It was not meant to shock or offend, but to draw the attention of the young and it did just that. 'Drop it lyk its hott' is taken from a line of a popular artiste. Within American culture drop it lyk its hott means whatever you are doing, do it the best you can; give it your all. The aim was that these four weeks would help the youth look at what stops them from giving and doing their best for God.

They wanted to get across that 'drop it lyk its hott' also meant that there are things in their lives as young Christians that might need to be dropped because if they kept holding on to them it would cause harm to their spiritual life. Some felt that church has gone cold for them, so they wanted to reintroduce church like it's hot. The theme was chosen using words young people could relate to, to grab their attention, with the ultimate aim of getting young people to take a serious look at their relationship with God.

A question asked was, why were they coming to church, which led them to the sub-theme for the first week 'Watcha lookin for?'. Speaker Laurent Grosvenor from Manchester elaborated on the story of Shadrach, Meshach and Abednego and their stand for what they believed in and asked if the young of today would look for the wealth of the world or of God. For the second week speaker Stefan Burton-Schnull presented the struggle with sin according to Paul in the book of Romans. This coincided with the title for that week being 'Split Personality' – looking at ourselves and admitting that we may be

living one life at church and another outside of church. Week 3 'Confessions' speaker Eddie Hypolyte presented his message, called 'Sex, Lies & Divine Videotape' using the experience of David and Bathsheba's adultery to illustrate how hard we try to cover up our sins, digging a deeper hole for ourselves with our lies, forgetting that God sees all and through his mercy and his goodness brings us to confession. Last but not least, the theme for week 4 'Under Construction', had speaker Paul Boldeau using biblical and life experience illustrations, and sharing his views on letting go and letting God make the changes within, showing compassion for each other when we make mistakes for we are all being constructed by God. The evening closed with a teen's recommitment special section.

Various skits, poems (written by the teens), mime presentations by 'Personify', '4 Him' and 'Heaven Sent 7', and songs were included throughout the day, which helped get the message home. Music was at its premium, with Chiswick's young people forming a praise team and visiting bands playing live music throughout each Sabbath. Blessed Voices, New Beginnings, Spiritual Sounds and a group from another denomination, 'Virtuous', performed songs which blessed our hearts. Chiswick was full to overflowing each week with young people, old and new friends, and the teens were encouraged to invite friends from school, college and home. Lunch was provided for all and fellowship was high.

Young and old, together in praising God – this indeed was a blessing to witness, to see the young taking part and actually enjoying it. It would be a shame not to continue with this enthusiasm for worshipping God in a pure unharnessed way from the heart, and so we ask for your prayers and encouragement. Young people leading worship is a blessing, for Jesus said that unless we become like them we will not enter into the kingdom of heaven.



Pastor Hamilton Williams, Sydney Brown and D. H. Clarke

Brixton's Centenarian

by Joan Reid

It is not every day that we are able to celebrate with someone who is a centenarian, but on Sabbath 19 February the members and visitors of Brixton church stood in thanksgiving to God and in honour of Sydney Brown who was celebrating his 100th birthday.

A few days before his birthday, Brother Brown was delighted to receive a card from Her Majesty Queen Elizabeth bearing a congratulatory message and her signature. A message of thanksgiving and congratulation also came from Pastor Don McFarlane, president of the South England Conference on behalf of the Conference.

At a special function held in his honour, Brother Brown was surrounded by guests from various social and religious arenas, including journalists from the local press, the Deputy Mayor of Lambeth, Mrs Daphne Marchant, along with her husband, the Chief Executive of Presentation (a social investment agency), Mr Mohni S.Gujral, Pastor Hamilton Williams of the Brixton church, and Pastor James Phillip of the Balham church, who gave a tribute to Brother Brown's tenacity and exuberant nature. Also present were the management and residents of Lee Samuel House, the home in which he resides.

Sydney Brown was first introduced to the Adventist Church in 1931 in his homeland, Jamaica, by an old friend, Samuel Allen. Mr Allen taught him from the Bible about creation week, including the Sabbath, and about the second coming of Christ. He confirmed that he had been well taught so he was now responsible for his actions towards the message that he had been given. He later attended the Kencot Adventist church in Kingston and was subsequently baptised at the North Street church.

Brother Brown came to England in August 1954, and some time later he found the Brixton church, then situated at Ferndale Road. He quickly became friends with Brother B. C. Allen, Brother D. H. Clarke and Sister J. Simon, to name but a few. He has been attending church to this day – always on time and never failing to express 'how good it is to belong to the family of God'. He takes great pride in being almost entirely self-reliant and is a true witness to his family and to all those who come in contact with him.

In commemoration of this memorable milestone, Brixton church changed from its scheduled programme to give God thanks for sparing the life of Brother Brown. He loves the hymn, 'Not I but Christ', and gives Psalm 23 as the reason for his longevity. Brother Brown resolutely affirms his faith in God.

Asian Day of Fellowship

On 26 February Oxhill Road Adventist church, Birmingham, hosted an Asian Day of Fellowship and Praise which consisted of Sabbath Bible study and family worship followed by lunch. In the afternoon a concert of musical praise was arranged by the music department of the church and hosted by Wilfred Masih. A short drama was also

performed in the afternoon which depicted a scene from when the tsunami wave struck on Boxing Day. A number of people were moved by the drama and made contributions towards the fundraising for this terrible tragedy.

Those attending had travelled from the north and south of England, consisting largely of fellow Christians resident in the UK but having their origin from the Indian sub-continent and Pakistan. The

event provided an opportunity for meeting friends and worshipping together with those from similar cultural backgrounds.

The afternoon of music provided an opportunity for listening to singing in the various languages of India and Pakistan, and proved to be educational for those who had not come across worship and praise in different languages and styles of music. The whole event was organised by the church members with encouragement from the ministers, Pastor D. Masih and Pastor S. Gill, and church elders Brothers P. Legah and A. Bacchus.

The total raised by Oxhill Road for the tsunami disaster on the day was above £500, in addition to the funds raised by the church in earlier weeks, bringing the total to in excess of £1,300. *WILFRED MASIH*

Folkestone raises profile

Folkestone may be one of the smallest churches in the South England Conference, with a regular attendance of about twelve members, but on Saturday evening 12 March the 50-seater church was overflowing with friends and visitors for their Fund Raising Gospel Concert.

Utilising the musical talents of neighbouring Ashford and Canterbury churches, along with Newbold's teen mime group 'Inspiration', the two-hour performance sped by far too quickly. Host for the evening, Pastor Victor Hulbert, made an appeal to the audience on behalf of ADRA, using photographs provided by Arlene Senior in Sri Lanka. In response a collection of over £175 was raised, to be divided between the tsunami appeal and the regular Ingathering projects.

The concert is part of the Folkestone members' strategy for raising the profile of the church in the local community. They are also very active in running a soup kitchen and community services programme in the church hall each Wednesday. *VICTOR HULBERT*

Hackbridge Archaeology Seminar

Between 12-20 February the Hackbridge company sponsored and organised an 'Amazing Discoveries' archaeological seminar.

This was indeed a week of

extraordinary discoveries from which the church members and the community learnt about the historical authenticity of the Bible.

Professor Drago Obradovic, an Archaeology and Hebrew lecturer, with his scholarly yet easy-going manner, took us on an audio-visual journey through the biblical lands of the ancient Middle East. Once more we were reminded that in the last days even the stones will 'cry out' (Luke 19:40) about the truths of the Bible.

Apart from teaching about the historical evidence of the Scriptures, the seminar was also helpful in equipping Hackbridge members for outreach work with secular people



who need to be convinced that the Bible is a credible and trustworthy source of information.

The culmination of the seminar was Sunday's visit to the British Museum where we enjoyed in fellowship a wonderful day out and were able to see the ancient artefacts that were directly connected to the Bible. *PASTOR SINISHA HORVAT*

Investiture celebration

Sabbath 26 February was a great celebration day for Stanborough Park church's Adventurers and Pathfinders. The guest preacher was Pastor James Huzzey, who spent twenty-three years leading Pathfinder clubs in Britain and across Europe. He told the story of the man who changed his name to 'Richard Norman Famous' so he could sign 'Rich N. Famous'. Pastor Huzzey said, 'To be a Pathfinder or an Adventurer, you need to be a certain kind of person. You want to be a Christian and you want God in your life. That is better than being "Rich N. Famous".' Other special guests were Pat Dyckhoff, who has been an Adventurer leader for twenty-eight years, and Lin Dyason, who was Stanborough Park's Pathfinder leader for eight years.

After a potluck lunch, twenty-three youngsters were invested, and younger and newer club members received awards too. Topics studied were many and varied, including the Bible, computers, the environment, health, music, safety, swimming and many others. Forty-nine young people aged 5-13 were presented with

171 award and honour badges. The investiture was carried out by Area 5 Pathfinder co-ordinator Pat Dyckhoff, SEC Pathfinder director Nathan Stickland, and Area 7 Pathfinder co-ordinator Vernon Noel. We congratulate the club's leader Bernell Bussue and all his officers on a splendid investiture. To quote Bernell who is London Regional Director of the Royal College of Nursing, 'I get more pleasure working with these young people than I do meeting dignitaries during my work.'

Those invested were Phillipe Keshishian as Companion; Zayne Muller-Smith and Aaron Ramharacksingh as Helping Hands; Amanda Brown, Francesca Bussue, Rebecca Morais, Bradley Thompson, Angelina Williams and Jacques Vitry as Builders; Nadia Asare-Bediako, Rachel Davis, Stephanie Hanson, David Mannix, Brendon Sraha and Anne-Marie Williams as Sunbeams; and lastly, Kieran Asare-Bediako, Daniel Davis, Juliana Keshishian, Latifa Lee-All, Jamal Romain-Spleen, Jacob Shaw and Lynette Sraha as Busy Bees. *BROWNEN ATKINSON*



50s Headliners

by David Marshall

Seven words –

That defeated Hitler That will stop Russia

That was an evangelistic title used widely in the early 1950s.

It is from one of a stack of a couple of hundred pieces of evangelistic material from the 50s recently donated to our archives.

Right at the beginning of the decade George Vandeman had been over from the US and, as a consequence, a whole generation of home-grown talent was pitching into evangelism in most cities of the UK. And many of those evangelists are still around to provide their testimonies.

The 'Seven Words' title was being used by 'Scottish evangelist R. M. A. Smart'. The pictures of 'Evangelist Denys Baidam' had a superstar quality about them! Pastor Baidam, like Pastor Smart, was barnstorming Scottish cities.

George Emm, Dan Handsides, and John Freeman were evangelising South Wales. K. A. Elias, Ken Lacey, Dennis Conroy, John West, Charles Cooke, George Bell, Fred Edwards and T. L. Gillett were evangelising cities in England and Ireland.

The headlines these evangelistic headliners used included:

- Will there be a Third Global War?
- The Russian Menace and Europe's Future
- A World at the End of its Tether
- Christ for the Crisis
- When God Splits the Atom
- Is Death the End?
- A World on Wings and Wheels
- It is later than you think
- Five Minutes to Twelve!

Scholars might fault some of them for sensationalism, but they were using tabloid tactics in an attempt to pack the theatres with people. The idea was to begin with an appeal to popular concerns and then, by way of Bible prophecy, to introduce Christ: Crucified, Risen and Coming Soon.

The evangelistic 'season' began in the autumn, often around Armistice Day, and it continued until springtime. Advertisements

appeared on billboards and in local newspapers but, in the main, the evangelists relied on church members to do the 'handbilling' (giving out thousands of evangelistic flyers from door to door). Handbilling, like Ingathering, was not optional: you were an Adventist therefore you did it.

Our expectations of full-to-over-flowing theatres were conditioned by the successes of R. A. Anderson in the 1930s and George Vandeman in the early 50s. Stories were often told of packed London auditoria with long queues on the pavements outside. But we were aware that those were phenomena less easy to repeat as the decade progressed.

The typical 'opening night' turnout was respectable. The handbillers' efforts would be repaid. But numbers would fall away in subsequent weeks. By the finish of the campaign (around Easter) the evangelist and his Bible worker would have a relatively small group of 'interests' with whom to conduct Bible studies in preparation for baptism. The baptismal groups those days were not markedly larger than those now.

If we stayed up late on a Friday evening we could hear Victor Cooper presenting our distinctive message in the thirty-minute Voice of Prophecy programme that reached a mass audience on Radio Luxembourg.

In the 50s (and into the 70s) there was a formidable army of full-time literature-evangelists who measured their success in 'souls' as well as 'sales'.

One of the evangelistic campaigns for which we have the most detailed information, thanks to Jack Mahon, is the massive T. J. Bradley campaign conducted in Birmingham in 1953. Bradley had worked with George Vandeman in London and had now moved north to 'Britain's Second City'. Bradley was fortunate to have Mahon, as good a photographer as he was a writer, on his

team. In the front page of MESSENGER, 25 December 1953, Mahon wrote: 'We are now in the eleventh week of our campaign in Birmingham and last week for the first time the Birmingham Press became aware that something big was happening in the city.' That 'sober daily, the Birmingham Post' had, according to Mahon, 'compared our meetings with the impact made half a century and more ago by Moody's preaching.'

Even eleven weeks into the campaign Mahon could write, 'We are glad to be able to report that large audiences continue to attend; to be specific, in excess of 1,200 each Sunday.' Mahon said it was encouraging to 'look into the same faces week by week', and took an excellent photograph (see inset) of some of those faces.

Mahon wanted his readers to understand that the 1,200 faces in Birmingham's Theatre Royal were almost entirely non-Adventist faces. 'The reason is simple', he explained. 'The great majority [of church members] are supporting the campaign in the choir and other important duties.' He was emphatic that race was not an issue, quoting a 'typical'

visitor as saying, 'How lovely to see so many black folk in the choir; it makes me realise every time I see them that there is no room in true Christianity for race discrimination.'

On 13 December the Theatre Royal had not been available, nor

1953-54 The Birmingham Campaign

Camp Hill church will be celebrating its fiftieth anniversary on 1 May.

Among the pastors who participated in the T. J. Bradley campaign in Birmingham in 1953-54 and, subsequently, with others, viewed the property that was purchased as the first Camp Hill church, was Pastor Jack Mahon who lives in retirement near Newbold College.

Pastor Mahon shares his recollections with us:

'The Bradley campaign was more or less an outgrowth of the Vandeman campaign in London. Bradley had been Vandeman's main lieutenant and had, in his own right, conducted very successful campaigns in west and south London. One can understand the choice of the West Midlands for the first provincial campaign. That area was "feeling the pinch" after the denominational college, which supplied a regular drove of ministerial and trainee preachers to the area from its Rugby and later Hockley Heath bases, had moved south. There were few church buildings of any size to

any other theatre/hall of sufficient size in the city centre. After prayer, the 1,600-seater Alexandra Theatre, next door to the Theatre Royal, was found to be available – but at a price! The price was met through the generosity of the division, union,

conference and local donors. Clearly there was but one agenda in those days.

This year Camp Hill church is celebrating its fiftieth anniversary, in part as a consequence of Bradley's campaign.

what was referred to as "the school of evangelism".

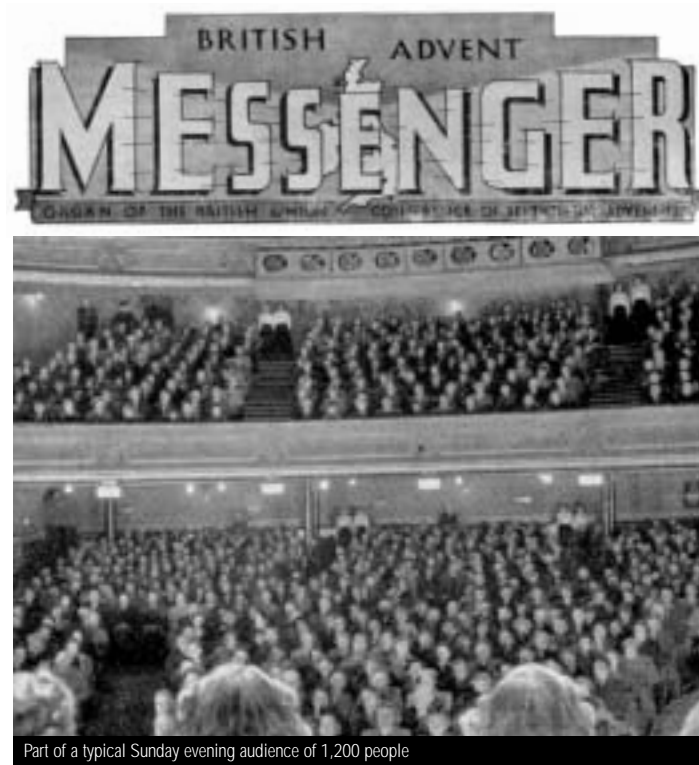
'Coming late I had no well-defined duties but found myself increasingly engaged in discussions with the evangelist on stage gadgetry or visual aids as they are sometimes called. This was the era when the British public was starting its long love affair with TV, and Tom Bradley was open to the idea of using similar kinds of charts and posters to those used by the media.

'Bradley was always keen to stress the Gospel in his presentations. One of the more striking ploys used was the story of Harry Orchard. Harry was involved with the murderous section of the Pit Workers Union in the USA and blew the state governor to smithereens. When the governor's son decided to visit his father's presumed killer in jail, the accused was apprehensive, especially when he saw that one of his pockets was bulging – it turned out to be a Bible, not a gun. Orchard escaped the death penalty but apparently remained a Seventh-day Adventist for the rest of his natural life. Bradley turned it into a parable for the folks.'

house new converts. Erdington's small congregation was housed in a dreary, wartime, prefabricated hall at Five Ways. The south Birmingham congregation moved between rented halls and a converted dwelling. Only Handsworth church in Nineveh Road, a structure which had been acquired to minister to the needs of a former denominational food factory, was available as a base for the campaign workers.

'All the young people were actively engaged in some phase of the Birmingham campaign, including a stalwart group of undergraduates from Birmingham University. Immigration from the West Indies had begun and accounted for approximately one third of the choir personnel. Ernest Merchant, a Handsworth businessman, regularly placed his transport vehicles at the disposal of campaign personnel, notably providing a large galvanised tank which was emptied of seed cereals at the Merchant farm to serve as a baptistery in a city-centre theatre. Dr A. Huse, a Canadian practitioner then based in Handsworth Wood, with his wife and three children, were active participants. Maureen and Wilfred were medical students and the doctor himself shared a city-centre platform with T. J. Bradley in the United Artists Centre to present a series of popular lectures on the theme Radiant Health.

'The following workers were involved in the Theatre Royal campaign. The ladies were Laura Mason, Betty Hanna, Edna Gay, Valerie Baldwin and Mary Burr. The pastors involved were Jesse Clifford (pastor from Worcester and Kidderminster), A. H. Cowley (West Bromwich), F. C. J. Pearce (Wolverhampton and Walsall), Alan Norman and Derek Mustow. All the foregoing were on the payroll of the North England Conference. Bradley himself was Ministerial secretary of the North European West Africa Division. As odd man out I was seconded by the Scottish Mission to get the benefit of

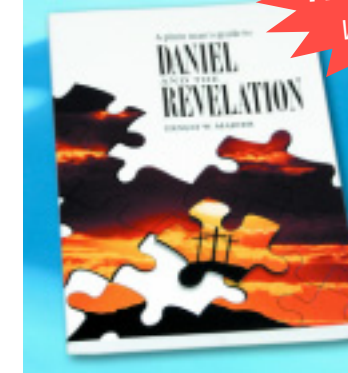


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GLADYS (HYDE) FUTCHER (1908-2005) d. 26 January. Gladys was born in Wembley on 20 October 1908 and passed away at Park Ridge Hospital Hendersonville, NC, following a fall in her home. She was the ninth of thirteen children born to John and Elizabeth Hyde. Of the seven boys, one was disabled from birth and six became life-long ministers or teachers. Three of the girls married ministers or teachers and three gave full-time service as a nurse, a teacher and a secretary. Gladys started her career in May 1928 as a secretary to the sales manager of Granose Foods. Ten years later she married Cyril Futchter, a teacher at Newbold College, where they served another ten years. They transferred to Carmel College in Western Australia, where Cyril taught for eight years. Later, Gladys and Cyril and their three children went to Washington DC. She was a secretary in the Ministerial department of the World Headquarters of the Seventh-day Adventist Church and Cyril taught at Columbia Union College. In 1962 the family joined Southern Adventist University in Collegedale, TN, until Cyril's retirement in 1984. Always an outstanding worker and supporter of her church, Gladys was ever interested in helping and encouraging young people, and was a constant inspiration to her family. In 1999 Gladys and Cyril moved to Fletcher Park Inn, a retirement centre in Hendersonville, NC, and worshipped at Fletcher Adventist church. Gladys leaves to mourn Cyril, her husband of 66 years; a daughter, Carol, a teacher; Anthony G. Futchter, registrar at Columbia Union College in MD and his wife Mary; Terence J. Futchter, an accountant in Harlingen, TX, and his wife Ruth; a brother, Gordon M. Hyde and wife Irma, of Pisgah Villas, NC. There are four grandchildren, and seven great-grandchildren as well as numerous nephews and nieces. The family wishes to acknowledge with gratitude the love, prayers and many kindnesses of a large group of friends. While there are no plans for a funeral service, those wishing to honour Gladys may donate to a charity of their choice.

MARIE DAVIDSON AND CAROL FUTCHER

DR G. A. JACKSON (1925-2005) d. 17 February. Tony was born in Southampton, the son of an Adventist minister, Pastor F. S. Jackson. He lived along the south coast of England for most of his early life, and then in Wales in Swansea where his father was involved in the building of the Swansea Adventist church. He studied Medicine at Cardiff University and qualified in 1948. From there he moved to Plymouth for his junior posts, and about this time attended the Adventist Youth Camp at Leigham Manor where he met Hilary Mason, a nurse. They married in 1950 in the Stanborough Park church, and the couple enjoyed 54 years of happy marriage and have been blessed by two sons, Alan and Martin, who have followed their father into the medical profession. In 1955 Tony and Hilary took up a mission assignment in Ethiopia where they spent five productive years in our Adventist hospital in Addis Ababa. This work involved surgery, anaesthetics, and obstetrics, and many public health interests. It also coincided with the unrest associated with the eventual downfall of Emperor Haile Selassie. When Tony went on Safari into the bush he mostly performed minor surgery but was also able to set up radio stations – a lifelong hobby since he was a schoolboy. He communicated each day from his home radio in Addis Ababa to radio stations in the bush as many roads were impassable in the rainy season. Following this he served a further three years in a hospital in Rhodesia. On finally returning to England in 1965 he was appointed Medical Officer of Health to the Guildford and Dorking area which he continued until his retirement. Here he fulfilled an important and diverse role and in this capacity was able to take part in the church's embryo Five Day Plan to Stop Smoking, an issue which has now assumed international importance. He served for a time on the Executive Committee of the South England Conference and has always been a loyal supporter of the church organisation. Tony took a belated retirement in the early nineties, having served for an extended period due to local staff shortages. Since then he and Hilary have given voluntary help to elderly people in their locality through the U3A and Meals on Wheels organisations. Tony loved travelling, and each year for about 35 years he and Hilary shared holidays with my wife Elaine and me in a cottage overlooking the sea at Rhossili on the Gower peninsula. From here we explored all Tony's old haunts and regularly attended the Swansea church where we have always received a special welcome. The installation of his familiar trap dipole aerial was the first task on arrival at our holiday destination, and from there he spoke each morning on his portable amateur radio to a circle of friends; fellow enthusiasts in this country and further afield. We have also shared many memorable holidays together in Spain, Portugal, France, South Africa, and Russia – most memories of which are carefully documented on his trusted video. Tony was a very caring person, who always took a close interest in the welfare of church members who were fighting illness and bereavement. He has been a member of the church at Newbold since his return from abroad, and served for a number of years as a deacon. His funeral on 25 February was conducted by Pastor Ian Sleeman and he was laid to rest in Binfield. He leaves his wife Hilary, Alan and Jill, Martin and Wendy, and seven grandchildren to await, with many friends, the final reunion in the Earth made new.

DR RONALD EMMERSON
The family are very appreciative of all the kind support they have received in their bereavement.
HILARY JACKSON.

Newbold fights poverty 1,500 Ghanaian Adventists mark 48th Independence Anniversary

The Newbold College community is joining the global fight against poverty through campaigns of action and awareness – and giving up meals!

The Newbold Student Association (NSA) has raised almost half of its £4,000 goal for a well-building project in Imbo, Kenya, and the chaplain's office is selling 'MAKE POVERTY HISTORY' wristbands.

'One of the recurring themes of the Bible is the Christian's responsibility towards the poor in the world,' Chaplain Henrik Jørgensen said. 'Poverty is the root cause of much of the tension that we experience in the world. A hungry man is an angry man!'

The current NSA fundraising project for Imbo began more than two years ago. The project for this village near Lake Victoria in the south-west region of the country is the brainchild of theology graduate Elisha Okuku, who, after studying at Newbold since 1996 will return to pastor the Adventist church in Imbo this spring. Elisha has been supported by members of the Newbold church, as well as Newbold students past and present.

In 2002, Newbold students raised funds to go to Imbo to help build a church and learning centre for the village children. The centre was built for a maximum of 30 students. Now, about 300 students, many of them AIDS orphans, come from all around the area to the centre. But the community there has no running water and villagers have to use the river for both drinking and washing.

Under the leadership of the NSA president, Dean Oliver, and NSA officers, students voted last semester

to raise money to return to Imbo to build a well to help with hygiene in the village.

'To sustain the project and ensure it continues, we decided to provide them with access to water, because water is the source of life,' Dean said.

Recent fundraising events have generated about £1,500 in donations and pledges. John Baildam, director of academic affairs, played the role of auctioneer during a meeting last month that raised almost £1,000 in pledges. The association followed up its auction with a benefit concert on 27 February, attended by Councillor Alan Browne, the Mayor of Bracknell, which raised more than £500. 'If we had Elisha's dedication in politics, things would be different,' said the Mayor at the concert as he walked around the audience with the collection basket. 'Let us remember what we are here for!'

The students' latest contribution to the Imbo project has been their decision to sacrifice two dinners to raise funds. On these nights, the cafeteria serves only soup and bread, with the money that would usually pay for a full meal donated to the Imbo project.

Chaplain Jørgensen's office has started selling white wristbands at £1 each that say 'MAKEPOVERTY-HISTORY' in black block letters. *Christian Aid* and *Traidcraft*, a fair trade advocate, are sponsoring this effort to sell the wristbands as symbols of their national anti-poverty alliance. The alliance, called MAKE-POVERTYHISTORY, includes more than 50 agencies, organisations and unions publicly lobbying for measures to end poverty.

TIM PUKO AND HELEN PEARSON



Left to right: Newbold principal Dr David Penner, Councillor Alan Browne and Elisha Okuku

1,500 Ghanaian Adventists mark 48th Independence Anniversary

On 5 March, Ghanaian Adventists resident in London met for worship to mark their country's 48th Independence Anniversary. Religion and nationalism came together in the pomp and pageantry of the celebration of both the anniversary and the God-given Sabbath.

We were reminded of the original Ghanaian Adventists who came to the UK some decades ago and of their hard work and dedication as they struggled to plant the four Ghanaian churches; three in London and one in Slough.

The original London-Ghana congregation currently meets at the John Loughborough School and includes, in addition to Ghanaians, members from other African countries including Zimbabwe, Kenya, Nigeria, South Africa and also some from the Caribbean. This is the largest church in the territory of the South England Conference. The other churches, in order of their establishment, are the South-East London Ghana, the South-West London Ghana, and the Slough London Ghana congregations.

The speaker on Sabbath 5 March was Pastor Steve McKenzie. Dressed in traditional Ghanaian attire Pastor McKenzie praised the Ghanaian Adventists in the London area for their dedication and commitment. 'I love Ghanaians,' he said, 'and believe my ancestors came from Ghana because of the similarities in cultural activities and language.'

The day's worship was planned and led by Pastors Emmanuel Osei, Ebenezer Sackey and George Daddie. Fergus Owusu Boateng, Ghana's High Commissioner to the United Kingdom, and Isaac Osei were special guests of honour for the day. The High Commissioner urged Ghanaians living in the UK to be law-abiding, and stressed: 'There is no short cut to success in this world. The only way to succeed is through hard work.' He praised the Adventist Church for its efforts to address basic social needs through the activities of ADRA. Mr Osei said that the government and people of Ghana had benefited from the activities of ADRA and called upon the church to establish a fund to assist Ghanaians

who were in difficulties in the diaspora.

Four pioneering couples were honoured. They included Elder and Mrs Obeng of the South-West church, Rose Boateng, Elder Jacob Frimpong, and Elder and Mrs Adomako Baryim.

NANA SIFA TWUM

Acknowledgements

The treasurer of the SEC acknowledges with thanks an 'Anonymous donation Tithe – £100'.

The principal of the Adventist Discovery Centre acknowledges with sincere thanks a donation of £300 received in March from the Manchester area.

Pathfinder Club in need of

volunteers The Sydenham Pathfinder Club, which has recently started, is looking for Adventist volunteers. If you enjoy working with children, are willing to spare two hours of your time every other Monday, please contact the Pathfinder leader (mob) 07956 228390, or email: carollareid@aol.com.

L. JOHNSON

ABC BOOK SALES

May

8 West Midlands 10am-2pm
15 John Loughborough 10am-2pm
22 Newbold Graduation 10am onwards

June

6-12 SEC Camp Meeting, Camber Sands, Rye
20-26 NEC Camp Meeting, Southport

July

17 John Loughborough 10am-2pm
31 West Midlands 10am-2pm

Messenger

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Sunset

Sunset times are reproduced with permission from data supplied by the Science Research Council.

	Lond	Card	Nott	Edin	Belf
Apr 22	8.09	8.21	8.17	8.34	8.41
29	8.21	8.33	8.29	8.48	8.54
May 6	8.32	8.44	8.41	9.02	9.07
13	8.43	8.55	8.53	9.16	9.20

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