A century ago Wales was in the grip of the Great Revival. There were Adventists in Wales before the Revival began. But, believes Welsh Mission president Dr Brian Phillips, the consequences of the Revival included a massive growth in the membership of the Seventh-day Adventist Church. The massive growth made it necessary to organise the Welsh Mission of Seventh-day Adventists. And hence the Welsh Mission is just one hundred years old – this year!

At the first Welsh Mission Session at Barry in 1904, 'said Dr Phillips, 'one past and one future General Conference president was in attendance in the persons of O. A. Olsen and W. A. Spicer. At the 1904 Mission Session 90 of the 101 members were present. And a surprising number of those 90 members could be categorised as self-supporting missionaries. Hence, from the start, the Mission was set to grow!'

Dr Phillips, himself a Welshman, was speaking at the Welsh Mission’s one-day session on Sunday 9 May. It was held in St Paul’s Adventist church in Cowbridge Road, Cardiff, within a quarter of a mile of the Millennium Stadium venue for great sporting events.

Supporting Dr Phillips were all three officers of the British Union Conference: the president, Pastor C. R. Perry; the treasurer (also treasurer of the Welsh Mission) Victor Pilmoor; and the executive secretary Pastor Eric Lowe who also has some claims to be a Welshman. All three officers were present, with the sizeable delegation, when Dr Phillips presented his report. 'There was a growing need to expand the Mission. The Board of Directors for Good Health Association (Scotland) Limited met on Sunday 25 April and, very reluctantly, voted the closure of the Nursing Home at Roundelwood in Crieff, Scotland.'

The Nursing Home was opened by Dr Gertrude Brown in October of 1943 and has been a haven of care for the elderly for almost 60 years. Unfortunately, following the introduction of 'Care in the Community' by the Government in 1993, the number of nursing home clients has gradually diminished from 50-plus to just 22 today. The loss of income caused by this reduction is approaching £600,000 a year in today’s terms.

In recent years the Board of Directors and the management at Roundelwood have endeavoured to build up the number of clients attending the health programmes at Roundelwood to compensate for this loss, but the health programme and the Nursing Home do not sit comfortably together. Independent business studies arranged by the British Union Conference have highlighted the fact that the Nursing Home and the health programme are not compatible.

The audited financial statements for 2003 have indicated that the greater losses at Roundelwood are now coming from the Nursing Home and, for that reason, the Board of Directors has had to make this very painful decision.

We would like to express sincere appreciation for all of the staff who have worked at the Nursing Home in Roundelwood. Through many years the professionalism and skills that they have demonstrated have been of the highest standard. We would seek the prayers of the Church for these good people who will lose their employment, and also for the elderly residents who are very distressed at having to move to a new home, and...
Global Partnerships in Nursing*
Covington, 16-17 July
Join nursing colleagues from around the world . . .
To learn, to network, to celebrate
Conference Schedule and topics:
Day 1: Arrival, registration and dinner
Day 2: The meaning and relevance of partnerships in nursing.
Day 4: Meeting the challenges through research, education and practice.
**Closing events.
*Certificate of attendance and continuing education units will be available.
Opportunities to participate:
Panel discussions or moderators.
Research poster or poster presenters.
Panel discussions.
Conference Fun:
Celebrating new friends and old
Sharing a global perspective
Exploring Covington
Contact us on the web for information and abstract submissions:
www.llu.edu/lc unh/inf/inter/nctcub.htm
Conference co-ordinator: Dr Patricia Jones
Global Partnerships in Nursing Project is sponsored by Loma Linda University
Office of International Nursing, and the Department of Health Ministries,
General Conference of Seventh-day Adventists.
For a registration form contact David Tompson, at Health Ministries Dept,
BUC Office, Stanborough Park, Watford, WD2 5Q Z.
Tel: 01923 627251.
Closing date for applications: 18 June 2004.

BUC
Don’t knock it

Why do we want people to explain the 2,300 days before they can become Seventh-day Adventists?

If I had a dollar for each time I’ve heard those sentiments, I’d be sitting on decent cash today. And even though no responsible person in the church has ever come even close to suggesting such a thing, the charge persists, usually ending with the statement: ‘What people need to have preached to them is Christ, not doctrines.’

But each time I hear that, I say to myself: Here’s someone who obviously has not taken the trouble to think things through. For no one can make a single statement about Jesus – positive or negative – without drawing upon some aspect of doctrine. If I say Jesus is Lord, I’ve made a doctrinal statement. And however simple, it anchors deep in a large and complex body of materials we call the New Testament, a document pregnant with doctrine from start to finish.

These thoughts impressed themselves on me again as I read through the book of Acts recently. Take Pentecost. The theme of Peter’s message on that magnificent day was Jesus – no question. But he didn’t just keep repeating that one name like a stuck record. No, he had something to say about this Persil Persil. There was content to his message. And, says the text, the multitude who believed ‘continued steadfastly in the apostles’ doctrine’ (Acts 2:42, NKJV).

The message of Jesus spread through the Roman world, with multiplied thousands embracing the Christian faith, misunderstandings arose – about Christ, about salvation, about the appropriate practical response to this marvellous gift of grace. ‘Some men came down from Judea to Antioch,’ to cite one example, ‘and were teaching the brothers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”’ (Acts 15:1, NIV)

It was a doctrinal claim fraught with all kinds of cultural, theological, and emotional connotations – impossible to counter with the simple notion that all they needed to hear about was Christ. Facing the crisis head on, Paul and Barnabas entered into ‘sharp dispute and debate with these Jews, until they came to be known’ (verse 2, NKJV). But making no headway, they appealed the matter to the apostles and elders in Jerusalem.

The outcome of the resulting Jerusalem Council, ‘after much discussion’ (verse 7), was a brief but carefully worded doctrinal statement (see verses 22-29). It was a pattern to be repeated throughout the history of the Christian Church: A theological conflict arises, it grabs the attention of the church, its leaders and theologians grapple with it, and a doctrinal statement emerges. Just about all the letters of Paul – indeed, most of the New Testament – came into existence this way, as efforts to clarify aspects of the faith through doctrinal elaboration.

We see it in the early and middle centuries of the Christian era. And when Martin Luther nailed his 95 theses to the church door at Wittenberg, it was all about doctrine – indeed, essentially the same basic issue tackled by the Jerusalem Council: How we get it with God.

Doctrine makes a difference

Each time we hear a criticism – whether directed personally at us or generally at the church – we need to examine it for any possible validity it might have. And the grain of truth I find in the anti-doctrine attitude we’re discussing here comes from the fact that some Adventists, no doubt unwittingly, have given doctrine a bad name. Some of their materials come across my desk – the pamphlets, the broadsides, the densely packed letters, the huge emails. It all leaves a sinking feeling in the chest.

But doctrine simply means ‘teaching’. It’s because of doctrine that I’m a Seventh-day Adventist, and not still an Anglican. It’s because of doctrine that I’m an Adventist and not a Baptist or a Roman Catholic or a Mormon. Each of these groups professes faith in Jesus Christ. However, my understanding of doctrine determines which group I join. Doctrine should not turn us into bigots and sourpusses. After all, it was the same Paul who, after composing that sublime poem on love in 1 Corinthians 13, turned in chapter 15 to the most extensive doctrinal exposition on the Resurrection in Scripture.

Essentially the prophecy of the 2,300 days is about Christ. You might not be able to explain it, but by all means don’t knock it. It’s hugely important for the self-identity of the Adventist Church.

*This guest editorial appeared in Adventist Review, 25 March 2004. Roy Adams is an associate editor of the Review.
Many hands, one vision
World Conference on Youth and Community Service, Thailand

The youth programme in Thailand was a thought that became a reality for hundreds of youth across the world, representing nearly every continent and having the same goal, to be workers for Christ in a country that is dominantly Buddhist. 

Fellowshipping with so many people was an uplifting experience throughout the whole project. This included morning devotionals at the Ekamai Seventh-day Adventist Secondary School, where groups actually took a lead and then spilt over into the various workshops throughout the day.

ABPA weekend by Jocelyn McCampbell

It was only a virtual million, won in a quiz on Saturday night by a small group, but all of the members of the Adventist Business and Professionals’ Association who attended the recent Spring Fellowship at the Staverton Park Conference Centre felt like millionaires that weekend. It was not because of the excellent facilities, the delicious food, the stimulating company or the good weather. It was because the devotions which reminded us again and again of the wonderful free gift of the Grace of God – grace which ‘gives what I don’t deserve’.

Our chaplain, Pastor John Ferguson, left us in no doubt that God’s grace saves, sustains and sanctifies us, and he challenged us ‘to shape up and ask ourselves how we have progressed since God’s grace touched us. Are we kind, more honest, more forgiving, more humble? Esten prayers and moving on, he described the spirit of joyful worship and thanks to ‘the wondering, faithful who loved us’.

It was our skiing which prompted a couple of members of staff to ask to which church we belonged. This was the key to which a colleague, who had been tragically killed in a road accident the night before, asked us if we could pray for staff, and for Philip and his family. We provided them with the name of the church, and prayed that morning as a group, but that we would remember them in our prayers.

An invigorating walk, a visit to the excellent facilities at Greatworth, a reminder of God’s blessings there, at Aberdeen, at Duley House, in ABPA, and in the lives of members, meant all anyone left feeling invigorated, blessed and eager to share those blessings with others. We were reminded that we had probably the perfect opportunity during the Annual Appeal (ABPA).

A warm family atmosphere is evident at ABPA weekends, so it was with sadness that we learnt of the death of a family who have been members for many years. Paul and Welda Mafatchi, of church-adjacent Adams, Jake and Luke, are moving to Australia later this year. We are sad to see them go, but we know that God’s grace will sustain all of us until we meet again.

The ABPA then prayed for everyone in attendance, a lead and then spilt over into the various workshops throughout the day.

Convinced of the Sabbath

A smiling Theodosia Miller emerged from the baptismal pool on the Sunday of the Fellowship. She had recommitted her life to Christ after the Fellowship of the Brompton team had engaged her in a discussion with her about the values of the Sabbath, and the presence of friends, visitors and members.

Theodosia was brought up in the Anglican faith in Jamaica, while she was living in England a literature-evangelist knocked at her door, and sold her some books and introduced her to the voice of Prophecy church. It was as a result of reading the Bible to complete the lessons that she realised that the seventh day was indeed the Sabbath of the Lord. She was convinced and continued reading her way into the Sabbath keeping church.

Like the other ladies who were baptised – Anamuchi Uchechi, Keisha Thompson-Wright and Ama Jackson-Donegal – Theodosia has put her trust in Jesus and is willing to let the Lord guide her through the rest of her life.

The candidates were baptised by Pastor Hamilton Williams after his timely sermon admonishing us to ‘Be faithful on the Beautiful Garden, there is hope and encouragement’.

London Youth Day of Fellowship

From the moment doors opened and hordes of youth eager to partake in what was to go on at the Emmanuel Centre that day that great day, the world of Youth Fellowship took flight. And, oh, did we fellowship! The morning began with a creative dance as drama and dance introduced the theme and set the tone for the day ahead.

Touching on the controversial subject, ‘The Passion of the Christ’, the London Youth Federal offered a service in the highs that the media left. The message explained the full purpose of Christ’s death and the implication to us. With Operation Bring One under way, the hall was full and overflowing with a mixture of familiar faces and non-Adventists.

With the pick of London’s very young preachers, every minute of the day was conducted for the youth by the youth. Preachers included Emmanuel Dady, Sarah Iman, Anthony Fuller (UK’s very own president), and Wanetta Beverley, who mapped out the story of Christ’s sacrifice from Creation morning to the mount of Calvary.

As a 6-year-old Londoner of were represented from all over the north, north-east and central England, the young people offered their support for a fellowship with praise.

The closing sermon by Victor Acquah and Enoch Adu was a touch re-enacting of the last few hours of Christ’s life, which brought tears to the eyes of many. Responding to an altar call a number of young people, Christian and non-Christian alike, declared their lives to Christ.

The LYF did London proud and the day resulted in several young people offering their services in ministry. The blessings that poured down at the London Youth Day of Fellowship 2004 will be remembered.

Pictures of this day and more can be seen on the newly refur- 

bished London Youth Fellowship website at www.londonyouthf fed.org.uk

African Fellowship in Handsworth

The vision began with some of the African members of Handsworth church who felt that something needed to be done to reach the Africans in the community. The idea was developed further with everyone who gave them support and it was agreed that they should meet to see the need, and then what could we do to help them.

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The African Fellowship Com-

mittee was set up with members, Titus, Kym Saize, Meshi James, Sam Ayew. At a later date Simon Solomon, Wani Kipser, Ken Jones, Brother and John Stewart joined the team. With discussion and planning we arrived at one very sunny Sabbath morning in spring.

The commitment to begin a Branch Sabbath School. The weekend that the world celebrates the death and resurrection of our Lord and was the Sabbath God chose to see this dream realized. One hundred and five people were in attendance, as young and old met at the inaugu-

ration of the African Seventh-Day Adventist Fellowship.

There were and still are many dissenting voices, but this is only to be expected when there is Lord’s work to do. After a slight delay the morning started with a rousing song service, then began the programme proper. We were blessed with a heartwarming solo by Peleti Kafali, a Malawian student currently studying at the University of Central England in the Birmingham. The mission story was a real-life reflection of life in the open Kara mission field. The lesson study in classes allowed for much debate on the crisis of leader-

ship that currently exists without, and within the church structure. So interesting was the debate that bringing an end to Sabbath school session could have left one both for the re assurance that despite everything God’s will and in remain in charge.

Pastor McIntosh took a break in his busy schedule to voice his support for the Sabbath school and reminded us of the inclusiveness of the Adventist Church.

The divine service was more than could be expected. We were taken to the gates of heaven by the voices of Joyous Symphony and brought back to the reality of our task as a people. Pastor E. Francis, NEC president, after pledging his support and giving words of encouragement to us that our sole purpose here was to cast out into the deep. The day’s fellowship meal tastefully prepared by Judith Asare, and Jo Mason, with their children Adam, Abigail and Euan, children of the Great Brick Kiln Street Church in Wolverhampton brought of their heavenly blessings an offering to the Lord.

Support the mother churches in the church activity, offer pastoral support. Welcome everyone who wish to join us in Elwood United Reformed Church, 69-71 Great Road, Handsworth Wood, Birmingham, B20 3NE

GBK: £25,000 raised in 30 minutes

Sabbath 7 February. There was no band, no fanfare, no mood-setting music. Pulpit pounding was left for another day and, in its place, a song monette with a pure, simple and

message: ‘G’ and it will come back to you, full measure, pressed down, shaken together and running over’. And in anticipation of the overwhelmingly huge God has promised from above, men, women and children of the Great Brick Kiln Street church in Wolverhampton brought of their heavenly blessings an offering to the Lord.

Seated in an impractical L-shaped sanctuary was a family of believers with a vision of expanding and modernising their existing church to accommodate more of the community and increase the potential for a greater array of church-based, community-centred programmes.

As Pastor Jude Jeanelle’s dis-

course came to an end, deacons solemnly walked on the congregation. No one doubted that God would bless GBK’s efforts, but, as usual, wilder dreams were an underesti-

mation of the love and power of a mighty God. His blessings were higher than any of our human thoughts.

Less than 30 minutes over £25,000 was raised for the refur-

bishment and extension project in this the first round of collections. We ask for your prayers that the members of the Great Brick Kiln Street church will continue to preach the message of a soon-coming Lord.

NewsBreak

Congratulations to Jackson, a health worker from Birmingham, on using a Leading Practice through Research award to improve health services for people from black and minority ethnic groups. Jackson’s achievements were featured in The Times Supplement on 4 April 2004 and on www.health.org.uk/outcomes/ successstories.
An appreciation of the life of Dr Bernard Seton, one-time Union president, who died last year

by David Marshall

As a warm-hearted intellectual.

Dr Bernard Seton was an Oxford man – ‘sharp mind and was an expert at the modish, wrote Frederick Peler. He had a commanding ability of the English language – both in the pulpit and in the written word,’ B. B. Beach has written. He will always be remembered as a genuine Christian gentleman, ‘writes John Arthur. He had no axe to grind, no hidden agendas, and did his best to keep to terms with the enormous headaches which administration inherited.’ He was a devoted family man and a warm and loyal friend. His interests were many – English literature, geography, theology, philosophy, nature, and especially he was a lover of poetry and good music. He was a keen observer of that which went on around him, and took note of the birds, the squirrels, the little flowers on the grass in his garden, and even the moods of the mountain (he lived in the shadow of Table Mountain during his sojourn in Cape Town). But perhaps it was most noteworthy in his observation of human nature and his sensitivity to the needs of friends and neighbours, which made him unobtrusively practical in providing what help he could.

‘His scholarship was profound and because of that he was well able to deliver a sermon worth listening to, or produce an article worth publishing. When he undertook an assignment he gave it his best… As an administrator he probed beyond the obvious and could be depended on to be honest. He was honest, a clear thinker and not constrained by tradition or policy, fluent in expressing his convictions, but always gentle and kindly, even in conflict. Bernard was a prime example of a Christian gentleman and I am proud to be his friend.’

David Brikensock, Frederick Peler and Eric Webster remember Seton as a force to be reckoned with. At Helderberg he conducted at Newbold. Some speak of it as the occasion or cause of conversion, decision for ministry or conviction with regard to the ordination of this man. Some week Seton donated a clock to Keueh House, the boys dormitory, which bears the legend: ‘IT’S TIME TO PRAY.’

While editing Signs at the Sentinel Publishing House, Seton did a period of study at Andrews and, when in the States, a major contribution to the work being done on the Seventh-day Adventist Bible Commentary. He wrote extensively for denominational publications in the U.S. and the UK, and completed his MA in the Adventist Theological Seminary. From his enthusiasm for hymnology emerged his definitive Our Heritage of Hymns. Seton also prepared Sabbath School lessons on, among other subjects, the Letters of Peter.

In 1962 Seton left South Africa to work at the office of the Southern European Division in Berne, Switzerland. Fluent in French, he served as Sabbath School and Medical director in the SED. From there he transferred to the Northern European Division where he served as secretary (1966-67) before being elected president of the British Union.

The challenges that faced the Seton-Wilson administration and the radical measures the office sought to take were covered by Dennis Porter in Dr Seton’s obituary (Mississippi, 19 November 2003). As Porter demonstrates from Seton’s correspondence with W. D. Eva, the Division president, Seton was reluctant in the extremity he felt to take the sale of Stanford Park. John Arthur also reminds us that the Seton-Wilson administration was mandated by a wide range of resolutions passed at the Leicester session. In addition to radical restructuring, Seton was also involved in an attempt to create a more professional ministry. The Home Owners’ Policy, part of the ministerial package now taken for granted, was a Seton Wilson innovation.

The generation of ministry and ministerial students who stood around in the 1960s speak about the quality, depth and impact of Dr Seton’s preaching. Scores have spoken to me of the week of prayer he conducted at Newbold. Some speak of it as the occasion or cause of conversion, decision for ministry or conviction with regard to the ordination of this man. Some week Seton donated a clock to Keueh House, the boys dormitory, which bears the legend: ‘IT’S TIME TO PRAY.’

Notes are extant which testify to Bernard Seton’s careful sermon preparation over many years. They are, however, notes that left his study. When he stood before his congregation he was able to preach those wonderful sermons. Seton had only his Bible, his memory and the Holy Spirit’s power.

In 1970 Dr Seton was called to serve as associate secretary of the GC, a position which he held until his retirement eight years later.

Dr B. B. Beach writes of Seton’s contribution to the dialogue with the World Council of Churches, his continued excellent contribution to the preparation of Sabbath School lessons and his work as a committee secretary, on revising the Church Manual. Roy Clifford, then secretary of the Trans-Africa Division, speaks of his oversight of the interests of several world divisions, including his own, and of ‘the voluminous correspondence that flowed through his hands.’

Fritz Guy of La Sierra University has graciously shared with me work he has done on the process of converting church history. The first book to arrive at Dr Seton was a significant part of that process and Guy is most important primary source with regard to it. This work continued after his retirement. Dr Seton’s contribution to the two quarters’ Sabbath School lessons on the fundamentals was the major one. He was the author of the two books published in 1981 to explain the Fundamentals to members and seekers. These Truths We Hold and These Truths Shall Triumph. Seton’s inner core, first voiced from Berne in 1965, was that the Statement of Fundamental Beliefs required revision. As secretary of the Church Manual Committee (1970-75) he presented the many amendments to that session. As, subsequent to that session, the substance and codification of those beliefs came to be worked on, Seton wrote to a number of professional theologians at Andrews and to work with the Church’s best thinkers.


Adventist homes of the 1950s! – of the red books as instruments of discipline. She recalls a father who loved poetry and music, Beethoven being her favourite composer. Gerard and Hilary share memories of a loving father. In the obituary given at his father’s funeral on 29 September 2003 Gerard recalled evening prayers in the home. As we knelt, father covered my shoulders with his outstretched arms surrounding me. ‘To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach out and touch the forms of his uncovered arms surrounding me. To a child, praying is a rather abstract exercise, but here I felt that I could reach
**Welsh Mission highlights**

Continued from page 1

There are more members in Wales than statistics suggest," he said. "Many are unable or hesitant to move their membership into the Mission. The book membership is 440. The actual number of members worshipping in Welsh Mission churches exceeds 500."

Dr. Phillips began by paying tribute to the Mission's sponsors. The Mission had lost Pastor Paul Lockham as Youth sponsor, but Pastor Ed Sammons had proved a worthy successor. For two years Anette Moore had done an effective job as Children's Ministries sponsor. People were being baptised younger - as young as 11. "We need to cater for the new situation," said Dr. Phillips.

Lil and Irving Saunders had been the enthusiastic Health sponsors, he continued. Each year there had been an inspiring weekend for the health conscious at Dinas Powys. Each quarter a visit was made to every mission church by Lil and Irving.

The Mission's longest-serving pastor Richard L. Vine, continued to serve as Family Life sponsor, as he had for in excess of thirty years. With Peggy Marson he had organised the annual Brecon camp, attendance of which extended well beyond the frontiers of the mission territory.

The president's wife, Joyce Phillips, had sponsored Trust Services and Stewardship. His pastor, Richard L. Vine, continued to provide a spiritual home for many students.

One of the concerns I have," said Dr. Phillips, "is that our membership is getting older and we need to establish anew the idea of working for children and young people. My appeal to those who have been Adventists for many years," he continued. "Please do not turn away our children and young people. They are the church for today and not tomorrow. When tempted to criticise please ask yourself: What would Jesus say? We might not like the kinds of music they like, their songs might mean little to us, but they are meaningful to them!"

In his report secretary-treasurer Victor Himnor noted a 29% change in the membership of the mission in the course of the triennium. "We gained 59 and lost 68 - a total movement of 127," he said. In the same period, thehe had increased by £252,000 to £806,000. "We continued to be blessed by interested sons, daughters and friends of the Welsh Mission," he reported.

Children's Ministries sponsor Anette Moore echoed the concluding concern of the Mission president. "We need to make our churches more children-friendly," she said. "There are surprisingly few children in the Welsh Mission. Let's build up boys and girls so that we do not have to spend all our time repairing men and women," she affirmed.

In a floor comment Shrewsbury's Beryl Bayliss said: 'Every single one of us is responsible for the spiritual growth of our children. And that responsibility is not discharged as we sit tutting at every noise the children make. "If the children are a little noisy, that's how God made them,"' responded Anette Moore.

Pastor Richard Vine, the Communication sponsor, reported on the impact of LIFEdevelopment in the Mission. LD had five stages. Three of them had already been initiated. Get Connected, The Evidence series and Mind the Gap. Pastor Vine urged delegates to make use of satellite TV technology in order to receive the Hope Channel. "Through-out Britain over 1,000 satellite dishes and receivers have been installed in members' homes and in our churches, with a number in Wales."

Through satellite technology the next Welsh revival could reach every home in the principality - and beyond.

**Roundelwood Nursing Home to close**

Continued from page 2

for their relatives who have to make these arrangements in difficult circumstances.

Looking to the future

Roundelwood Health Centre will continue to operate and the management and staff are looking to build and expand the health and lifestyle programmes and treatments that it offers for people suffering from rheumatoid and osteo-arthritis, back pain, multiple sclerosis, chronic fatigue syndrome and other painful conditions. Lifestyle-challenging and lifestyle-changing programmes such as stress management, weight control, stop smoking and health and fitness improvement will also continue.

The Board of Directors and management are optimistic that with the whole house of Roundelwood committed to this one programme, great improvements can be made to the dining facilities and treatment areas, which, in turn, will bring greater appreciation and satisfaction and thus increase the return rate of clients.

At a later date a further article in Messenger will outline the new emphasis on health and lifestyle at Roundelwood and the new facilities and treatments.

**SITUATION VACANT**

The Stanborough Press Ltd has a vacancy for an administrator at its Grantham offices. Applications, together with CV, should be submitted to: The Financial Director, The Stanborough Press Ltd, Alma Park, Grantham, Lincs. NG31 9SL. Tel: 01476 591700. Fax: 01476 577144. Email: stanbord@iol.com. Salary in accordance with denominational wage scale.

**UPCOMING EVENTS**

<table>
<thead>
<tr>
<th>EVENT</th>
<th>WHEN</th>
<th>WHERE</th>
<th>WHO</th>
<th>HOW</th>
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<tbody>
<tr>
<td>Live successfully with Stress</td>
<td>Sunday 6 June 10.30-3pm</td>
<td>St. Michael &amp; All Angels Church, Sycamore Rd, Wandle Recreation Centre, Manor Park</td>
<td>Richard Wilks MSc HRII</td>
<td>Tel 01494 452969 or email: <a href="mailto:r.wilks@adventist.ie">r.wilks@adventist.ie</a></td>
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<tr>
<td>All-London Five-a-side Football 2004</td>
<td>Sunday 20 June 10am start</td>
<td>London</td>
<td>LFF Sports Council</td>
<td>01476 405 912</td>
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<tr>
<td>Youth Rally</td>
<td>29-27 June</td>
<td></td>
<td>Pastor L &amp; Claire Littledale</td>
<td>01494 452969</td>
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<tr>
<td>All-London Roundball 2004</td>
<td>27 June</td>
<td>London</td>
<td>LFF Sports Council</td>
<td>01476 405 912</td>
</tr>
<tr>
<td>Bangor Care Ministry</td>
<td>Sabbath 10 July 10am</td>
<td>New- silly church</td>
<td>Annette Moor</td>
<td>Contact Doug McCarron: <a href="mailto:doug.adulvel@mac.com">doug.adulvel@mac.com</a></td>
</tr>
<tr>
<td>McCoy Saddle Party/Gospel Concert</td>
<td>8 August</td>
<td>Manchester</td>
<td>Manchester Central Church</td>
<td>Tel 0161 249 0546</td>
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</table>

**SUNSET**

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

<table>
<thead>
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<td>Jun 5 9.21</td>
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<tr>
<td>Jun 7 9.01</td>
<td>9.11 9.21 9.31 9.41</td>
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