

Messenger



Nabina

Bert R. Smit, ADRA-UK chief executive

I should have noticed. The young woman was wearing jeans and a black winter jacket. It was only after I left the village of Risbang, in the western hill area of Nepal, that I realised she was different.

Just moments earlier I had heard her tell her story on camera while we were filming a project report. Reflecting on the interview, I suddenly began to comprehend the complexity of her life. In this rural part of Nepal, women normally wear traditional dress and enter into a traditional, arranged marriage at a young age. Nabina was not like any of the others, for she wore modern dress and was unmarried. There is more to tell about her, but first, some important background. . . .

This is, without any doubt, the most stunning location of any ADRA project I have visited. From east to west, Nepal comprises three distinct geographical areas: the plains, the hills and the mountains, spanning a width of just 192 kilometres, but stretching the full length of the country. ADRA-UK is involved with a project that is operational in four districts in the hilly area of Nepal, a region that has, until now, escaped tourist attention. Rolpa is the most remote district in which this special project functions. The project is co-financed by the European Commission and ADRA-UK, and it works towards the social inclusion of children affected by the armed conflict that plagued this beautiful country from 1996 to 2006.

Risbang is a further ninety-minute climb on foot after one reaches the end of the road. From here to the Himalaya mountain range no cars can travel. In fact, the paved road ends some 50 miles back, giving over to gravel tracks that pass dangerously along the slopes of the hills, with steep inclines and hairpin curves. We had crawled along these tracks to this point in a hired four-by-four.

With picture-perfect traditional homes scattered around the stunningly terraced hills, and a very hospitable and friendly population, it is easy to forget that this region is still reverberating with the effects of a long and sometimes violent conflict. Most of the people here found

themselves caught between the Maoist revolutionaries and the Nepali armed forces. And, as so often happens, it was the children that were affected the most by these events.

Nabina is now 22 and single, and, according to her own words, 'lives every day without any happiness'. During the conflict years her mother died during childbirth when she was just 10 years old. At age 14 she was forced to work for two years as a sentry guard for the Maoist revolutionaries, and was thus caught up in the armed conflict that raged around her. The trauma of her experience during this armed

service, where girls were often sexually exploited, has haunted her ever since. She could not manage to stay in school and has since dropped out to herd her family's cows. She is not married and it seems that her past continues to affect her future.

Fortunately Nabina has just joined the ADRA literacy education training programme, and hopes to benefit from the vocational training that is offered as part of this integrated project and become a seamstress. But it is the psychosocial counselling, a key component of this project, from which she will probably benefit the most.

In hearing her story, as she reluctantly opened herself up to the video camera, it became clear that what she needs most is an opportunity to process the problems of her youth. If she can deal with the demons of her past, then she can finally focus on her future in a positive way.


Nabina is typical of thousands of young adults who have suffered from the effects of the civil conflict that has torn apart families and communities in this remote area of Nepal.

This is where ADRA and its partners are now making a difference. For with this special project they are making it possible for thousands of youth to begin a new life as their self-confidence is calmly restored. The provision



of life-skills education, counselling, and literacy and vocational training may just be the opportunity these youth are waiting for. Your help with the Annual Appeal this year will benefit 4,000 youth like Nabina through this project. Thank you for showing them your care.





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Enhancing Health

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

Knowing your body – part 1b Lymphatic system (cont.)

In the last issue we began a new series entitled *Know Your Body*, starting with the lymphatic system and highlighting its importance in fighting infection and maintaining general wellbeing. As you will remember, the lymph nodes are found mostly in the neck, underarm and groin areas, but also in regions such as the chest, abdomen and arms – these can become swollen when you are unwell.

Let's look now at how to maintain a healthy lymphatic system.

- **Water is key!** Lymph is the immune system fluid that is transported by the lymphatic system to help collect unwanted materials for removal from the body. A constant supply of fluid is crucial to enabling this, so drink at least eight glasses of water daily to assist optimal function. Filtered or purified water works best.
- **Choose healthy foods over junk food.** Ingesting artificial sweeteners, excess sugar, preservatives, or refined, chemically treated or

processed foods can put a strain on the lymphatic system, causing it to work harder. Foods that are natural, whole or organic are better absorbed and more nourishing.

- **Eat an abundance of fruit and vegetables.** These supply the lymphatic system with key antioxidants, phytonutrients, minerals and vitamins. The chlorophyll in green vegetables is particularly beneficial.
- **Include essential fatty acids.** These are healthy fats, which are necessary for optimum functioning of the lymphatic system. Good food sources include almonds, avocados, flax seeds, pumpkin seeds and walnuts.
- **Be active.** Movement is vital, as it provides essential massage for the lymphatic system and promotes the flow of fluid (lymph) through the lymph vessels. This is achieved through regular exercises like daily walks, stretching, resistance and strength training and moderate activity.
- **Have a massage.** This stimulates the lymph nodes and helps the movement of fluid through the lymph vessels. Especially effective for the lymphatic system is a special type of massage called lymph drainage massage.
- **Breathe deeply.** Regular deep breathing promotes the movement of fluid through the lymphatic system and provides a fresh supply of oxygen.
- **Detox.** There are several ways to detox. Sauna or steam rooms encourage the release of toxins through the skin, lightening the work of the lymphatic system. Additionally, some herbs and supplements can build immunity and help to cleanse the system. These should always, however, be taken for short periods and with medical advice.

Good health!

editorial



Pettifogging



Julian Hibbert
Editor

While looking for a word to describe a certain approach to life that is to be the subject of this editorial, I came across a word that we seldom use – 'pettifogger' (noun). The term was used to describe a form of disreputable lawyer, but the broader usage is the one that suits my need today: 'one who quibbles over trivia' (www.answers.com), or who likes to raise 'annoying petty objections' (www.glossary.com).

The pettifogger is a specific type of critic, but not the kind who draws your attention to really big and important issues like declining worship attendance, or the need for an outreach strategy! Such critics – if their spirit is right – are assets in the congregation, because they usually make us aware of real issues that need to be addressed. Furthermore, their powers of observation often go beyond the problem, to the provision of solutions.

The pettifogger, by contrast, is the type of critic who appears to have no grasp of just how petty the issues are that he quibbles about. He majors in minors.

Two 'pettifoggers' I have known

The first of these characters was a short and dapper little man, who was well into his retirement when I became his pastor. I liked him, but he managed to upset most of the congregation by his insistence that women should wear hats to church! He had a booklet on the subject, *The Hair or the Hat*, which he circulated among the members with evangelistic fervour.

Sadly, of all the great life-changing Pauline themes he could have chosen, he doggedly promoted something that he totally misunderstood and misrepresented, fruitlessly 'teaching for doctrines the commandments of men' (Matthew 15:9, KJV).

The second pettifogger was a tall and dignified fellow, who generally behaved like a thorough gentleman at church. I say 'generally', because there were those unfortunate times when he chose to quibble and niggle at some lost cause in a most disruptive way.

At one stage he became most indignant over the use of choruses. In fact, I can still see him fulminating about the fact that a youth chorus 'had been sung repeatedly – at least three times in succession!'

Such remarks have a deadly effect on teenagers: especially when the person making them is obviously angry, on his feet between the pews, and stabbing the air with an index finger!

I called the elders together and gave the aggrieved brother a chance to state his point about the dangerous 'charismatic' destiny these repetitious choruses were leading us to. Then, when I had heard enough pettifogging, I handed him a hymnal and asked him to count how many times the chorus appears in the hymn, 'Lift Him up, the risen Saviour'.

'Four times', was his subdued answer, and the case was closed!

Jesus knew them too

Christ was exposed to pettifogging in his day. The Jewish leaders were the prime example of this. They hounded him daily with this form of criticism – even on the Sabbath. Do you remember how they questioned his right to forgive sins (Mark 2:1-12); 'to pick some heads of grain' on Sabbath (Mark 2:23-27, NIV); and to eat a meal without performing the ritual washing first (Luke 11:37-54)?

Even the masses that flocked around him, benefiting from his resurrecting, healing and feeding ministrations, took their turn to be petty critics when he accepted a tax collector's hospitality. 'All the people saw this and began to mutter, "He has gone to be the guest of a sinner"' (Luke 19:1-10, NIV).

What is the cause?

The obvious answer is 'sin', but that is a generalisation and of little help. So let me be more specific:

Sometimes this pettifogging is purely about *personal inadequacy*. We struggle to accept the

success of others; their achievements make us feel inadequate, and our nigging, petty criticism seems to be their only weapon left to tarnish their success. For if they are seen to fail, then our misery has company, and in some perverse way we feel less inadequate or threatened by them!

At other times pettifogging seems to be the result of poor perspective. Paul had his finger on this one when he wrote: 'Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things.' (Philippians 4:8, NIV.) People with positive perspectives like these will not quibble over trivia. Unfortunately, the converse is also true!

More often, though, it is about misunderstood grace! Perhaps the clearest example of misunderstood grace is found in Luke 15. The father had just described the wonderful outcome of grace so succinctly: 'For this son of mine was dead and is alive again; he was lost and is found.' (Luke 15:24, NIV.) The appropriate response to that grace had just begun: 'So they began to celebrate!' (*Ibid.*)

Suddenly the older brother is on the scene, angrily rebuking the old man: 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!' (Luke 15:29-30, NIV.)

He totally misunderstands grace. To him, such extravagant celebration should be the reward of hard graft and long service – not of humble confession and penitential tears.

And he is not alone!

We pettifoggers criticise long sermons and short skirts; single mothers with restless children; texting teenagers; and those who don't contribute to the potlucks; and we grumble about the 'world' coming into the church... but do we ever hear those whispers of grace that float through the Sanctuary on Sabbath morning?

'I'm so happy that you made it today. Yes, you are more than welcome in my house. No! Stay, tattoos don't frighten me! You still smoke – don't worry, we'll help you stop. You feel like a sinner – that's OK, people have been calling me a "Friend of sinners" for a long time!'

Petras Bahadur, SEC Adventist Muslim Relations director and GC associate director, discusses the role of Adventist identity in retaining our youth, and in relating to Muslims.

UK Adventists convert to Islam – why?

Islamic growth
Few of us realise just how rapidly the world population of Muslims is growing. Wikipedia notes the following in this regard: 'As of 2011, it is predicted that the world's Muslim population will grow twice as fast as non-Muslims over the next 20 years'.¹ For almost 1,400 years Islam was a distant religion with little impact on the West. Today the situation is very different. Muslims have migrated to the West, and in many places their religion is now intertwined with the fabric of western society. In the US, . . . the Muslim-American population

has been growing rapidly as a result of immigration, a high birth rate, and conversions'.² The population of Muslims in Europe 'has more than doubled in the past 30 years and will have doubled again by 2015. In Brussels, the top seven baby boys' names recently were Mohamed, Adam, Rayan, Ayoub, Mehdi, Amine and Hamza'.³

Kevin Brice of Swansea University has done research that shows that the number of people converting to Islam has risen from about 60,000 in 2001 to about 100,000 in 2010.⁴ This group includes successful white women such as the 'journalist and broadcaster Lauren Booth, 43 – Cherie Blair's sister', who 'now wears a hijab whenever she leaves her home'.⁵

Adventists convert to Islam
So Islam is not a religion that is far away from us anymore – it is very much a part of European society. In fact, during the past few years we have had reports of some Adventist young people in the UK who have found a spiritual haven in the Muslim faith. A few weeks ago, I was phoned by an Adventist who was concerned about his brother who has become a Muslim, and who recently converted their younger brother as well. Within

one Adventist church alone, three Adventist youth have become Muslims in the last couple of years!

The issue of identity
So we can see that Islam is not only an attraction for Westerners generally, including Christians, but for Adventists as well. But why would Adventist youth find Islam attractive? I believe the answer is two-fold: a) those that find it attractive do so because their Christian framework no longer provides them with meaning to life; and b) their new-found Muslim identity seems to provide meaning in life, and a new value system that is not only spiritual and moral, but also intertwined with the culture of hospitality and care.

By now you must be asking: 'How come the Adventist who converts to Islam didn't find such identity as an Adventist?' 'Why did he or she have to consider a new Muslim identity in the first place?' Such a move was probably not sparked by personal curiosity or an interest in religious research – it was more likely caused by a challenge from a Muslim friend at work or in school.

By asking the relevant questions, the Muslim friend causes the Adventist to begin doubting his belief system. Then, under the influence of this friend, the Adventist begins to 'discover' the new Islamic values that appear clear and logical when explained to him: a value system that is intertwined with behaviour (hospitality and brotherly love) and a logical understanding of what they consider as 'truth'.

Inadequate identity
The question we must now ask is: 'What was the problem with his previous identity, that he wanted, or needed, to discover a new one?' It is my contention that such members have a misunderstanding or incorrectly positioned religious identity. This identity is based upon a Christian religious framework that has historical baggage: one that has been formed in recent decades, as Adventists have tried hard to align themselves closely with mainline Christianity and avoid the 'sectarian' stigma.

Within this framework, we have come to consider a Roman Catholic as our 'brother in faith', while a Muslim or a non-Christian person is regarded only as a 'brother in humanity'. Emanating from our desire to be accepted by mainline Christianity, we have presented ourselves as Christians, defended Christian history and its heritage, and preferred to be seen as presenting the Gospel of Christianity. We do this in spite of the fact that we know that we are different from mainline Christianity in several areas. We ignore those differences, however, and continue to use the same general identity as other Christians.

A Muslim's definition
In the Muslim mind, however, the term 'Christian' still carries a lot of negative baggage. They define Christians very negatively as people who eat pork, drink alcohol, and lead largely secular and immoral lifestyles, strongly

influenced by Hollywood's productions and the western media in general – which appear to consistently undermine good value systems. They also view Christians as those who have crusaded against Islam in the past, and who are still doing it today, particularly in places like Iraq and Afghanistan!

So when the young Adventist is challenged by a Muslim concerning his faith, and he begins to defend 'Christianity', he may find himself unable to do so successfully! The Muslim will point out the failures and inconsistencies of historic, mainstream Christianity. He will expose the harshness and brutality with which denominations have opposed each other; the unconditional support that state churches have given to cruel and unconstitutional governments; and the manner in which conquered and colonised populations have suffered in the name of Christ!

What identity should we defend?
Even though, as Adventists, we do not ascribe to or support these excesses, by claiming Christianity as our primary identity and defending it, we place ourselves on a weak foundation. In my opinion, our primary identity should be that we are 'followers of Christ', 'people of the Book' and, because we are part of an end-time movement, Adventists!

Due to certain 'Christian' teachings that are un-Christian and certain practices that are unbiblical (such as Sunday worship, the eating of unclean foods and the secret rapture), in reality we would be better off defending Christ rather than 'Christianity'. We would be better off presenting the Bible to a Muslim rather than a 'Christianity' that is already discredited in his mind.

For Muslims the Quran is clear, in Surah 3.55, that 'those who follow Jesus are superior to those who reject the faith'. So even the Quran affirms that to be a follower of Jesus is right. Moreover, in the Quran the term used for those who follow the biblical Scriptures is 'people of the Book', as recorded in Surah 3.113 and Surah 29.46 (and many other verses). So 'people of the Book' is also a term that is quite acceptable to Muslims.

In reality, we know what we mean when we refer to ourselves as Christians – basically we are followers of Christ. However, if that term means something so

radically different, and offensively negative, to someone to whom we are witnessing, then we really should consider using a term that better addresses who we are and takes away any negative connotations. Either use the terms that correctly define who we are – such as 'followers of Jesus', 'people of the Book', 'end-time movement of God' and 'Adventists' – or use the term 'Christian' by explaining the correct meaning, and showing how Roman paganism and Greek mythology have negatively affected other Christians.

Our identity is powerful
As Adventists we need to understand the beauty of what the Lord has done. We are his final bulwark against universal apostasy – the bearers of his final message to the world (Revelation 14). We are the 'people of the Book', and our very name reminds the world that his day is the seventh-day Sabbath and that he is soon to return.

We promote a lifestyle that is endorsed by God. We believe that certain foods are unclean according to Leviticus 11, including pork. We avoid alcohol and encourage a vegetarian diet. We promote biblical morality and right living, but not at the expense of God's saving grace. Christ and his salvation are the foundations of our faith.

Like the Muslims, we are also a universal brotherhood – a vast global community where members and visitors alike may find fellowship, practical care and brotherly love.

When this positive Adventist identity is shared with our youth they will no longer be uncertain about where they belong. Neither will they hesitate to share this identity with their Muslim friends and acquaintances.

¹'Muslim Population Growth', http://en.wikipedia.org/wiki/Muslim_population_growth.
²'Muslims in America – A Statistical Portrait', 18 December 2008, http://www.america.gov/st/peopleplace_english/2008/December/200812222090246jmmamdeir0.4547083.html.
³'The Growing Muslim Population in Europe', 8 August 2009, <http://ztruth.typepad.com/ztruth/2009/08/the-growing-muslim-population-in-europe.html>.
⁴'Boom in UK Converts to Islam', *Al Jazeera*, 5 January 2011, <http://english.aljazeera.net/news/europe/2011/01/201115141940879721.html>.
⁵'Guardian', 24 October 2010, <http://www.guardian.co.uk/politics/2010/oct/24/lauren-booth-converts-to-islam>.

the Berean column

with Andrew Puckering



Hope

At first it's difficult to see the point of Ezekiel 40-48 from a modern perspective. Extensive, complex and detailed measurements are given for Temple chambers (Ezekiel 40:38-46; 42:1-14), vestibules (Ezekiel 40:39, 48, 49), gateways (Ezekiel 40:6-37; 46:1-9), and altars (Ezekiel 43:13-27), and for property entitlements (Ezekiel 45:6-8; 47:13-48:29), feasts (Ezekiel 45:18-25), and rituals for rulers and priests (Ezekiel 44:10-31; 45:9-17; 46:16-18). What relevance can these things possibly have for us today?

Well, in what context did Ezekiel receive these visions? Ezekiel 40:1 (NKJV) starts with the words: 'In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was captured . . .'

The city to which Ezekiel is referring is Jerusalem, from which he was taken captive, with the 18-year-old King Jehoiachin, to the land of the Babylonians (2 Kings 24:8-12; Jeremiah 29:1, 2). Five years into their captivity, Ezekiel started receiving messages from God (Ezekiel 1:1-3), instructing him to warn his fellow captives (Ezekiel 3:17) that Jerusalem, although still standing under the puppet king Zedekiah (2 Kings 24:17), would soon be wiped out (Ezekiel 4; 5).

This happened just six years later, in the eleventh year of King Zedekiah (2 Kings 25:2). As Ezekiel had prophesied (Ezekiel 4:16, 17), there was great famine (2 Kings 25:3); and as the LORD had proclaimed (Ezekiel 5:12, 13), the Judean defenders were scattered (2 Kings 25:5), and the Babylonians broke through the city wall (2 Kings 25:4). The Temple – the house of the LORD – was destroyed (2 Kings 25:9), showing to all the world that God's glory had departed from it (Ezekiel 10:18). The ten tribes of the northern kingdom of Israel had been captured by the Assyrians because of their sins years earlier (2 Kings 17:5-7), and now the last bastion of Judah had crumbled (2 Chronicles 36:15-20).

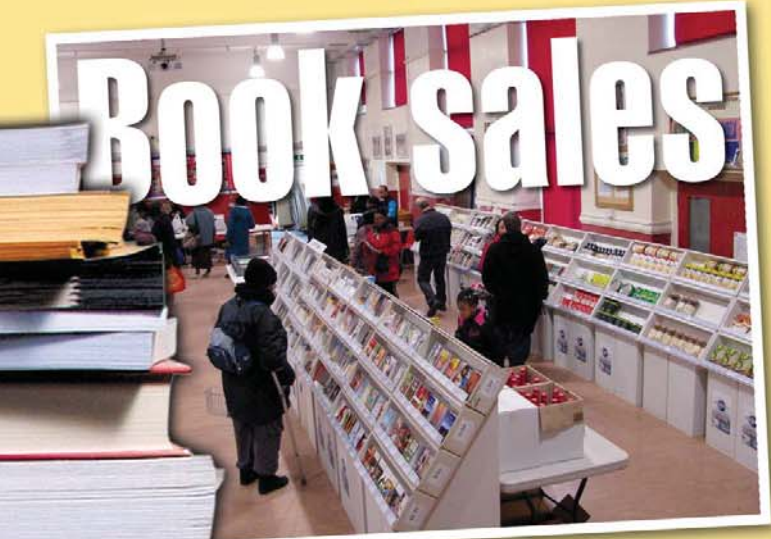
As Ezekiel 39:23, 24 makes clear, the whole house of Israel (including Judah) had suffered this divine wrath for their sins. However, the Hebrew narrative doesn't end there: after they had borne their shame (Ezekiel 39:26), the Israelites were to be brought back from captivity (Ezekiel 39:27, 28) – and, even better, the LORD would hide his face from them no longer (Ezekiel 39:29)! Why? So that the surrounding nations would know that Israel's misfortune had been God's judgement (Ezekiel 39:23), so that God would be glorified among them (Ezekiel 39:21), and, more importantly, so that the Israelites would know that it was God who punished, and it is God who saves (Ezekiel 39:28).

This, then, is the context for Ezekiel 40-48. Yes, the Temple had been destroyed, along with all Jerusalem (2 Chronicles 36:19) – but this was from the LORD (Ezekiel 21:24), and he wanted to restore them and give them a much bigger, more complex, more beautiful Temple than they had before (compare Solomon's Temple in 1 Kings 6 with the massive Temple complex in Ezekiel 40-43); a symbol of God's abundant, restorative grace. God wanted them to be ashamed of their sins so that he could live with them forever (Ezekiel 43:1-11) – and, as Ezekiel 18:27-32 says, he wants the same for you today.

- How did the LORD first appear to Ezekiel, and what does this tell us about his majesty?
- What metaphors in Ezekiel does the LORD use to describe Israel's faithlessness?
- Which nation did God use to punish Jerusalem?
- Ezekiel 47 describes rivers of healing water and medicinal trees. Where else in the Bible do we find similar references?
- What was the new name that God wanted to give his city? (Ezekiel 48)



Book sales



It may not be widely known in all congregations, but The Stanborough Press Ltd holds regular book sales at churches all over the British Isles. According to Paul Poddar, Book department manager, his dedicated teams took a wide selection of books, Bibles, games, DVDs and health foods to forty-six such sales during 2010.

They took these products to almost every point of the compass, with sales being held in such places as Crieff, Southampton, Ipswich and Dublin.

Intrigued by all this activity, the *Messenger* editor and his wife, Elize, decided to join one of these teams on their 30 January sale at the John Loughborough school in London, and this is what they found . . .

An early start
Under normal circumstances the team leaves our Grantham premises at around 5.30am on a Sunday morning in order to reach the sale location by 8am. (Visits to Ireland and Scotland usually start on a Thursday or Friday because of the extra distances and ferry crossings involved. On these trips they also try to serve more than one church: one on Thursday, one on Saturday night and another one on Sunday morning.)

A smart system
Upon arrival at the location, which is usually a church or school hall, the team speedily unpack their palletised load, then open each pallet in a specific, predetermined order [photo 1]: first the collapsible display stands, which are placed in rows [photo 2] ready for the product trays [photo 3], which are all pre-priced and grouped according to categories [photo 4]; then the tables, tills and baskets [photo 5].

All the product prices are already programmed into the tills, making it easy to scan each item in the customer's basket and get the right total each time! But what really 'blew my mind' was the fact that these 'intelligent' tills are able to provide the Book department with a post-sale report that actually analyses the day's sale. For instance, for the sale that day we were able to extract the following interesting information:

There were 227 transactions – and probably as many customers – who averaged 7.48 items each.

The sales were split between books (1,251 items at £4,695: 84.2%) and food (448 items at £880: 15.8%).

The key sales categories were: forty-one Bibles (£705); thirty-eight hymnals (£298); 177 children's books (£214); 149 Sabbath School study guides (£738) and 239 Spirit of Prophecy titles (£607).

Encouraging trends
These figures indicate that the members who attend such sales spend the bulk of their money on literature, not food. They also show that a large proportion of that spend goes to items that directly nurture spirituality, such as Bibles, Spirit of Prophecy books and Sabbath School study guides.

My personal observations, gained as I moved among the shoppers that Sunday, gave me a strong impression that many of our members intentionally equip themselves with literature for witnessing. For example, a number of them approached me with questions and comments like these:

- "What kind of Bible can you recommend for my friend – she doesn't know anything about Christianity?"
- "Do you have more of these cheaper Steps to Christ? I give them out at work."
- "What book can you suggest for someone who believes in evolution?"

This type of response from our members makes the early morning rise, boring motorway miles and pallet packing and unpacking worthwhile for the team.

Interesting people
A book sale would be a non-event without its shoppers – those interesting people who come in to browse, chat and buy. This is probably the part of the event that I enjoyed the most – meeting the members! I met a mother who brought her young daughter with her, allowing the child to roam her way through the children's material – touching books that she was too young to read, holding a Bible that might one day be hers, and eventually going proudly home with a colouring book or a Bible puzzle in her own plastic bag. I think that Jesus was proud too – of a mother who knows that children also need good books to nurture their spiritual growth [photo 6].
Then there was that young woman who arrived at the till weighed

down with packets of dried vegetable protein. "What are you doing with all of that food?" I asked.

"Taking it to Jamaica!" she replied, with by far the broadest smile I had seen the whole chilly day [photo 7]! These shoppers turned the sale into a fellowship as they rekindled old acquaintances, caught up on the latest bits of inter-congregational 'did-you-know', and shared their testimonies with each other.

One of the highlights of my day was meeting one of our London members who had recently been introduced to preaching. She was taking this call to the pulpit ministry very seriously – so seriously that she had come in to buy her own set of the *SDA Bible Commentary* [photo 8]!

They try to help
These book sale teams are not able to bring along every book that The Stanborough Press Ltd has in stock – that would be a tall order! They are, however, willing to bring specific stock items that you might need, as long as you give them advance warning.

Unfortunately, there is one item that they have not yet been able to source, and for which there is a definite demand – an item that would be a top seller, especially among our older members: *the large-print pocket Bible!* They have promised to keep looking though!

Why do they do it?
Paul Poddar and his teams are out there week after week, taking the products to the people. Why? Why do they get up early, drive those distances, unload, unpack, repack and reload up to two metric tonnes of literature on a Sunday? Stuart Sly gives us the reason: "Why do we volunteer? Because it is more than a job – it's our mission to spread the Gospel through Christian literature . . . to meet our members' literature needs. That provides a lot of satisfaction at the end of a long day!"

It was a long day
It was a long day, but worth it over and over again . . . if just one of those forty-one Bibles leads a soul to Christ, or one of those 177 children's books keeps one of our lambs in the fold!

So you would like a book sale too
If you would like to find out whether a book sale can be held at or near your church, please contact Stuart Sly at ssly@stanboroughpress.co.uk for more details. He has also given us the following guidelines to consider in this regard:

1. We need an official invitation from your church board.
2. You need a location at ground level, with adjacent parking, which is suitable for us to wheel our pallets in on trolley jacks. (Even if you think your facilities are unsuitable, please contact us so we can discuss alternatives.)
3. You need to assure us of a suitable level of support from the participating congregations. Although our book sales are a service to the BUC we still need to cover our basic costs (fuel, and so on) to make them viable.
4. If you are interested in particular types of literature, please notify us well ahead of the sale and we will do what we can to meet your needs.
5. You don't have to wait for a book sale before you buy one of our books – why not place your order with us by phoning 01476 539900, or email abcsales@stanboroughpress.com? Our Sales department is open from Monday to Thursday from 8am to 12.15pm and 1.15pm to 5.30pm.

PS. Want to know when the next book sale is being held in your area? Send Stuart Sly your email details (ssly@stanboroughpress.co.uk) and he will ensure you are kept up to date on the busy book sale

programme. Details of the coming month's book sales can also be found on the back of every issue of *Messenger*.





Hello Christian Stars!

We all like receiving a present. Did you know, Jesus promised that after he went back to Heaven he would send us a special gift? Find out what it is called by looking at the letters in the gift box. You can read about this promise in John 14:26.

Jesus knows we need the third Member of the God family because we naturally do wrong things. When we want to be like

Jesus, and do what is good, then all we have to do is pray. Jesus keeps his promises. He will send us the gift of the Holy Spirit to help us.

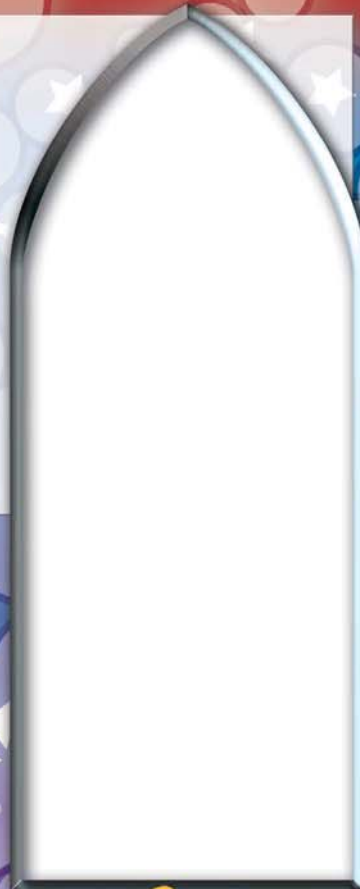


Sixty-second puzzle:

Add 'er' to the following four words to find out some of the roles of the Holy Spirit:



Now design a stained-glass window depicting these roles.



Who is the Holy Spirit?

One of the difficult truths we learn in the Bible is that one God exists as three People: Father, Son, and Holy Spirit. Each One is fully God, but they are not three gods. Someone once used the illustration of an egg to help me understand it . . . The shell alone is not an egg, nor does the white or yolk alone make an egg. It takes all three parts to make an egg. In that same way, God the Father, Son and Holy Spirit together are one God.

Crack the code:



Symbols of the Holy Spirit:

When we read the Bible, we find different descriptions that help us to recognise the characteristics of the Holy Spirit.

Look up the texts and draw a line to match the symbol to the text. Think about why the symbol was used and what it means.

LUKE 3:22 1 SAMUEL 16:13

JOHN 7:38-39 JOHN 3:8 ACTS 2:3, 4



I W I S O N L L B B E H O L D
C E W I T H Y H T R A E D O E
U O J A W O R S H I P P E D R
L W M E E S N O I T A N H T E
A Y S M S V E V E V U N C E D
T I L T A U R H E E N G A A R
D D O F T N S E D H N I O C O
M I S S A G D O S I E V R H L
O S F P M G R U E S B T J P I E
U C K M I B E I D L O Z P N E
N I Y R T R T H R R D N A G L
T P Z E O P I E T O N M K N I
A L D G A V W T V A F R M Y L
I E Y B C O M E M Z F R W J A
N S H Q P R C E H E A V E N G

Wordsearch

Find the words in the grid. When you are done, the unused letters in the grid will spell out a hidden message. Pick them out from left to right, top line to bottom line. Words can go horizontally, vertically and diagonally in all eight directions.

APPROACHED	DOVE	JESUS	POWER
BAPTISING	EARTH	MOUNTAIN	SON
BEHOLD	FATHER	NAME	SPIRIT
COMMANDED	GALILEE	NATIONS	TEACHING
DISCIPLES	GO	OBSERVE	WORSHIPPED
DOUBTED	HEAVEN	ORDERED	

'Every church – a community health centre; every church member – a medical missionary'

by Neil Blest, BUC Volunteer Health Expo co-ordinator, lifestyle consultant

The title of this article is the theme chosen by the Health Ministries department of the General Conference for the 2010-2015 quinquennial. It echoes a call made more than a hundred years earlier – 'We have come to a time when every member of the church should take hold of medical missionary work.'

If achieved, this would undoubtedly aid in meeting one of the greatest challenges of western medicine: to educate and motivate people to live a healthier lifestyle.² Far more significant is that it would be meeting one of the greatest needs of modern civilisation, and one of the greatest longings of our Lord and Saviour – 'the manifestation of Himself in His church.'

For this to be realised here in the UK, a strategy for training practical Gospel medical missionaries is necessary. To this end the BUC Health Ministries department has elected to form an Institute of Wellness. This organisation will help to foster the expansion of health evangelism through the BUC by training medical missionaries here in the UK.

This will be the first BUC-devised institute of its kind in the UK, and will specialise in taking health education to the community. Training provided by the Wellness Institute will prepare lay and professional volunteers to communicate the essential message of wellness to their neighbourhoods through the employment of a range of exciting face-to-face health improvement programmes (wellness events). Wellness events will provide a wonderful opportunity to help break down prejudice and enrich the public image of the Church.

Each wellness event will explore the eight fundamental health principles articulated in the WELLNESS acronym, and will serve to motivate individuals to adopt a healthier lifestyle. The WELLNESS acronym communicates eight straightforward methods of health improvement as follows: **Water, Exercise, Lifestyle, Love, Nutrition, Environment, Sunshine and Sleep.**

Isaiah's description of the 'true fast' challenges us to consider the practical nature of true religion. *'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?'*³ This passage reminds me of the Good Samaritan, and even more especially of our Saviour, of whom we read: *'As He relieved thy sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory.'*⁴

We have been supplied with the record of Christ's methods which 'alone will give true success in reaching the people'⁵ and ultimately cause our light to *'break forth as the morning.'*⁶ Isaiah's 'repairers of the breach' are none other than end-time Sabbath reformers who appear to be connected with an emergent 'social vision' equipped with the most practical side of the religious life and prepared to minister in Christ's steps. Let us equip ourselves to mingle with men as he did, with a manifest desire to see their good, show his sympathy for them, minister to their needs, win their confidence and then bid them follow him.

The Wellness Institute initiatives will debut at the upcoming international Wellness Summit this summer, at the Staverton Park Hotel in Northamptonshire, 21-26 June. For further information regarding the Wellness Institute, please contact me at neil@wellness-events.com; 07810470402 – or Sharon Platt-McDonald, BUC Health Ministries director, at splattmcdonald@adventist.org.uk; 01923 672251.

¹The Advent Review and Sabbath Herald, 29 July 1902. ²William Castelli MD, Framingham Heart Study. ³Ellen White, *Christ's Object Lessons*, 69.1. ⁴Isaiah 58:7 (KJV). ⁵Ellen White, *The Desire of Ages*, 87.1. ⁶Ellen White, *The Ministry of Healing*, 143. ⁷Isaiah 58:8 (KJV). ⁸Isaiah 58:12, 13 (KJV).

inbox

All letters published in *MESSAGE* reflect the opinions of our readers, and not necessarily those of either the editorial staff or the BUC.

The editor feels that this response from Pastor Sam Davis needs prominent exposure as an encouragement to all our members. In the letter he mentions a number of exciting initiatives that we undertake to investigate and feature in *MESSAGE*.

Dear Editor
I write in response to Allan Kissack's recent letter [4 February]. Much of what he says is true. His 'guesstimate' of 3,000 indigenous members in the British Isles out of a membership of 30,000 is probably accurate, but it is true to say we are not sure what the numbers are.

The problem he highlights is one that has focused the thinking of the SEC administration, and it should not be assumed that our leaders are doing nothing. The conference has supported some of our pastors to engage in different forms of cutting-edge ministry that will appeal directly to the indigenous unchurched.

I think of Pastor John Gendle and the work that he is doing with the church in Enfield, where he has successfully won several new converts. Pastor Rosemary Lethbridge practically levitates from her seat with excitement when you talk with her about the way God is blessing the project that she runs in Totton. She has seen atheists who previously professed no belief in God, and opposed organised religion, coming to faith. This is truly wonderful.

I think of Pastor Mick Smart, who was recently allowed to be a 'pastor without portfolio' so that he could focus on working specifically for the indigenous of this country. Mick is radiant when he reports on how God is blessing the work that he does – two groups that meet regularly have already been raised up.

Pastor Simon Martin is also doing a great work for the unchurched indigenous in his area. He has seen three new members baptised recently as a result of the work he is doing. Pastor Dusan Uzelac has met many interested individuals among the indigenous community through his community chaplaincy program. We thank God for these success stories. It is a drop in the bucket, yes, but I am really grateful for these exciting things that are taking place around the conference as far as the indigenous work is concerned.

We will continue to look at new

and creative ways of evangelising our communities, but at the same time we will not lose sight of the fact that we want to increase the number of indigenous Adventists in our churches. It's a work that requires all of us to be involved.

PASTOR SAM DAVIS – SEC PRESIDENT

Support ADRA for free!

Dear Editor
Many companies recycle old ink-jet cartridges and phones, but not many recycle laser toner cartridges. However, a Carmarthen Church member found that recycle4charity.co.uk takes all three items; although the amount given for laser toners is small, it all adds to the funds received. (Epson cartridges are not recyclable – you can see the full list on the website.)

For the last quarter Carmarthen received a cheque of £39 for ADRA, and there is already another £57 for the current quarter. Larger churches would see even greater returns, and ADRA would receive thousands of pounds in the process.

Why not collect from your workplace, local schools and offices, or wherever printers are used, and send them to recycle4charity.co.uk for the ADRA account?

C. P. MERTENS



I'm so very grateful to the lady who walked me home

Dear Editor
Recently my mother told me about a letter in our local newspaper, *The Star*. She asked me if it referred to my friend at church, Velvett. It read: *'Sir. On Saturday, 18 December the buses stopped running in Harlow due to the bad weather, and I couldn't get a cab. Despite the terrible snowfall, a very kind lady offered to walk all the way home with me from the town centre. We chatted on the way but all I know of her is her name, Velvett, and that she lives near the old swimming pool. I told her that I would be OK, but she insisted on seeing me home. It was a long walk and the weather was very bad, and I am so grateful to her for her kindness.'*

Yes, it was Velvett. And her example made me wonder how many of us would do the same: hopefully, all of us.

SANDRA WHITE, HARLOW CHURCH

news

Visionary leadership

A Church headquarters must be more than a building: it is a place where visions are formed and dreams can become a reality. That was certainly the case on Wednesday 16 February, when two intensive seminars on 'Becoming a Visionary Leader' were held at the BUC head office.

Ministers from as far away as North Wales travelled to the Watford headquarters for the morning session, where Danilo Copiz shared his experience in running an international business and his involvement in the 'café church' in Copenhagen. His seminar was repeated in the evening for local church elders and has been made available online.

This was a very practical presentation, drawing on his real experiences in a changing church situation. 'It's very easy to remain in the clouds when talking about visionary leadership,' stated Wimbleton pastor, Sam Neves, 'but Danilo was sincere enough to ask the difficult questions.' Sam may be reviewing the online version again as he says, 'It will take a couple of weeks to digest the workshop and integrate some of it to my ministry.'

Pastor Richard Jackson from

the West Midlands felt that the initiative was so important for his ministry that he intends to attend every subsequent seminar. 'Every minister and elder needs to hear this', he stated.

Danilo emphasised the fact that there is pain in change. Using the apostle Paul as an example, he showed how leaders have to be prepared for adversity. Victor Pilmoor, the BUC treasurer, said that he was 'particularly impressed with the biblical framework for visionary leadership, the more so with its application by lay people ministering with passion and skill at the heart of one of Europe's most secular cities.'

'Becoming a Visionary Leader' is just the first of a series of monthly seminars and workshops planned for this year. 'We want this new Union office to be a gathering place,' BUC president, Pastor Don McFarlane told attendees, adding that 'the leadership seminars arose from a desire among directors and the administration to help facilitate training particularly for local pastors and elders.'

The seminar was organised by the BUC Ministerial



Many Adventisms?

The cryptic title, 'Many Adventisms?' coaxed about sixty people to leave the comfort of their armchairs on Tuesday evening, 15 February, for Newbold's first Diversity lecture of 2011. Dr David Trim, a founder member of Newbold's Diversity planning team and a former student and teacher at the college, is a keen student of Adventist history. From the outset of his lecture he stressed that the question of diversity and unity in a Seventh-day Adventist context is not new. From their earliest days, Adventists have always argued vigorously. Currently, different members are discussing matters like inspiration, sexuality, creation and ordination – issues that have a significant capacity to disunite us.

The early part of the lecture was devoted to a discussion of the biblical model of unity. Dr Trim asserted the importance of unity, described in the prayer of Christ and exemplified in the early Church; unity that was crucial to its growth. He moved on to describe the way that Adventists, led by Ellen White, 'deliberately rejected an authoritarian, hierarchical structure of organisation and governance. Instead, they adopted a flexible structure that valued much responsibility and authority to local and regional levels.' All this was an expression of their commitment 'to avoid becoming Babylon.'

Eventually, Dr Trim's historical journey brought him to the present day. He suggested that the terms 'liberal' and 'conservative' are too polarising to describe the diversity in Adventism. 'We need a more richly textured conceptual framework', he said.

Dr Trim referred to Ellen White's 1890 description of four 'land-mark doctrines': the three angels' messages of Revelation 14, the work of Jesus Christ in the heavenly Sanctuary, the seventh-day Sabbath and the non-immortality of the soul, saying that about other matters 'we should always cordially agree to disagree.'

Dr Trim concluded by suggesting that there are far too many people keen to assume the prophetic mantle and tell their brothers and sisters that they are wrong. Instead he urged the importance of unity among Adventists and the need to engage in positive dialogue, bearing and forbearing as we continue to search together for present truth.

HELEN PEARSON

Association secretary, Pastor Alan Hodges, who reflected that it was a 'very positive, worthwhile event – the first of many.'

and repeated for local church elders at 7:30 pm on Tuesday 5 April.

The next seminar, 'Creating Inspiring Worship in Your Church', will be presented by Dr Stephen Currow at 10:30am on Tuesday 29 March for pastors,

Resources and pictures from the week's seminar are available on the BUC website at: <http://www.adventistpictures.org.uk/gallery/2011/visionaryleader/index.php>.



Irish face future in difficult times

Irish Mission Communication department

The Irish Mission is having to face up to the reality of a growing Church in a time of limited resources: with a £65,000 financial deficit! The Mission executive committee met on Sunday, 23 January to address the problem. The executive committee had based the employment of pastors on an ever-increasing tithe return and the need to provide pastoral care for a growing number of worshippers. 'The crash came and like the rest of the world we've had to make adjustments', said Irish Mission president, Pastor David Neal. 'Members in both Ireland and Northern Ireland have lost jobs and faced pay cuts, and

some have migrated.' This has had a real effect on tithe returns, but 'our members are a faithful people who are committed to the work of the Church.'

With a projected tithe return for 2011 of £522,000, a balanced budget was presented. The Irish Mission expects to benefit from the implementation of Tax Revenue Return for all monies contributed in the Republic of Ireland. However, adjustment in the North was achieved by currency depreciation, while in the South the only possibility for a tied currency was a salary adjustment.

Another hard decision for the committee was the closure of

Grianach House School in Galway. Despite a dedicated and committed teaching staff, and small class sizes that led to greater individual attention and tutoring of students, the school was only viable due to substantial sponsorship by the Emerald Health and Education Foundation of Loma Linda, California, USA. The school is currently running with a deficit of €22,000, and the hard decision has now had to be taken to close the school at the end of the academic year.

On the more positive side, from mid-February every member in the Irish Mission will receive a copy of Mark Finley's book, *Revive Us Again*, as a tool to help



raise the spiritual temperature of each member. Between mid-February and Easter, pastors in the Irish Mission will share and study the themes of Finley's book in the pulpit, in prayer meetings and in small groups.

The Mission has also begun its two-year leadership training course for Irish Mission elders, using the *Elder's Handbook* as their text. David Neal concluded, 'I am convinced that our churches will be able to go forward with skilled, gifted and committed elders.'

Leeds Central investiture

The Leeds Central church held its Pathfinder investiture on Sabbath 27 November 2010. Among twenty-five Adventurers and Pathfinders present, some were invested with a variety of honours.

The club has provided a guard of honour for the deputy mayor, marched around the Beeston area, raised funds for ADRA and knocked on 1,001 doors, as well as participating in School of the Prophets 10.

V. MAYNARD



Sunday service? Yes please!

When Jesus told us to make disciples of all nations, did he mean only on a Sabbath morning or at every given opportunity?

On Thursday 27 January, in Middlesbrough, Pastor Colin Woodford headed for the studios of BBC Radio Tees to begin recording.

Pastor Colin had grasped the opportunity to take the '10-Minute

Service' for the *Sunday Morning* programme, and gave a wonderful sermon on the Second Coming of Christ.

Pastor Colin was also asked to give his thoughts on the 'hot topic' of the week, ASBOs. He went on to say that if we all followed the Ten Commandments there would be no need for ASBOs, as the first four commandments direct our relationship with the Lord, and the

other six guide our relationship with other people.

This invitation gave him the chance to reach thousands of listeners in the North-East of England. Will he accept another opportunity to 'teach all nations'? Most certainly!

JUDY, MIDDLESBROUGH CHURCH

Galway sunset times

MESSINGER staff have recently been notified that Adventists living in Galway and the West of Ireland do not benefit from accurate sunset times published in the *Directory of Churches* and on the back of the *MESSINGER*, as do other areas in the

British Isles. To rectify this, we would like to draw our readers' attention to this website: <http://www.gaisma.com/en/location/galway/html>.

Additionally, based on a survey of the position of Galway in comparison with those of cities for which we currently offer sunset times, *MESSINGER* staff suggest that the following rough rule of thumb could be adopted: 'Add twenty minutes to the sunset time of Belfast in midwinter; add 15 minutes in early spring and late autumn; add 10 minutes in late spring and early autumn; and add 5 minutes in midsummer.'

Your local newspaper also should have accurate sunset times. *PROOF-READER*

New church in Clacton-on-Sea

Pastor Cecil Perry, the former BUC president, officiated at the dedication of a new Adventist church in Clacton-on-Sea at the start of this year, in a service that marked the return of Adventist worship to the town. Following Thursday night prayer meetings, a local truth-seeker, Miriam Heath, offered one of her properties (66 Wellesley Road) as a venue in which the group could meet - an answer to prayer for all the churches of East Anglia!

SUE INGRAM

Helping the homeless

For twenty-five years London's homeless have looked forward to a Friday evening meal, courtesy of the Stanborough Park church volunteers.

The 'Soup Run' started in December 1985 as the church's Youth committee, then under the leadership of Pat Walton, started to involve young people in practical Christianity, rather than just attending church and taking part in discussions. Helping the homeless seemed an obvious option.

Youth Pastor Jonathan Barrett started by contacting the Salvation Army and investigated their hostels and 'Soup Runs'. He concluded that the latter, which would involve taking warm soup and food for the homeless, seemed possible. The first recorded trip was Friday, 13 December, 1985.

Initially the volunteers left each Friday night with soup, hot drinks and food in a borrowed van to provide help for the homeless sleeping rough around Waterloo Station and the South Bank. Over the years, however, this ministry has expanded. Pat continues to co-ordinate the project and feels blessed by the generous donations of money, time, food and clothing. The volunteers now take hot water to provide hot chocolate, tea, coffee and instant soup, squash, food, clothing, toiletries, and useful articles such as blankets and sleeping bags. Small household items are also included for the recently housed.

Rosemary Duffus, a regular volunteer for twenty years, says, 'We treat everyone who comes to us the same, regardless of any problems they may have, and there is always a crowd waiting for the van when it gets to the stop.'

JUNE COOMBS

On Sunday 30 January, Pat Walton of the Stanborough Park church held a sale to raise funds for a minibus to aid the church's weekly soup run to feed the homeless. An amazing sum of £1,300 was raised, and Richard Harrington MP attended with his wife, Jessie.

Pat always welcomes donations: men's clothes, toiletries, blankets, sleeping bags and money. If anyone feels moved to contribute towards the cost of buying and running the minibus, cheque donations should be made payable to 'Stanborough Park Church' and sent to Pat Walton at 33 Orchard Avenue, Watford, WD25 7JG.

JUNE COOMBS



Volunteers help with the distribution of much-needed supplies to the homeless around them. Below: the now very old minibus, in need of replacement, but only with your help!



Stanborough School has NEW START

At the end of January, Stanborough Secondary School held a health week based on NEW START (Nutrition, Exercise, Water, Sunshine, Temperance, Air, Rest, and Trust in God) principles. Pastor Nathan Stickland (the SEC Pathfinder director), Pastor Terry Messenger (the SEC Personal Ministries director), Sharon Platt-McDonald (the BUC Health and Disability Ministries director) and Pastor Eddie Hypolite (the SEC Teens/Chaplaincy director) all took part, as well as the staff. The school's chaplain, Tome Nasvok, co-ordinated the week.

V. PIZZUTO



Students enjoying the aerobics class



Sharon Platt-McDonald

Aerobics instructor, Laverne Byng

REVIVE

North & South England Conference

joint camp meeting 2011

Guest Speaker Pastor Henry Wright
of Community Praise Centre, Alexandria SDA Church, USA

13th-19th June

Worship, Healthym, Sports, Hobby, Creative, Work, Adventure, Healthym, Camerography, Youth, Music, etc. 10-11A

Newtown organised as a company

Pastor Roger Neal and his wife Marilyn have long dreamed of a church in Newtown. When a number of members moved into the area from the North England Conference, they encouraged prayer meetings and a Sabbath meeting every other week.

In the middle of a housing estate the group found the Treowen Community Centre, and over the last year they have breathed new life into this building. Every Sabbath it is now a hive of activity and the fellowship lunches often attract youths from the community who leave their bikes outside to join in!

In the fourth quarter of 2010 the group took the plunge and decided to go full-time. This led the Welsh Mission executive committee to approve their organisation as an official company, an event which took place on Sabbath 19 February.

'Newtown is a strategic location here in the Welsh Mission,' said Welsh Mission President Pastor John Surridge, who led the organisation service; 'It is right in the heart of mid-Wales and we really need a presence here.'

PASTOR JOHN SURRIDGE



Members of the Newtown company along with visiting friends

Local retirees visit BUC head office

It remained dry for just long enough to allow upwards of sixty local retirees to walk the short distance from Stanborough Park Church to the newly refurbished British Union Conference offices on Monday 21 February.

Hosted by the BUC treasurer, Victor Pilmoor, with the help of a number of his colleagues, this enthusiastic party of visitors was entertained with informative talks from Victor and Pastor Des Rafferty (the ADC director), refreshments, and a guided tour of the facilities. For many of the group who were not Adventist, this was their first insight into the administration, organisation and workings of the Adventist Church in the UK.

All left with a clearer understanding of the role and purpose of the BUC, together with a very positive impression of the new accommodation, the ethos, all whom they had met, and the hospitality they had received. On departure, they were quick to express their appreciation for a most enjoyable visit.

The visitors were from the popular Seniors' Club that meets fortnightly on a Monday afternoon between 2 and 4pm at the Stanborough Park church under the leadership of Rosemary Barham and her team.

STANBOROUGH PARK COMMUNICATION



The retirees gather outside the new BUC office

obituaries

loved. At 91 she suffered a stroke and needed to move into a nursing home. Despite her frailty, she kept her personality, temperament and mischievous sense of humour.

Winifred lived a simple yet deeply committed Christian life. Gloria and Laurence were given a foundation in the Gospel which has remained with them to this day. They and their families give thanks to God for Winifred's example, and look forward to Christ's return when all things will be made new.

LAURENCE TURNER

Annie (Nan) Musgrave (1920 – 2011) d. 28 January. On the morning of Thursday 10 February the funeral service of Annie Musgrave was conducted by Pastor Paul Clee at the Stanborough Park church. In attendance was Pastor Maurice Musgrave, Nan's husband of over 65 years, their two sons, Keith and Nigel, daughter Jill, Nan's sister Doris, and other family, friends and local church members.

Annie was born on 22 March 1920, in Sunderland, into the Christian home of John and Mabel Ogle. Her ambition was to become a missionary nurse. At 17 she spent a year at

the former Sanatorium in Stanborough Park before commencing her three-year formal nurse's training in Newcastle in 1936. She qualified as an SRN at the top of her class, and won a Heath Gold Medal Award for excellence; her training as a mid-wife then followed.

In 1943 a young minister (Maurice) moved to the Newcastle church, and two years later he and Nan were married. Four years later the young Musgrave family went as missionaries to Africa, on an adventure lasting over thirty years.

Nan, Maurice, and their 15-month old son Keith established their first home in Tanzania, where Nigel and Jill were born. Nan's nursing skills were utilised to the full as she ran a simple out-patient clinic from the mission station. Queues formed every day and Nan just got on with things!

The family later moved to Uganda, Kenya, Burundi, Somalia and finally to Rhodesia – today's Zimbabwe. Nan experienced the effects of social unrest, conflict, epidemics, and plague, but her love for Africa and its people never waned. Before leaving Africa Nan exchanged her medical kit for the secretarial equipment of the Division office; there she worked alongside Maurice, who had been appointed Division treasurer. On their return to the UK in 1980 Nan worked for seven years at the South England Conference office in Watford.

Nan was a beloved wife, a devoted mother and an adoring granny, a loving sister and aunt, a friend to the friendless, a faithful worker, a highly professional and caring nurse, and a committed follower of her constant companion and loving Saviour, Jesus.

PAUL BELLAMY

Betty Crayford (1924 – 2011) d. February. Although British-born Betty Crayford left these shores in the early '60s, her quiet, attractive personality is well-remembered by her friends and acquaintances. Brought up in a strict religious household but being possessed of a small rebellious streak, at 16 she visited a local cinema one Sunday evening – with life-changing results. An Adventist evangelist occupied centre-stage, and Betty became a member of the local Chelmsford church and, shortly thereafter, The Stanborough Press. From this talent pool she was selected to be secretary to the president of the Northern European Division, Pastor A.F. Tarr, gaining experience which proved invaluable to the Newbold College principal whom she served next. She then lived in Australia for two years, but in 1965 Joan Hardy, an English friend working in California, informed her of a vacancy in the Pacific Union office, where she worked until a few years short of retirement. After this she worked for the head of the Department of Religion at Loma Linda University, Dr Kenneth Vine.

While living in Loma Linda, Betty had developed a warm friendship with next-door neighbours Rick and Jenny Christensen, and became their children's adopted 'Granny'. When the Christensens moved to Walla Walla they invited Betty to join them there. When Betty's memorial service took place on 12 February her niece Gillian and nephew Clive joined a large group of friends, including Betty's adopted family Rick and Jenny, and their children Seth and Sierra. She will be missed for her genuine love, her frankness and her joy in the Lord. Condolences were offered to Betty's other relatives in UK, Keith Hallet, Peter Crayford, Susan May, Clive and Paul Crayford and Christine Truman.

JACK MAHON

'Action units' promote spiritual fellowship at London Ghana



Victor, Andrea and Wilfred

The fifteen 'action units' which were established by the Sabbath School department in 2010 at the London Ghana church have proved to be a success with Sabbath School. Bearing the names of Adventist pioneers as well as Ghanaians, the action units have been created to foster participation and monitor our spiritual and social wellbeing. As part of the action unit activi-

ties, 3-year-old Andrea Asare and 6-year-old Wilfred Asare (brother and sister) recited a whole quarter's worth of memory texts, and the inter-unit quiz helped recent convert Ms Baffour-Awuah to integrate into the church and learn more about the Bible. London Ghana's Sabbath School department is excited about the action units' future soul-winning potential.

RUBINA F. ARTHUR

'E-mangelisation': going after the men



Research in the United States reveals that 93% of families follow a father into becoming Christians, while only 17% follow a mother. This was a very telling statistic shared by Faith Johnson Crumbly with the members of the Leytonstone and Beckenham Hope Community churches at their day of fellowship, on 15 February in the Lionel Road Community Centre, Eltham Green.

Faith, who led out in the service, quoted Sid Woodruff, a men's ministry specialist: 'To reach men you have to enter their world.'

PASTOR S. MATHIAS ESSON

<http://www.whychurch.org.uk/gendergap.php>

God uses Facebook to call youth to Bible study!

Youth from all over the NEC responded to a Facebook call to join Pastors Jeffrey Rosario and Alan Hush, along with NEC Sabbath School director Beulah Plunkett, for a Bible study retreat at the Wolverhampton Central church over 11-12 February. During the retreat, titled 'By Every Word', Pastor Rosario outlined the 'Pyramid Method' of Bible study. Pastor Hush, the NEC Youth director, plans to hold more weekend events at churches in the future.

BEULAH A. PLUNKETT



Jehana South singing at the close of the third session

LONDON ADVENTIST MISSION TO KENYA FUNDRAISER

seven preachers seven acts 7
five minutes each 5
one programme one message 1

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Key Note Speaker
Pastor Dan McFarlane

19th March 2011 @ 7pm

Contact for more information : 07946 495 061

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DR. RADISA ANTIĆ // MAX MACKENZIE-COOK // ANTHONY FULLER

ARTISTS: MICHAELA MATHIEU-MARIUS // PAT FRANCIS // RESTORATION
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SEC lay preachers' course

Topics include:
• Decide what to preach
• Sermon structure
• Effective communication
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Course begins 29 May 10am – 4pm
(Lunch will be provided)

Continues on following dates:
26 June, 31 July,
25 September, 30 October,
27 November.

Graduation service:
4 December

Application deadline:
25 April 2011

Venue:
Advent Centre, 30 Brendon St
(off Edgware Road), Westminster,
London W1H 5HD
Nearest tube: Edgware Road

01923 232728
tmessenger@secadventist.org.uk

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Make a difference team (MAD) visits India

Eisie Staple (SEC Health director) and twenty volunteers left London Heathrow Airport on 17 November



2010 bound for Puri, India, for eighteen days of missionary work that would create lasting memories and change their perspectives on life. Many of the volunteers had raised their own airfares in a variety of ways.

The final destination of the MAD group was the Roger English School near Puri (five hours by road from Mumbai).

Here the group divided its skills up among a variety of projects at the school and the surrounding slums.

At the school a considerable effort was made to set up a functional IT department, but there was also spiritual work, a prayer ministry and a strong health and medical outreach.

- Among the results:
- 2,300 people were seen as part of the health-screening project.
 - 750 food parcels were distributed.
 - 300 children from the Roger English School were equipped with school bags and books.
 - 843 sponsored prescriptions were dispensed.
 - 300 pairs of glasses were distributed after eye checks.
 - A wheelchair was provided for a woman from the slums who had been bedridden for fourteen years.

For the future, MAD are to assist the school in the search for more finance to complete the science lab; provide more books for the library; and provide access to the internet.

COLLEEN OLLIVERRE

ASI-UK Convention, 25-27 March

SHARING CHRIST IN THE MARKET PLACE

We plan to hold our first convention of the year at the Hurston Park Hotel near Watford in March of this year. As is the normal practice, guests and members can book for the weekend, or for Sabbath only.

The main speaker at the event is Pastor Japhet De Oliveira, who is the director of the Centre for Youth Evangelism at Andrews University.

Casts for the weekend are as follows:

Weekend:	ASI-UK MEMBERS	NON-MEMBERS
	£113.00	£135.00
Sabbath only:	£30.00	£39.00
Sabbath only (students):	£25.00	£25.00

Sabbath application will include lunch and dinner as well as refreshments throughout the day. Weekend applications will include the above with bed and breakfast for Friday and Saturday nights, but also dinner on Friday evening and lunch on Sunday. An outstanding deal!

Deadline: 19 February

For further details contact the secretary of ASI-UK, Christine Manners-Smith, manners-smith@nitworld.com



New book of the week
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Pastor Mark Finley

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Watford, BUC	9am-5pm, Monday-Thursdays	
(Closed for lunch 1pm-1.30pm)		
9am-12pm Friday.		
Closed on Sundays		
Advent Centre	Saturdays, 9am-8pm	
Sundays, 11am-3pm		

Messenger

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Sum set

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

	Land	Coast	North	Edin	Belf
Mar 18	6:10	6:22	6:14	6:22	6:33
25	6:22	6:34	6:26	6:36	6:46
Apr 1	7:33	7:46	7:39	7:50	8:00
8	7:45	7:57	7:51	8:05	8:13

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