As I write this short message, it seems that I am a world away from the events that have unfolded across London and spread to the West Midlands, for I am currently serving as a padre to the teens at the NEC camp in Aberdaron, North Wales. Standing at the summit of Anelog, surrounded by the natural grandeur of God’s creation, a tremendous peace came over me which is far removed from the seemingly collective madness of the rioters – so difficult to comprehend or understand, even in light of the tragic shooting of Mr Duggan.

I am sure that many of our members who are living among the violence and uncertainty of their communities would wish an opportunity to escape to a place of safe retreat and peace like this. This may be practically impossible; however, times like these afford us an opportunity to find our retreat in God and in the peace that he offers.

It was David who sang (Psalm 27:1, 4, 5, NIV), ‘The LORD is my light and my salvation – whom shall I fear? The LORD is the stronghold of my life – of whom shall I be afraid? One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple. For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock.’

While we live in uncertain times, we must be encouraged by the fact that God is ever loving and dependable, and will forever be our Refuge of safety and peace.

God forbid that we lose our homes, businesses, communities or even our lives. So I encourage you as David sang (Psalm 27:13, 14, NIV): ‘I am still confident of this: I will see the goodness of the LORD in the land of the living. Wait for the LORD; be strong and take heart and wait for the LORD.’

The shooting of Mark Duggan by police, and the peaceful protest that followed to find out answers to the question of why, transmuted into violence on the streets of Tottenham and beyond. The volatility of this fluid situation has filled the airwaves and TV screens with reaction and reflection in this 24-hour-news-driven generation. The Church is not immune to all that has ensued as members live, work and worship in the areas that have been affected. To this end, Pastor Sam Davis, president of the SEC, released this statement:

‘We are saddened by the events that have occurred in Tottenham and elsewhere. The loss of Mark Duggan’s life has mobilised many in the community to rightly ask for answers to what caused this young man’s tragic death. However, this can never justify the wanton violence and destruction of property, looting, and vandalism that followed the protest. Our members are part of the community, and as such are entitled to enjoy the freedoms of society that we all have come to love and enjoy here in Britain. Freedom of movement, freedom of speech, and protection of life and property. Sadly, on Saturday night, 6 August, those who were protesting crossed the line of what we all expect from an orderly society, and took away the rights and privileges of many other peace-loving people. This can never be acceptable.

As a Church we are encouraging our members as they gather for prayer meetings, in small groups, in individual worship and Sabbath services, to make peace in our society a point of prayer.

We pray as a Church that peace will reign in the hearts and minds of all those who are troubled today, and that through our actions we can show the world the Prince of Peace in a time when many are troubled and in fear.

PASTOR IAN SWEENEY, BUC PRESIDENT

We are spurred on by the fact that the Church, as an extension of Christ, has a mission to seek and save the lost. We must never allow ourselves to become complacent, but must always be ready to reach out to those who are in need. The SEC’s communication director Dr Richard de Lisser comments:

London’s burning, again . . .

Our presidents react . . .

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Dr Richard de Lisser, SEC COMMUNICATION DIRECTOR
Early in life I learnt that my school’s playground was dominated by a very simple, but cruel, rule: ‘An eye for an eye, and a tooth for a tooth’. If you kicked someone’s shins during a football match – either by accident or design – you ran a better-than-even risk that yours would suffer a similar fate!

Things seemed better when I got to uni. We read philosophy, history and religion; we grappled with the deep and delicate themes of English literature; and we waited impatiently for the chance to ‘make a difference’ – somehow, anywhere. But despite all our sophistication, we too easily reverted to that playground adage, ‘an eye for an eye, and a tooth for a tooth’, when provoked.

When I took up my career in ministry, I soon realised that a few of my parishioners lived firmly under the Old Covenant, and adhered strictly to the dictates of Exodus 21:23-25 (NIV): ‘But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.’ They seemed unaware of Christ’s urgings in Matthew 5 that we love our enemies and those who ‘despitefully use us’. They just couldn’t douse their smouldering anger.

Rutribution rules
Yes. My personal experience tells me that the spirit of retribution too often rules the attitudes and actions of people. And the pages of history tell a very similar story, namely, that the spirit of retribution has been a driving force behind so much of this world’s heartache.

Just over ninety years ago, as the Great War was drawing to a close, the mood in Great Britain and France was one of deep anger. Germany had plunged these countries into a tragic and unnecessary conflict that cost millions of lives, and many felt that their citizens should be made to pay heavy reparations.

Clementine, the French leader, was determined to enforce a ‘puritive peace’. And in the minds of some historians, the resulting harshness of the Treaty of Versailles led directly to the ghastly retribution that Nazi Germany handed out to its European neighbours just twenty-two years later!

Gandhi’s observation
The following observation, attributed to Mahatma Gandhi, sums up the situation succinctly: ‘An eye for an eye makes the whole world blind.’ He was absolutely right. Humans spend too much time and effort planning retribution; too much time in cycles of ‘tit-for-tat’; and the end result is a tragic moral blindness.

Quite recently, however, Ameen Bahrami broke that tradition. She was blinded and disfigured by a jilted suitor who repaid her rejection with a face full of acid in 2004!

Despite the fact that she had been granted the right to retribution under Islamic law, and that her attacker was already in Tehran’s judiciary hospital to be blinded with acid – she pardoned him at the last minute.

The Guardian reported her comments as follows: ‘I feel very good. I am happy that I pardoned him, . . . . For seven years I’ve been trying to pursue retribution and to prove that the punishment for an acid attack is retribution, but today I decided to pardon him . . . ’

Living beyond the letter
Technically Ameen Bahrami had the ‘letter of the [Islamic] law’ on her side, and retribution was her legal right. She chose, however, to live beyond the letter of the law.

Her decision was bold and courageous – living beyond the letter of the law always left Jesus as our Pioneer in taking religion beyond the ‘letter of the law’. One example of this is his treatment of the ‘fallen’ woman in the Temple: ‘The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, “Teacher, this woman was caught in the act of adultery. In the Law that Moses gave us, the priests and the Levites wrote that such women should be stoned. Now what do you say?”’ They were using this question as a trap, in order to have a basis for accusing him.

‘But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, “If any one of you is without sin, let him be the first to throw a stone at her.” Again he stooped down and wrote on the ground.

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”

‘“No one, sir,”’ she said.

‘Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”’

Jesus moved boldly beyond the ‘letter of the law’ into the realm of grace. He went beyond the human urge to condemn and punish. He forgave. He wanted to lead us beyond these things too.

An eye for an eye makes the whole world blind.

-sharon platt-mcdonald

**Enhancing Health**

by Sharon Platt-McDonald

RGN, RM, RHV, MSc

Health Ministries director, BUC

**Warning signs**

In this issue and the next we take a look at signs which indicate that our health is being compromised. We examine the body’s system for alerting us to danger, what to look out for, and when to take action.

I have highlighted seven key signs, indicated by the Mayo Clinic, that should not be ignored.

**Confusion or personality changes**

Medical attention should be sought if the following occurs:

- Sudden and continuous confused thoughts and irrational thinking
- Disorientation (confusion about time or place)
- Confusion or personality changes
- Sudden onset of problems with concentration or memory
- Sudden personality or behaviour change, like aggression.

Any of the above could be triggered by infection, heart disease, stroke, diabetes, anemia, mental health conditions or even some medications.

**Feeling full after eating very little**

If you always feel full even when you eat very little, get a medical checkup.

**Unexplained changes in bowel habits**

Sudden changes in bowel habits could indicate a bacterial, viral or parasitic infection. However, more serious conditions (including cancer) could produce the following bowel changes which require investigating:

- Black, tar-coloured or bloody stools
- Persistent diarrhoea or constipation
- Ongoing urge for a bowel movement.

**Unexplained weight-loss**

Experiencing unintentional weight-loss could signal a health problem. Losing up to 10% of your body weight over a six-month period requires investigation to rule out such conditions as diabetes, hypothyroidism, liver disease, depression, digestive disorders or cancer.

Be vigilant!

**Unexplained high temperature**

Persistent or high fever

A fever which persists for three days or more needs investigating.

**Unexplained shortness of breath**

Occasional breathlessness may occur with a heavy cold or vigorous exercise. However, severe shortness of breath may indicate an underlying health problem like asthma, pneumonia, or another lung ailment or heart condition. Wheezing requires prompt medical intervention. Gasping for breath is a medical emergency.

**Unexplained weight-loss**

Experiencing unintentional weight-loss could signal a health problem. Losing up to 10% of your body weight over a six-month period requires investigation to rule out such conditions as diabetes, hypothyroidism, liver disease, depression, digestive disorders or cancer.

Be vigilant!
The fact that they were praying for me felt like an attack. They hadn’t spent time with me, or gone to the trouble to get to know me, so why were they praying for me?

Their actions made me feel that maybe I didn’t deserve any concern or love coming from them. The fact that they were ‘praying for me’ felt like an antagonistic act, as far as I was concerned. Is this not just an object to people praying for me. For example, I never felt that my mother’s prayers were an attack on me. They were never a threat. Why? For this simple reason: I knew those prayers were prayed in love.

They will not feel insulin

I believe that praying FOR someone, instead of AT them, will not feel insulting if they find out, as I was when I was told someone was praying for me so many years ago. I believe that our prayers for others do make a difference. I believe that my mother’s and father’s prayers made a huge difference in my life. But I also believe that our prayers for others will change us first, before they change others. And when we have changed, God can use us to answer the prayers for them!

Ted Wilson’s first year – a pastor’s review

by Elrige Hibbert*

Much was said when Ted Wilson became the first Adventist pastor for the Adventist Church. Many were very happy because he made clear that his intent was to reform the Church. Others were sad, and worried that we would all be forced towards fundamentalism.

Looking back to his first speech, it was clear that he already knew exactly what he wanted to be the head of the Adventist Church. This is simply because he has done, so far, precisely what he said he would do. The first things he emphasised was the global cry for ‘reformation and rejuvenation’. In true European style, I was very sceptical at first. My immediate reaction was that we would go back in time and be forced towards a certain form of church that we had today. I call it a revolution; he called it reformation. Quite frankly, I don’t care what you call it, as long as we are serious about being genuine, and taking the readings of the world, sermons and meeting notes, and heard what it’s like to work with him. I have heard complaints about his compassion on him or her; being increased love and caring for that person.

They were praying for me

Then, one day it came to my ears, via a third party, that two of my classmates were praying for me. I may have been on their prayer list, but they were not friends of mine; neither were they particularly friendly. I was rather taken aback at the news. In fact, I felt affronted!

What of my own prayers?

I started reflecting on my own prayers – were they AT or FOR? What are the underlying attitudes and thoughts involved in praying AT someone (or something), because we can also pray at situations? “Something is wrong with X – so, Lord, fix him up, I can’t do it.” He’s wrong, it’s his fault, he’s full of himself. “I wash my hands of all – I can pray now”!

Such prayers are really a demand session with God, not a conversation. There is an irritant, like a thorn in the foot, and you just want God to remove the irritant. Praying FOR someone, on the other hand, happens in a two-sided conversation where you sit in a room for one-sided view. When we list the person’s faults, God helps us to glimpse the human frailties underlying those faults. Also, the more we pray for others’ faults to be removed, the more he reminds us of our own. Jesus put it this way: “First remove the speck from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.”

He points out the selfishness of our motivation. Through prayer we give God an opportunity to speak to us of the necessity to become involved with that person, to love the person, the plants the first strings of love and compassion in our hearts.

Could it be this that Jesus said: “Love your enemies and pray for those who persecute you?” Is prayer a medium through which we are enabled to love our enemies? Praying FOR someone involves a lot more than just passing a problem to God. As we engage with God in talking about someone, we are led to a deeper awareness; to feel that person’s pain, and then to have compassion on him or her; increasing love and caring for that person.

This is an abbreviated version of his 28 July 2011 contribution to Spectrum.
feature

What is AFM?

You may have heard this acronym used in church before. It stands for Adventist Frontier Missions, an agency that ‘seeks to augment the ministries of the Seventh-day Adventist Church by establishing church-planting movements among people groups where there is no Adventist presence.’

Adventist Frontier Missions seeks to recruit missionaries who will take the Gospel to the millions upon millions of people who would never hear it unless someone goes into their communities, lives among them, learns their culture and language, and tells them tactfully about Jesus.

Is the objective of these AFM missionaries to ‘learn the language and culture and begin raising up a body of believers, committed to spreading the Gospel among their people’, and the desired outcome to establish ‘a mother church with at least one daughter church and one granddaughter church. These finished projects are strong and growing with church members committed to and trained for outreach.’

Need for caution

AFM is one of those organisations about which ‘careless talk’ may literally ‘cost lives’, and so we will not explore the details of its on-the-ground activity within the ‘10/40 Window’, or anywhere else for that matter.

What can I say is this: that I recently listened to a presentation given by Graham and Pauline Allcock, and was deeply touched by the scope and effectiveness of the activities they described. Graham is the AFM Euro-Asia Field director, and he agreed to the following interview for the benefit of our MissioNews readers.


Editor: To what extent do you personally have to find funding for your AFM work?

Graham: All our funding is derived from contributions received from individuals and churches. AFM missionaries raise their own funds. We do not receive any financial support from the General Conference. Part of our work involves sharing the need for cross-cultural missions with our members and inviting them to partner with us in reaching the unreached.

Editor: Why do you do this work? Wouldn’t it be a lot easier just working as a pastor in one of our UK cities? There are a lot of unchurched people here!

Graham: I must admit, it would be much easier to continue working as a pastor. However, when I came to understand the work of AFM, I realised that there is actually a difference between ‘unchurched’ and ‘unchrached’. At AFM we make a distinction between the two. From our point of view, ‘unchurched’ people are those within reach of the Gospel: for example, they have access to Christian radio and TV, Bibles and other Christian literature, and are familiar with Christians and churches.

‘The 10/40 Window is a term coined by Christian missionary strategist Luis Bush in 1990 to refer to those regions of the eastern hemisphere located between 10 and 40 degrees north or south of the equator, a general area that in 1990 was purported to have the highest level of socio-economic challenges and the least access to the Christian message and Christian resources on the planet.’ http://en.wikipedia.org/wiki/10/40_window.

Editor: Do you have a special sense of God’s guidance in joining AFM?

Graham: For years Pauline and I have been interested in sharing the Good News about Jesus with those who have never heard of God as we have. During the ten years I worked as a pastor in the NIC, our desire to do this intensified. When we were introduced to the work of AFM we experienced a growing conviction that God wanted us to serve in this way.

Editor: If there was one story you could tell that sums up the rewards of your work, what would it be?

Graham: After fifty years of communism, Saudi Arabia flooded Albania with imams in order to teach the Albanian people how to be good Muslims. Dani* father did not like the new form of Islam being taught by these imams and, though a well-respected imam himself, he informed Dani that Seventh-day Adventists were much closer to them than this unfamiliar ideology being presented by the Saudis.

Sadly, Dani’s father died about three years ago, but at the funeral meal Dani placed our missionary at his right side, in the place of honour. Then, when questioned by the attending imams as to who this was, he stood before all present and announced that this was his friend who had come to build a church in the town. A few months later he commented that our missionary was walking on God’s road and that he too wanted to walk that same road and join the church. That’s when the Bible studies and prayers began on a weekly basis. In May 2010 Dani, his wife and their two teenage children publicly gave their hearts and lives to Jesus through baptism. It was a day to remember, as the first Albanians in this town were baptised.

(un)Ask Graham

Last week, I went to the hospital to visit Sadaatin, our nearly blind Bible worker. He was in for ten days, but he had such a good time he wished he could have stayed longer. In a filthy hospital! Crowded with sick people! How is that possible?

Sadaatin says he had such a good time in the hospital because he was staying in the hospital with this nearly blind Bible worker. He was in for ten days, but he had such a good time he wished he could have stayed longer. In a filthy hospital! Crowded with sick people! How is that possible?

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**Sadaatin**

by Barnabas Hope

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Once again, thanks for your response. The standard has been very high. You now need to start thinking about sending in your summer photos – anything that you feel shows off God’s influence with the great British summertime. I look forward to hearing from you.

Please email your 'Hi-Res' photos to me at: dbell@stanboroughpress.co.uk.

1. Mountains.  [Weiers Coetser, Canon EOS 500D]
2. Flowers in the park.  [Joyce Yates, Kodak C813]
3. Brodsworth Hall, South Yorkshire.  [Anna Marsh, Samsung L201]
4. Herring Gull.  [Davina Sly, Panasonic TZ10]
5. Rose.  [Rebecca Babb, Sony A580]
6. Young Seal.  [Garfield Lynch, Nikon D300]
7. Poppies.  [David West, Olympus E620]
8. Guillemots, Farne Islands.  [Barry Bell, Nikon D80]
9. Daffodil.  [Grace Mwilima, Canon EOS 300D]

‘Then God saw everything that He had made, and indeed it was very good. . . .’

Genesis 1:31 (NKJV)
Twenty-eight new groups and church-plants in four years

On 11 June Wallington officially became a company at a ceremony in Croydon Church, the ‘mother church’. SEC president Pastor Sam Davis presided in the presence of Croydon minister Pastor Richard Dale, alongside Pastors James Phillip (Leswilm), Keith Boldeau (Balham) and Simeon Esson (Beckenham).

Wallington started as a branch Sabbath School at the instigation of Elder N. Burton (and others at Croydon) after visiting Labia to learn about church-planting. There are Biblical reasons for reaching out and meeting the needs of the people in our community. Pastor Dusan Uzelac, responsible for the Wallington and Hackbridge companies, had been sent by Pastor Sam Davis, who said: ‘When we sent Dusan we believed that you were already a company; since that time we have been working to formalise that relationship.’ Pastor Davis confirmed that in the last four years the SEC has been blessed with twenty-eight new congregations. Progress is being made.

The project, which has received support from the Hackbridge company, has been overseen by Pastor Uzelac, who said: ‘We have been working on content-sharing through Facebook, Twitter and YouTube. More Adventist churches are incorporating social media into ministry. In Central Jamaica, the administrative conference is using Facebook as a key communication forum, and the group has 1,000 members. The participant noted that technology doesn’t necessarily detract from interactive relationships.’

‘The virtual environment is a real environment,’ said Arnold Arfilda, a media producer from Venezuela. ‘The Church is using social media effectively in Spain, where Communication director Pedro Torres has been sharing information on all Church initiatives on Facebook. In England, Pastor Kirsten Blake-Lindquist, at Newbold College, said Facebook often enables personal discussions with teens who feel uncomfortable talking in person about some issues. Forrest Lake in Apopka, Florida, has already invested to create a substantial online presence. The forum also marked the presentation of the 2011 Adventist netwards. This year’s participants were Jose Romero, Andrew Daryl Gunagaddo, and Kenneth H. Suanzaran. For more information on GIE 2011, visit http://gien.adventist.org.

The SEC committee has requested the following notice in support of important research:

Volunteers needed for study

In the UK, people from the African-Caribbean community have a risk of developing schizophrenia between two and eight times higher than white British people (Pearson and Morgan, 2006). Evidence suggests, however, that in the Caribbean, the rates of psychosis are not inflated and are similar to what is found in the UK population as a whole (Hocking, 2005). The reason for the increased prevalence in the UK African-Caribbean community is, as yet, unexplained. Studies investigating schizophrenia among different ethnic groups have mainly focused on people who have already developed schizophrenia. An alternative would be to examine factors that are thought to put healthy individuals ‘at risk’ for developing schizophrenia, for example, the personality trait, schizotypy.

Schizotypy is an aspect of personality observed in both mentally healthy and those experiencing psychological difficulties, characterised by less usual thought processes and psychological experiences; for example, paranoia, magical thinking and confusion. High ratings suggest a vulnerability to schizophrenia (Childef et al., 2000). Identifying people ‘at risk’ of developing schizophrenia is an important factor for developing preventative interventions for serious mental health problems.

Establishing whether rates of schizotypy vary across different ethnic groups should help to further understand what might put someone at risk for schizophrenia. Improving ways of identifying people ‘at risk’ would enable the development of better ways to prevent the onset of serious mental health problems. The study will also allow an assessment of how paranoia and magical thinking, in healthy participants with no history of psychiatric illness, vary across different ethnic and cultural groups.

The present project, between the University of Westminster and the University of the West Indies, is to investigate schizotypy between people from the Caribbean community who have migrated to the UK, or been born in the UK, and white British people. The people taking part in the study will complete a questionnaire with 100 items, but also abnormalities in thought processing (for example, memory, attention and perception) associated with these ‘at risk’. The first phase is a survey examining beliefs and attitudes of people who have completed a survey with some additional questions; for example, self-esteem, religious affiliations, socioeconomic status, and substance use. This should take less than 15 minutes to complete.

Volunteers are required for the study. The identity of the participants will not be disclosed. Some participants may be invited to complete a follow-up study. Furthermore, however, part of the study is entirely voluntary and full information about it will be provided before you decide whether to take part.

If you are willing to take part in the survey, please go to this address: http://schizotypy.webden.co.uk

On Wednesday 1 June more than 100 Adventist communicators gathered in the Jamaican city of Montego Bay for the Global Internet Evangelism Network (GfEN) conference. The GfEN is a community of technologists, evangelists, communicators, and church leaders who meet annually to discuss the creative use of internet technology to fulfil the mission of the Church.

GfEN was organised in 2004 as an initiative of the Council on Evangelism and Witness, and is facilitated by the Communication department of the world Seventh-day Adventist Church, in cooperation with lay initiatives. Pastor Williams Coote, GC Communications director, stated: ‘A greater commitment to the design of web technology and use of social media will yield more effective results in the ministry of the Seventh-day Adventist Church. ‘Are we ready to make the [Gospel] message a social one using the social media?’ said speaker Bryan Collick. Many presentations focused heavily on content-sharing through Facebook, Twitter and YouTube. More Adventist churches are incorporating social media into ministry. In Central Jamaica, the administrative conference is using Facebook as a key communication forum, and the group has 1,000 members. The participant noted that technology doesn’t necessarily detract from interactive relationships.’

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Ian, the open day is a wonderful opportunity for us to meet our fellow church members, and it enables them to see, perhaps for the first time, the large range of books and other products we offer to enrich their spiritual experience and the lives of family, friends, neighbours and work colleagues.

Paul, I believe that open day is an annual event with a long tradition. Please tell us more.

Paul, Julian, the open day is a wonderful opportunity for us to meet our fellow church members, and it enables them to see, perhaps for the first time, the large range of books and other products we offer to enrich their spiritual experience and the lives of family, friends, neighbours and work colleagues.

How many titles do you plan to put on display?

Ian: We display hundreds of titles. There is certainly something for everyone, from the toddler to the retiree! There will be old familiar favourites and new titles ‘hot off the press’. Whatever your interest, there will be something for you: stories, fun children’s titles and games, Spirit of Prophecy books, Bibles, lesson quarterlies, and also DVDs, health foods and much more.

If you are willing to take part in the survey, please go to this address: http://schizotypy.webden.co.uk

Editor: Thank you gentlemen, it sounds like Grantham is the place to be on 11 September this future endeavours!

We praise God, and pray that Clifford’s health may be preserved for future endeavours!

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Baptism and ordination service

On Sabbath 7 May, Tony-Le raymond and Tilly Harrison were baptised at the Leamington Spa mission.

Five years ago, Tony-Le, who lived locally, noticed the church’s open doors one Saturday and dropped in to investigate. He liked the welcoming and friendly atmosphere, and recently decided to commit his life to Christ and be baptised.

Tilly was introduced to the church when her husband Andy was baptised a year ago, after coming to an Alpha Course through studying about God and his love and by conviction of the Spirit I have accepted Jesus Christ fully. ‘

The fifth candidate, Elijah Edwards, attends the Southall church. Pastor Wilmott preached, and Pastor Everett Picart baptised the candidates; at the baptismal service where Ronique Sylvester, Ellise Sydney, Ricardo Bryan, Sharon Cole and Valeen Sylvan-McDonald publicly announced that God is now at the centre of their lives.

Five baptisms at Sydenham

When a Seventh-day Adventist (Roshan Cruz) and a Roman Catholic (Robin Anthony) met in West London, they started talking about Jesus, and started a Bible study group to discuss him further. Soon after, Robin’s family started attending. Pastor Paul Wilmott helped them to start a new group, naming it Wernbly International Seventh-day Adventist Group: then they heard about the baptism in Southall Church scheduled for 7 May, and decided they too would like to be baptised!

A chance meeting in street leads to four baptisms

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They were followed by a deep talk, which most of the children were well able to understand. The children began praying, ‘Help us to believe that you can save us all’, and ‘Thank you for doing those amazing things with the disciples.’

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Tilly was introduced to the church. Before her baptism Tilly gave a moving testimony of how she had struggled through some low points in her life, and with Christianity itself, but after seeing the positive effects it was having in her husband’s life she gradually came to give her life to God again.

The service also included the presentation of a Bible Studies certificate to Robin, a younger member who looks forward to being baptised when she is older, and the ordination of a female elder, Antonia Castellino. Family and friends of Tony-Le and Tilly came to witness the happy day!

700 students on the site. Each one could be invited to future evangelistic events or other church-based events. At the moment Bible studies are only advertised to the three missions.

Should the offer be extended to the conferences, funding and administrative support would be needed.

Try the online quizzes for your self at: www.quiz28.org.

WILSHIRE MISSIONary SCAFF

[Note that the gift Bible offer is only available in the United Kingdom, and is intended for non-members only.]
New sign and minibus for New Life
On Sabbath 4 June the Hill Top Community Centre – where the New Life Community Fellowship meets each week – gained a new sign outside: Seventh-day Adventist Church!
The local councillor, Michael Middleton, and his team welcomed the sign as a recognition of the fellowship’s projects, such as Christ of Christmas, Hosting the Homeless and Loving the Lonely, and ministry at various community events.
New Life purchased the sign recently for picking up their children for worship, for feeding the homeless, and for the distribution of clothes and provisions for the needy in their community. Along its sides are Jesus’ words, “When I was hungry you fed me, and when I was naked you clothed me.” On its first day a homeless person approached them for food.
Pastor Ian Sweeney preached a message of responsibility to move against hatred towards love. The service climaxed with the unveiling of the new sign.

Montserratians and friends
Hundreds of Montserratians and their friends congregated at the New Life church in Milton Keynes on Sabbath 28 May, with the theme: “In Christ I Rise”. The Sabbath School was led by Mavis Bramble and her team of volunteers, and the lesson study was presented by a young lady, Charlotte Bramble.

NEC singles’ weekend results in marriage!
Wenna Dioso and Przemek Boloz became prayer partners at a singles’ weekend arranged by the NEC in 2009, at the Leicester church. Nearly a year later they spoke on the phone, and their relationship blossomed! On 1 January Wenna accepted Przemek’s proposal, and they were married at the Worcester church on 28 April by Pastor Adrian Broome and Elder Charles Lamont. Wenna’s friend, Daniel Surico, gave her away since her family are in the Philippines, and John Osei-Bempong and Hubert Smith-Samuels were Przemek’s best men.

Homecoming in Preston
The theme for Preston’s homecoming day on Sabbath 28 May was ‘The journey home’, and Shirley Grant, preaching on the Israelites’ wilderness years, reminded congregants that they too are witnesses with the church community – just as the Preston church’s founders were in the 1960s.

Erdington international day
Erdington celebrated its international day on 3 April, with members and visitors from China, Ghana, Ireland, Jamaica, Malawi, Russia, Trinidad, the UK and Zimbabwe, in many colourful national costumes. The Bible text (1 Corinthians 13:1-13) was read in English, Mandarin, Thai, Irish, Polish, Cantonese, Russian, French, Latin and Sinhala.

Camp meeting ordination
At this year’s joint camp meeting, six candidates were ordained: From the SEC were Pastor Petras Bahadur (serving as the Adventist-Muslim Relations director), Pastor Anthony Oopku-Mensah (from the Norbury and Redhill churches), and Pastor Bernard Akapko (from the Clapton Community church). From the NEC were Dan Majaducon (mission), the NEC singles’ weekend coordinator, David Throssell and Victor Daconta Marshall (from the Doncaster, Rotherham and Sheffield Burngreave churches).

Mercy is not your gift to God; Pastor Henry Wright said, “It’s God’s gift to you!... A person is called to ministry so that God can meet your needs.”

Jean Evans (1935-2011) d. 5 May. It is with great sadness that we have to report the death of my dear wife Jean, who was originally a member of Wimbledon Church and helped me out with the caretaking when needed.
We were faithful members in the company for many years of Pastors John Wilson, Arthur Campbell and Duncan Rose when they were teenagers, not forgetting Margaret Lacey and the Lamery family, and the Loughrans.
We moved to Ramsgate in the mid ‘60s and on the way to a service at Canterbury I fell off the bus, and was hospitalised for three weeks. We were later persuaded to follow our company for many years of Pastors John Wilson, Arthur Campbell and Duncan Rose when they were teenagers, not forgetting Margaret Lacey and the Lamery family, and the Loughrans.
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Newtown health day

On Tuesday 24 May in Newtown, Wales, the thirteen-strong NEC health expo team staged a health expo community outreach programme, together with the members of the Newtown company. The local Newtown members hired an empty charity shop in the town centre on Tuesday (market day) and Newtown members invited shoppers to have their health checked by the expo team under the directorship of Grace Walsh.

In addition to the health checks, every visitor went away with at least one piece of literature: Ellen White’s Happiness Digest (Steps to Christ).

The expo was scheduled to finish by 4 pm, but, as folk were still streaming through the door, it was about 5.30 pm when the team finally shut up shop.

The feedback has been tremendous. The expo team were able to witness to the chef at a local restaurant, Brown’s of Newtown, who said he would now offer vegan meals on his menu!

The Market Hall manager from whom Newtown members hired the shop premises had been overwhelmed with compliments from the folk who had attended. The kindness, consideration and attention given to their health concerns had really impressed them. They found it hard to believe that a church could have such concerns for its community.

Forty-two individuals left their contact details, giving great hope for the future!

Pastor Roger Neal

New book of the week

Sharing Jesus in the Workplace

by Terry Messenger

Ever wanted to share your faith in Christ with those you see every day, yet been unsure where to start? Now you have no excuse! This handy booklet shows us how our place of work can be a place for evangelism.

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