

SEC Camp Meeting 2018

Commitment speaker – Dr Carlton Byrd

by Pastor James Shepley

Dr Carlton Byrd of 'Breath of Life' fame proved himself a passionate and persuasive keynote preacher, calling for 'revival', 'reclamation', and 'evangelism, everyone, everywhere' during numerous altar calls, with hundreds of people committing themselves to God and to His work.

Dr Byrd defined preaching as 'proclamation that goes from the soul of the preacher to the ears of the listeners, to penetrate their hearts'. By that definition he is a mighty preacher. The response to his message was audible and visible, especially on Sabbath morning, with many people standing and declaring 'Hallelujah!'

In his Monday evening message Dr Byrd spoke of the seriousness of the spiritual conflict that we face, urging his listeners to 'put your war clothes on', and examining the uniform we need from Ephesians 6. 'The spiritual world is not a playground but a battlefield,' he warned. 'Pray without ceasing. The devil can't stop you from praying, and he can't stop God from answering prayer,' he advised.

In a second message the following evening, entitled 'God will deliver', he told the story of Peter's deliverance from prison in Acts 12. Describing Peter shackled to two guards on death row as his church was praying, he said,

'Man's extremity is God's opportunity. Be specific in your prayer. We need to get specific with God!'

On Wednesday night, in an applied study of Jesus' teaching, preaching and healing ministry in Galilee, based on Matthew 4:23, he exhorted the congregation to 'make Jesus famous'. He issued a call to action: 'Go make Jesus known', and then asked, 'What good is it if we just have a good time in here? Jesus is calling us to go out there.'

Moses' 'laundry list' of excuses for serving in God's appointed ministry (Exodus 4) was the subject of his message on Thursday evening: 'Don't make the same mistake! Excuses cause

discouragement. They force the few to carry the weight of the many. God is not looking for ability but availability. Reflecting on the more than 65 million in the UK as yet unreached by the 38,000-strong Seventh-day Adventist Church, he reminded the congregation that Moses only had a staff. God supplied the power. 'God has given you all you need in the UK. Go with what is in your hand!'

On Sabbath morning Dr Byrd raised the roof with a sermon on the 'dry bones' of Ezekiel 37. Restating God's question to Ezekiel for the multicultural twenty-first century audience from the South England Conference, he asked, 'Can these bones live again? Can our churches live again? Can our communities live again?' The congregation was enraptured all week with his soaring runs, machine-gun repetition, and quick-fire delivery of Bible verses extolling the virtues of God, and pointing to the urgency of his mission to save souls. 'Oh, dry bones, hear the word of the Lord,' he exclaimed, building up to a thundering crescendo: 'We need revival! We need revival! We need revival!'





Mental wellness – how well are you? Part 1d

The stress impact: finding solutions

Mental Health First Aid (MHFA) England launched its 'Address Your Stress' toolkit for Mental Wellness Week, 14-20 May. It offers a practical tool called 'What's in Your Container?' which shares tips on how to release stress from your life. It can be accessed at: <https://mhfaengland.org/mhfa-centre/campaigns/mhaw2018/>.

According to Caroline Hounsell, MHFA England Director, 'None of us are immune to stress but some people are more vulnerable to it than others. It's how we recognise we may be experiencing too much stress and how we manage it through positive coping strategies that can help prevent it overwhelming us or contributing to mental ill health.'

In the Lifestyle Intervention for Stress Management workshops that I run, I created a 'Transform Your Life' inventory for addressing stress holistically, with the heading, **Resolve Your Stress**. Here are the key elements:

1. Recognise when stress becomes destructive; remember, some stress is necessary to motivate or inspire productivity.
2. Recognise symptoms early. Too much stress (pressure that continues for too long and leaves you feeling out of control) can be harmful.
3. Identify the cause, as it helps you to work through the pressure points.
4. Write down, in order of priority, what stresses you and tackle these stressors individually.
5. Talk to a friend or counsellor; unloading helps.

6. Accept what cannot be changed; it brings some relief.
7. Try to avoid too many life-changing events in the course of a 12-month period.
8. Let go of resentment: it's toxic to the mind and induces stress.
9. Take time for rest and relaxation; it rejuvenates.
10. Avoid junk food; it can aggravate stress symptoms.
11. Maintain regular exercise to burn excess adrenaline.
12. Nurture your spiritual well-being. Spiritual health heals emotions.
13. Learn to take one day at a time.
14. Pace yourself. Don't try to fit too many tasks into a short time frame.
15. Practise saying 'no' so that you can say 'no' more easily to requests that put you under pressure.
16. Enjoy the beauty of nature. Going for regular walks is one way to do this.
17. Identify and enjoy more 'me time', where you do something pleasant just for you.
18. Spend time with positive people who help to lift your spirit.
19. Make a list of things you are grateful for; it helps to keep a positive perspective.
20. Set life and personal goals, but be mindful that life changes may cause a detour. Adaptability is the best response to combat disappointments.

Good health!

¹<https://mhfaengland.org/mhfa-centre/news/address-your-stress/>

HICKMAN PARK
Family Fun Day
FREE ENTRY
Sunday 26th August 2018
11am - 7pm
Multicultural Event
Music In The Park - Live Band & Singers
Open Air Concert starts at 3pm
A Day Not To Be Missed...
Activities & Fun for all the family 11am - 3pm
Stalls Galore
Health Expo
Various Food & Drinks
Barbecue and Food Court
SLUSH PUPPIE
HICKMAN PARK WOLVERHAMPTON ST. BILSTON WV14 0LZ
For More Information and Stall Bookings... Tel: 07794 075771
As supplied, errors and omissions excepted

Stanborough Press Open Day
Sunday 9 September 2018

Speakers:
Pastor Samuel Telemaque
(SEC Expo Speaker 2018) Inter-American Division Director of Office of Adventist Mission (Sabbath School and Personal Ministries)

Pastor Dwain Esmond
Assistant Editor at Ellen G. White Estate, USA (Author)

Health Presenter:
Sharon Platt-McDonald
BUC Director of Health and Women's Ministries (Author)

Musicians
Scripture Says - An a cappella group with a new 2018 album release
Trio - Female ensemble from Handsworth Seventh-day Adventist Church

All the usual attractions of new titles, prepared food and various demonstrations. There will be lots of activities for the children too. We look forward to seeing you.



Julian Hibbert, Editor

Through Muslim eyes ...

Amin Maalouf begins his book, *The Crusades through Arab Eyes*, by describing a series of tragic events that occurred in August 1099. He tells of the unexpected arrival of fugitives from Damascus who had fled their city some weeks earlier. They barged into the council chamber of the Baghdad Caliphate, led by their city's senior judge, Abu Sa'ad al-Harawi, whose head – like theirs – was shaven as a sign of intense mourning.¹

The judge wasn't in the mood to be silent. "How dare you slumber in the shade of complacent safety," he began, "leading lives as frivolous as garden flowers, while your brothers in Syria have no dwelling place save the saddles of camels and the bellies of vultures? Blood has been spilled! Beautiful young girls have been shamed, and must now hide their sweet faces in their hands!" What had happened? What atrocity was Abu Sa'ad al-Harawi speaking of?

He was far from finished. "Never have the Muslims been so humiliated... never have their lands been so savagely devastated." The telling had only just begun. What followed brought gasps of horror from his audience.

For on 15 July 1099, after a forty-two day siege, the Crusaders (the *Franj*, as they were locally known) had captured the Muslim holy city of Damascus. This is Maalouf's description of what followed:

"The exiles still trembled when they spoke of the fall of the city: they stared into space as though they could still see the fair-haired and heavily armoured warriors spilling through the streets, swords in hand, slaughtering men, women, and children, plundering houses, sacking mosques. Two days later, when the killing stopped, not a single Muslim was left alive within the city walls. Some had taken advantage of the chaos to slip away, escaping through gates battered down by the attackers. Thousands of others lay in pools of blood on the doorsteps of their homes or alongside the mosques. Among them were many *imāms*, *ulamā*, and Sufi ascetics who had forsaken their countries of origin for a life of pious retreat in these holy places. The last survivors were forced to perform the worst tasks: to heave the bodies of their own relatives, to dump them in vacant, unmarked lots, and then to set them alight, before being themselves massacred or sold into slavery."²

They have suffered too!

We Christians have our own way of understanding and retelling this period of history, but, as we can see, so do Muslims. And in their version of it we were the perpetrators. We were the ones who invaded their cities almost a thousand years ago – committing atrocity after atrocity – allegedly in the name of Jesus! For devout Muslims, the memory of those cruel and barbaric conquests is as painful as the names Auschwitz and Buchenwald are to Jews.

But bad things happen!

"But bad things happen!" I hear some of you say. "Why can't they just get over it, as so many other brutalised national or cultural groups have? Just think of Coventry, Dresden, Hiroshima and Nagasaki – those affected have quietly moved on. What is so different about the crusades?"

Perhaps it is this, so aptly pointed out by As'ad AbuKhalil, professor of political science at California State University, Stanislaus (emphasis supplied):

"Historical events last or vanish depending on their relations to modern realities. No Arabs today hold grudges against the Mongols, for example. The political salience of the Crusades is related to the ability of average Muslims to see resonance from the times of the Crusades in the rhetoric and behaviour of Western governments."³

The professor has a point, doesn't he? Muslims can't forget the atrocities of the Crusades because they see the 'resonance' (echo) of them in the way the West rains down threats, cruise missiles and smart bombs on the very cities the Crusaders once put to the sword!

What's this got to do with us?

A good question, indeed. What has this got to do with Seventh-day Adventists? Well, strangely enough, here in Britain a number of our congregations still use the term 'crusade' to describe their public evangelistic activities. I know this because of the reports and adverts that arrive on my desk.

My response has been to edit them out of our official church paper wherever possible. My greater concern, however, is about those flyers, banners and posters over which I have no control: the ones that our congregations distribute and display to the general public. In what way do these rouse the ire of the radicalised? In what way do they undo the work of those imams teaching tolerance and peace?

Perhaps the time is long overdue that we should try to see ourselves **through Muslim eyes**... and begin to purge our Adventist vocabulary accordingly.

'O wad some Power the giftie gie us, to see ourself as ithers see us!' – Robert Burns
[Or, in modern English, **'Oh would some Power the gift give us, to see ourselves as others see us.'**]

¹From the Prologue of *The Crusades Through Arab Eyes*, by Amin Maalouf (Saqi Essentials): 2012 ²ibid. ³The legacy of the Crusades in [the] contemporary Muslim world: The conflict between the West and the Arab and Islamic worlds is at its core political'. <https://www.aljazeera.com/indepth/opinion/2016/12/legacy-crusades-contemporary-muslim-world-161224124349711.html>

Editor's note:

It is important for those who submit adverts for publication in the *MESSENGER* to ensure that the term 'crusade' does not appear in them.

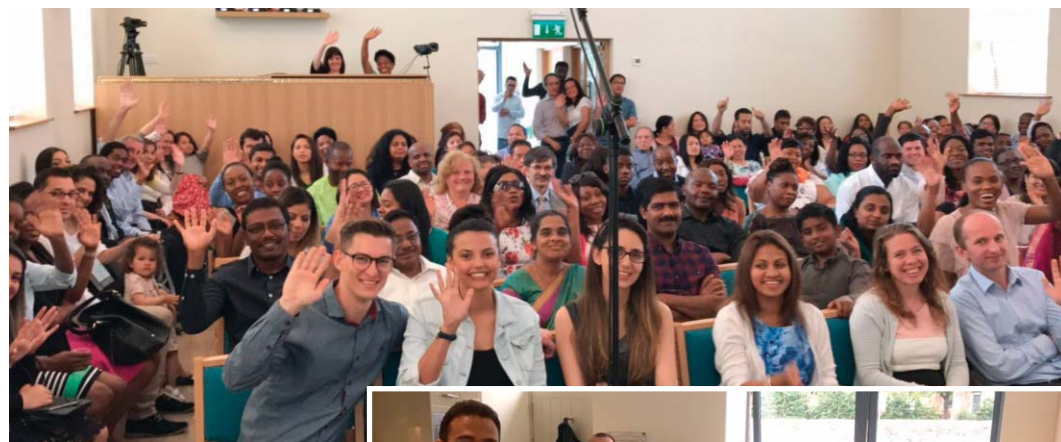


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Get the recipe right!



Saturday. Noon. Ranelagh Seventh-day Adventist Church. The worship service is finished. The congregation is buzzing. I sense in the air the sweetness of meeting with friends, talking to visitors and reflecting on the sermon.

But there is something else in the air that encourages the rumbling of my hungry stomach. Tomato sauce! Kitchen! Lunch! Somebody is cooking.

I sneak into the kitchen to get my cup of tea before lunch, where I find four volunteers staring intently at the simmering pot on the hob.

The tomato sauce is 'almost ready', the chef declares. 'We need the final touch.' From what follows, my hope for a soon-arriving lunch evaporates.

'Let's put in some basil,' an enthusiastic European lady suggests.

'Let's add some chilli sauce,' the African strongly urges. She is obviously not yet used to the basil/oregano, Mediterranean style of seasoning.

The Brazilian chef sees the approaching storm and shifts the dispute into more neutral territory: 'Maybe we'll just add some more salt and that's it?'

The Jamaican lady, washing dishes in the sink, smiles and takes a deep breath. She is about to enter the dispute with her own version on the right recipe for the tomato sauce.

The water boiling in the kettle reminds me why I am in the kitchen. I make every effort to concentrate on my tea and resist



Dublin Kitchen



Dublin group



Dublin children's choir

offerings before or after the sermon?' The worship leaders should sit at the pulpit while the pastor is preaching . . . as it is done in other places.' It is good to write the names of the visitors in a book at the entrance so the elder will call them to stand up during the announcements, welcome them and give them the visitor's pack.' Cold chills run through the introvert locked up in my European soul.

These final touches! They overflow like a magic porridge pot and leave the four-walled building we call church. They spread on different *WhatsApp* groups, *Facebook* pages, at small home groups and weekend retreats. And before we know it, they threaten to dominate our spiritual life. They squeeze Christ out of us and suffocate us with the pleasure of having our say about the right type of 'final touch'.

In 1 Corinthians 12:12-14 (NIV) Paul describes the church as one body with many parts: 'Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body – whether Jews or Gentiles, slave or free – and we were all given one Spirit to drink. Even so the body is not made of one part but of many.'

We are God's people from 'every tribe and tongue and nation', and it is exciting to be part of a global church. But this comes at a price. Different parts of the body emphasise different things. Celebration and vibrant worship. Evangelical zeal. Holiness and faithfulness. Wisdom and scholarship. Perseverance through suffering. We need all of these to complete the picture of the kingdom of God.

As Al Hsu writes in his article, *Why unity and diversity are the foundation of multi-ethnic ministry*: 'There is a dynamic tension between unity and diversity. There is a single unified identity as the one body of Christ. But there is also differentiation with many different kinds of parts. We ought to affirm these two truths simultaneously.

the temptation to tell the 'potluck team' what my 'final touch' to the tomato sauce would be.

As I leave the kitchen I remember my granny's kitchen. Mmmm, her tomato sauce . . . it always had just the right amount of salt and spices in it.

Is there a lesson here?

Doing church is like cooking a tomato sauce (apologies for

simplifying it). We all agree on the main ingredient. After all, you can't have tomato sauce made of cucumbers. You need tomatoes. Just like you need Christ and His Word to create a successful church.

But it is these 'final touches' that create disputes. 'Shall we sing three songs at the beginning and one at the end or the other way around?' 'Shall we collect the

Offering the diversity is called uniformity. "We are all Christians and our differences don't matter!" But that is not what Paul is saying. We are all baptised by one Spirit into one body but Paul still affirms the ethnic and socioeconomic class realities of the parts of the body. Jews and Gentiles, slave and free, male and female, different callings, different gifts and functions – we don't lose our identity. The other error is to focus so much on the different parts that we lose sight of the one body. That is called tribalism, separatism. It is diversity without unity. Churches historically divided over races and classes.'

Christian theology holds unity and diversity together. That marriage between unity and diversity is what makes us Christians. It is in the very nature of God – One in Three. It is woven into the fabric of marriage – two become one flesh but they still have two individual personalities; come from different families; and may even have differing cultural and ethnic backgrounds.

Becoming a Christian some 25 years ago in a post-communist country was an experience I will never forget. I met all those Christian veterans, survivors from the communist persecutions and oppressions. They had a very strict collection of rules that helped them keep their identity through the dark years of oppression: many rules for men and many more for women. A lot of these rules were related to the outer appearance. 'We generally don't wear hats in church. We take them off.' Going to church and especially speaking from the pulpit required a proper dress code – 'black suit and tie'. Short sleeves in church looked suspicious in those days, even during the height of summer.

I still laugh when I remember myself growing my first teenage beard. A caring sister pulled me to one side and said: 'Christian men glorify God by shaving every day and don't let their beards grow like a ram.'

I smile, because later I discovered that all the Adventist pioneers had beards. Very long beards! And this is my point. Our culture, ethnicity, and history determine that 'final touch' of who we are as Christians.

Today I have the privilege of worshipping in a multinational,

multi-ethnic and multicultural church. I am enjoying the variety of colours (not only black suits!), tastes and music that it includes. I have come to realise that if an African woman doesn't take her hat off when entering the church, it is OK. She wears her hat for exactly the same reason I take mine off – to glorify God.

And if the Indian brothers come to church in their beige or maroon and gold sherwanis it is OK. They do it for the same reason I wear the black suit – to glorify God.

For you see, that 'final touch' (back to our tomato sauce) is that flavour that only we can bring. This is our identity – cultural, ethnic and historical. And since we all agree on the main ingredient – Christ – we are on safe ground. The diversity around us can only enrich us.

Ideally my article should finish here. The topic is hot enough to continue before reaching too close to home. And maybe if I were writing for a public that expects to read only politically correct articles it would have met its purpose. But Paul calls the Word of God 'alive and active. Sharper than any double-edged sword, it penetrates . . .' (Hebrews 4:12, NIV). It is a bit of a surprise that he doesn't call it a balm, but a sword, isn't it? And that's why I want to continue where a more politically correct author will stop. Because if we are to do a multicultural church we need to do it right. We need to get the recipe right.

I believe that a mature multi-ethnic church is not just a collection of people of different skin tones gathering in the same building once a week. I believe a *mature* multi-ethnic church is a family of people of different cultures learning to confront and destroy barriers that the world has placed between us.

This work requires a pastor who labours to ensure that the desired diversity of the congregation is reflected in the leading team.

This work requires that the leading team understand and acknowledge the unique experiences and challenges of each group, then lead the church to understand one another and carry the burdens of their brothers and sisters.

This is what happened in Acts 6:1-7. When the 'Hellenistic widows complained against the

Hebrew leaders' the leaders intentionally appointed Spirit-filled men from the same Hellenistic group, to ensure its needs were no longer neglected.

This work requires that every Christian make a conscientious decision that in the first five minutes after the service he/she will speak to someone not from his culture, race or tongue.

Why? Because this is what heaven will be like. John describes 12 gates in the new Jerusalem. Four on each side. Those with black suits will enter through the ones on the east. Those in colourful dresses through the ones opposite. Those who like basil in their tomato sauce through the north gates, and the chilli lovers through those on the south.

But they will all meet at the centre of the city, at the throne of God. 'And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. . . . And they shall bring the glory and the honor of the nations into it' (Rev. 21:24, 26, NKJV).

'And they sang a new song,

saying: "You are worthy . . ." (Rev. 5:9, NKJV).

Yes, my granny knew the right ingredients for a perfect tomato sauce. And so do many more like her in India and Zimbabwe, in Russia and Brazil, all cooking the perfect tomato sauce with the absolutely right ingredients. And they – our grannies and grandpas, our parents, friends, teachers, neighbours and every part of our childhood – created deep in us the men and women we are today. And that's natural.

But when Christ prayed for unity of His church in John 17, he prayed for *supernatural unity*. And He said that 'by this the world will know that you are My disciples!'

*Petar Popivanov is a Bulgarian living with his family in South Dublin. He says, 'As a teenager I grew up in a mono-national, monocultural society and church. Many years later I worship with my family in a multinational and multi-ethnic Ranelagh Adventist Church, Dublin. Over the years I developed a strong interest into how our culture and upbringing reflect the way we "do church" in the twenty-first century. For me culture is like a pair of glasses. We look at the world through them without even realising that our own culture is the lens that shapes the things we see.'

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 WWW.ADVENTISTYOUTH.ORG.UK
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Church structure: room for improvement?

Background

Since the Seventh-day Adventist Church was first organised in 1863, leaders and administrators have been looking for ways to maximise its effectiveness in bringing the Gospel of Jesus Christ, in the context of the three angels' messages, to the world. The current structure of the church has four tiers of organisation: Local Church, Conference, Union, and General Conference, the latter being distributed around the world through 13 different Divisions. Although this structure has remained largely unchanged since 1901, some have questioned whether it is the most effective structure to support the mission of the church in the 21st century.

Over the years the structure of the British Union Conference has been discussed many times. Most recently it came to prominence ahead of the 2011 BUC Session, where three specific restructuring proposals were presented. The premise for these proposals was that the current structure of the BUC, including its constituent Conferences and Missions, was not as efficient as it could be, with too many ordained ministers working in administrative offices rather than local churches. Specifically, it was noted that of the 151 ordained pastors working in the territory of the BUC at the time, 33 were 'office-bound'.

Each of the three proposals presented to the 2011 BUC Session had the potential to increase the ratio of field pastors to office-based pastors. The three models proposed are briefly summarised below:

1. In the **Fusion Model** the current three charities (BUC, SEC and NEC) would be merged into one. The Conferences would disappear, and a larger, centralised BUC would control a number of small satellite fields which would function in the same way as our current Missions.
2. In the **Rationalisation Model** the current structure (an umbrella Union with two large Conferences and three smaller Missions) would be strategically thinned down to reduce duplication. Departments would be retained at Union or Conference level (but generally not both), based on where they can operate most effectively.
3. In the **Union of Churches Model** the BUC takes over the role of the Conferences and relates directly to the churches, thus eliminating completely one layer of church organisation. This model is approved by the General Conference as a possible alternative to the traditional structure for use in exceptional circumstances.

Each of these models has strengths and weaknesses and these were considered carefully prior to the 2011 BUC Session. In the event, the Session delegates decided that the advantages offered by moving to a new system of church structure did not significantly outweigh the disadvantages and so voted to remain with the current system.

Mandate for reconsideration

At the BUC Session in July 2016, following a presentation of the strategic plan for the next five years, the question of restructuring was again raised. After some discussion the following was minuted: 'Voted: to refer the Strategic Plan as printed in the Session Report Book, to the BUC Administration for further consideration, with the proviso that a report on restructuring be presented to the constituency by the middle of the quinquennium.'

In response to this instruction, the BUC Executive Committee appointed a sub-committee consisting of six individuals to discuss the issue of restructuring. This sub-committee met on Monday 5 February and Wednesday 2 May 2018 and what follows is their report.

Pressure for change?

The sub-committee members agreed with the pre-2011 premise that in a mission-driven church priority should be given to frontline ministers,

working in local churches. Restructuring could possibly be a solution, but, after considerable canvassing of opinion, the sub-committee members concluded that in the present climate there is still little appetite for structural change. Some of the reasons for this include:

1. **Representation.** The church in the BUC is culturally very diverse. Although, in theory, administrators and directors should be chosen for their expertise and leadership qualities, there is naturally an element of 'representation' when elections are held for such positions. Each cultural group likes to feel that they have someone at Conference or Union level who recognises their needs, and Session nominating committees are perhaps wise to consider this when choosing an effective team to serve for the next four or five years.
2. **Loyalty.** Adventists tend to be conservative and very loyal to the denomination. Within the BUC this loyalty has probably increased over the past few decades, with members transferring in from other fields and, having experienced the disruption of immigration, not wanting to destabilise the church structure which they are familiar with and which the General Conference endorses.
3. **Recent history.** The restructuring proposals presented at the 2011 Session were rejected quite conclusively. The prior discussions had led to a degree of polarisation and some were hurt and disappointed by the result. Those who remember the Session are anxious to avoid a similar occurrence.
4. **Church growth.** Although everyone would agree that here in the BUC the Adventist Church *could* do better, it is nevertheless still growing. While most other denominations are struggling with a fall in numbers, the membership of the BUC has increased from 29,050 at the beginning of 2009, to 37,017 at the end of 2017 – an increase of over 27%. Understandably there are many who take the view, 'if it ain't broke, don't fix it!'
5. **Times are changing.** Following a number of high-profile cases, public scrutiny of charities has increased significantly over the last nine years. The need for good governance, open and transparent accounting, and compliance with a whole raft of new legislation means that administrative matters have to be taken much more seriously. Some of this can be achieved through training, efficiency measures, and co-operation between the different units of the church, but ultimately more persons need to be employed to do this work. Some of the technical aspects can be handled by non-ministerial employees, but in some cases ministers with leadership experience are needed. However, it is interesting to note that, despite the 27% increase in membership over the last nine years, the number of ordained or commissioned ministers working in the administrative offices of the church has increased by just three.

The way forward

The conclusion of the sub-committee is that the BUC should not pursue major structural change at this time but retain its existing structure. However, there are some things that we can do, and the following are some suggestions:

1. **Strengthen the Areas.** By strengthening the role of the Area Leaders and their respective teams, the Areas can become effective training grounds for service in the 'higher' levels of the church structure.
2. **Strengthen the Missions.** In a growing church Missions should become Conferences and Conferences should become Unions, as and when conditions allow. Currently the Irish Mission is within sight of becoming a Conference and a concerted effort could perhaps achieve this goal.
3. **Strengthen the existing structure.** There is much to be commended



Dr Richard de Lisser

Christ, guns and knife crime

I was born in London, raised in South London and went to church in Brixton. I was very much a part of the fabric of the community with all its wonders and its woes. I grew up in an era of riot and rebellion, fervour and ferment, having lived through police-provoked civil unrest that cascaded down on Brixton in 1981, 1985 and again in 1995.

Violence was never very far away, but gun and knife crimes were a rare occurrence, with fists and feet being the weapons of choice. I recall the morning that I heard that a school friend had been stabbed to death at a party for the simple infringement of

stepping on someone else's shoes! Suffice it to say, it made national headlines.

The very first time I witnessed a gun being drawn with intent was as a 19-year-old sitting in a common room at a college in South London. However, in spite of all this, as young people we felt relatively safe, which cannot be said for our young people today, when the current figure for those who have died in the capital from gun and knife crime stands at 74 for the year.*

Newspaper editors have been quick to make comparisons and state that London is now more violent than New York! I would,

in the current structure of the BUC, with its two Conferences and three Missions. Having the BUC, SEC and NEC as separate charities may have created something of a sense of independence, but that was never the intention. Restructuring may possibly be a way to reinforce a sense of unity, but a low-key emphasis on better communication and inter-personal relations could perhaps achieve more than a high-profile attempt at structural change.

4. **Strengthen governance.** Good governance is key to the smooth and efficient running of an organisation. Having sufficient governance expertise and capacity at each level of the church is essential. Better training for committee members and a thorough grounding in the history, function, and current structure of our denomination could help to create an environment in which good governance can flourish.
5. **Focus on youth.** Although not strictly within the remit of its restructuring deliberations, the sub-committee spent some time looking at the long-term future of the church. They concluded that, whatever the structure of the church, the right people would always be needed to make it work. For that reason, if just one area of the church's work were to be focused on, it should be youth, including teens and children. Our young people are the key to future success and they should be developed as a strategic resource. Specifically, this would mean:
 - a. Increased funding of youth, including Pathfinders, Adventurers, and Children's Ministries
 - b. Empowerment of youth by giving them real opportunities and responsibilities, including leadership, and the freedom to experiment with new ventures without fear of criticism in the event of failure
 - c. Increased total number of full-time youth workers across the whole of the BUC

Conclusion

Leaders and administrators throughout the BUC will continue to consider the possibility of restructuring in their efforts to improve the effectiveness of the church. However, restructuring should never become an end in itself and it should not be allowed to detract from the primary mission of the church, which is to reach people for Jesus Christ. It is hoped that this report will help the church to focus on that primary mission.

however, wish to make my own comparison using the Adventist Church. What if we had lost 74 members to gun and knife crime from among our London churches in the first six months of this year? What would we be doing about it? I hear someone saying, 'Well, we haven't, so that is a poor comparison!'

Is that the way Jesus sees it? I think He would say that we have lost 74 potential members of the Church, many of whom may have gone down into Christless graves. Perhaps, unlike Jesus, we don't see gun and knife crime as our problem. It's a London problem or an inner-city problem or a youth problem or a black problem. Some may feel that this problem does not affect the leafy suburbs of suburbia or the tranquillity of quiet country villages. Wrong! Our location does not offer protection from gun and knife crime. An attack on anyone is an attack on everyone.

So what is the solution?

As I was growing up, going to church was a major part of my life. We had Pathfinders every Sunday morning and Sunday night meetings in the evening, youth club on Tuesday evenings, prayer meeting on Wednesday evenings, choir practice on Friday and a full day at church on Sabbath – which included vespers and a regular church social – not forgetting our annual Summer School programme! Church was my life!

Today the majority of our churches are closed for most of the week and few have vibrant community programmes on the go. Could the crime crisis in our communities in some way be related to our negligence in reaching out to our communities for Christ in a meaningful and practical way? In this age of 'austerity', have Adventists also cut back on their support to those communities that need it most? Have we quietly allowed the 'gates of hell' to prevail against the church?

Dr Martin Luther King Jnr in his book *Letters From Birmingham City Jail*, page 356, wrote this:

'The contemporary church is so often a weak, ineffectual voice with an uncertain sound. It is so often the arch supporter of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's often vocal sanction of things as they are. But the judgement of God is upon the church as never before. If the church of today does not recapture the sacrificial spirit of the early church, it will lose its authentic ring, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. I meet young people every day whose disappointment with the church has risen to outright disgust.'

What, then, is the answer to gun and knife crime? Collaborate with local authorities and open the doors of the Church to provide youth-centred programmes for the community. Christ in the community is what the community needs but doesn't yet know. Only He can turn this dire situation around.

It is time to invest in our young people and send them out into the community, for God has promised in Acts 2:17 (KJV), 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.'

Ellen White said in the book *Education*, page 271, 'With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come – the end of suffering and sorrow and sin!'

Open the doors of your church and carry Christ to your community through the programmes you provide, for He is the ultimate answer to gun and knife crime.

*Figure supplied by the writer

This article represents the writer's perspective on the issue under discussion and not necessarily that of either the British Union Conference or the MESSENGER.

Report 1

by Pastor Sam Davies (Communication Director)

The dynamism and straight talks from the guest speakers, along with the baptisms, baby dedication, ordination and general spiritual atmosphere, were the elements that made this year's South England Conference camp meeting at Prestatyn, North Wales, a memorable and worthwhile spiritual experience. The event took place from 18 to 24 June and attracted nearly 3,000 to the seaside resort of Pontins.

Commitment speaker, Dr Carlton Byrd, senior pastor of the Oakwood University church and the speaker of the Breath of Life television broadcast, presented convicting messages on the theme of 'Reclamation', while calling his audience to 'Revival' in order for this to happen. His final message, during Sabbath morning worship, was followed by appeals to those who want to embrace revival in their lives; those who want to 'stand in the gap' for their children who have left the church; and those who need baptism – to which eight responded positively.

Camp Meeting is a place where lives are changed, and in the young adults group a further three decided for baptism after listening to a moving testimony from their evening speaker, Pastor Paul Graham, from the United States. He told of how he had felt convicted to be rebaptised while on a trip to Israel last year, as a recommitment to God, his calling and his family. One of the candidates, Glory Alfazema from Southend, said, 'I wanted to get myself ready for the Lord before I start university in September.' Lydia Hamblin from the SEC Secretariat also decided to commit to rebaptism.

The youth had three guest speakers who focused on different aspects of our fundamental beliefs. Pastor Ivor Myers focused on the entire book of Daniel and showed how connected the Bible is in interpreting itself. Pastor June Price, also from the US, spoke on salvation as relational healing.

Dr Donnet Blake from the New York Conference energised the early-morning 'prayer and praise' sessions with her honest 'say it as it is' approach, and the hall was packed each morning for her sermons. These sessions included moving testimonies from members, including one by a man who had narrowly escaped being shot while visiting Jamaica last May.

The Bible Study hour was taken by Pastor Elliot Williams of the Central London church, who asserted that 'There is nothing more calculated to strengthen the intellect than the study of the Scriptures.' He encouraged the audience to listen to God's word until they heard His pronouncement: 'Welcome home; you belong here.'

Another significant event which has become a regular part of Camp Meeting is the SEC School of Evangelism graduation programme. This year 171 people graduated in 20 different disciplines or cohorts. For the first time the graduation included a BSL candidate who completed all the requirements.

The teens' programme was focused on commitment to faith in Christ through a personal relationship. Their guest speaker,



Report 2 by Onysha D. Collins

Pastor Carlton P. Byrd from Oakwood University had set the bar high. Throughout the week the auditorium had been filled to capacity. Now, on Sabbath, there were great expectations. Congregants wanted a revival and were eager to hear what they needed to do in order for that to take place within their hearts.

Donnett Blake from New York started things off during the early-morning 'prayer and praise' session. Containing a combination of rebuke and restoration, her message spoke to those who had become complacent and were in desperate need of being reconciled to God. 'Prayer is hard work,' Blake exclaimed. 'That is why a lazy man will not pray.' Sighs of affirmation resounded throughout the hall.

Pastor Edsel Cadet, used the 28 fundamental beliefs as a basis for showing that 'God is Love'.

There was something for everyone, and the Holiday Bible

She went on to say, 'If we prayed for each other rather than talked about each other we would be more positively viewed within our community.' Speaking with fervour and determination to reclaim the lost, Blake swiftly moved to the power of intercessory prayer, imploring people to support each other as one people and members of the same body.

A natural progression from Blake's daybreak sermon was the Singspiration session, where congregants took the opportunity to sing songs of praise with heart and soul.

This was followed by Sabbath School and Mission Spotlight. During the latter the effective work of church planters throughout the UK and abroad was given notable mention, and a number of them delivered short presentations. Gideon and Pam Peterson were among those who spoke, telling of their work with the Himba people in Namibia. The audience were particularly enthralled by the story of an older gentleman who had been given a tape recorder with a recording of the Bible in his language. Upon finding it wasn't working one day, he demanded that Gideon make it work. After being told that the device had run out of batteries, his response was simple: 'Finally, now at last when I can

Club (5-8) and the Juniors (9-13) all had programmes that accommodated their needs.

The event ended with a musical concert on Saturday night for those who wanted to leave that night, and with a consecration prayer and praise service on Sunday morning. Attendees bade each other farewell with the words, 'See you next year.'

hear God speaking to me I don't want Him to stop!'

Pastor Wayne Erasmus continued the Mission Spotlight by celebrating the work of the Salisbury Group, which began with seven people and has now grown to 25 regular members. The work of Adventist Muslim Relations was also praised and an examination of their work was presented, although the names of the workers were withheld to protect their identities.

Pastor Carlton P. Byrd delivered a fiery sermon on Ezekiel 37:1-14, drawing a parallel between ancient Israel and the Church today. He asked a question many weren't expecting to hear: 'Do you have dry bones?' Then he eloquently described God's ability to revive a person from the bones in their toes to the bones in their head, encouraging the audience to respond

to his altar call for prayers or to commit to baptism. People flocked forward. There were tears, there were prayers, and there was revival. This 2018 camp meeting was truly a time of 'reclamation'.

Ordination of Bogdan Dumitru

by Pastor Sam Davies

Bogdan Dumitru, who began his ministry in his native country of Romania, was ordained at this year's camp meeting in recognition of his pastoral contribution both there and in the SEC.

Bogdan's journey into pastoral ministry began at a tender age when he and his younger brother decided to pursue ministry. His full-time ministry began five years ago in Constanța City, Romania, after he had completed his theological studies at the Seventh-day Adventist Theological University in Romania. He was subsequently asked to serve as associate pastor in the Prahova County, where he was assigned to a district of four churches.

In 2016, Bogdan married his beloved Roxiana, who was studying architecture in the United Kingdom. A year later, Bogdan was invited to join the SEC workforce and serve as associate pastor for the Romanian churches in London.

While introducing him at the ordination, Pastor Sorin Petrof (his senior pastor) said that when he first met Bogdan, he was convinced that he was the right person to support the work of the Romanian churches in the SEC.

Pastor Ian Sweeney, BUC President, personalised his address to Bogdan before the laying on of hands by the ordained pastors, counselling him that success in ministry is about dependence on Christ.

Family life workshops: developing healthy relationships by Dr Jude Jeanville

Camp Meeting 2018 will be etched into our memories, and the preaching, praying, singing, eating and fellowship will be missed. A memorable feature was the family life workshop, jointly hosted by Drs June and Alanzo Smith. These marriage and family life therapists, mental health counsellors and psychotherapists addressed various elements of mental, emotional and relational health in an enlightening but entertaining manner. They shared their burden for millennials (also known as Generation Y, age 20-35) and Generation Z (2-19), who think, act and work differently from their parents and are generally diverse and highly educated. Generations Y and Z tend to stay at home longer, thereby increasing the risk of conflict with parents because of their different views of the world and of spirituality, but Generations Y and Z are the traffic of our lives, and we need to understand them.

Another very intriguing presentation was on overcoming lingering hurt. According to the Smiths, lingering hurt occurs when one is not able to think about someone or something without reliving hurt or loss and experiencing certain symptoms. Denying the cause of hurt or trying to 'sleep it off' does not make it go away. Hurt is a normal response to a crisis: accept it and deal with it. Talk to family members or a close friend; speak with your pastor; or seek professional help.

The family life workshop concluded with a seminar on three of the challenges relationships experience today: 1. **Marital schism**. 2. **Punctuation, or defence strategies**, and 3. **Pornography**. According to the Smiths, most marital schism is characterised by ineffective communication, including pathogenic introjects or generational scripts and manipulative tactics. They defined punctuation as a type of defence persons engage in, like blaming, not taking responsibility for one's actions, or using sarcasm. The third area of challenge is pornography. According to them, 25% of web search requests are for pornographic material; 20% of men admit accessing pornographic sites, as do 13% of women. Sadly, pornography leads to a wave of dysfunction, both in the person and in their relationships.

SEC Family Life Director, Dr Augustus Lawrence, said he was 'delighted with the presentations on empowering the church family by the Smiths'.



NEC AMR team reaches out

For a number of years, in various cities around the country, I have seen other faith groups (Muslims, Jehovah's Witnesses, Hindus, etc.) busy at their outreach gazebos or literature stands. Every time I passed these sites, my heart throbbed within and I wondered: 'Where are we? At such a time as this, shouldn't we be at the frontline with our publications?' I became so desperate that I even called the Jehovah's Witnesses headquarters to ask them where I could purchase the trollies they use. Of course, they wouldn't tell me.

But by the grace of God we now have this wonderful witnessing tool available. We set it up on Friday and Sabbath (25 and 26 May) for the first time! We were nervous, not knowing what to expect. To make matters worse, as we were setting it up, two council officials approached us. I immediately thought, 'This is it, game over!'

They wanted to know if we had permission from the council to be there. I assured them that I had spoken to someone from the Busking Department in the council who had informed me that as long as we didn't cause a nuisance to other members of the public or businesses, we were within our rights to set up in any public space.¹ Then he shook my hand and wished us all the best! We thanked God and continued setting up. Shortly after this people started approaching our stand and enquiring about us. As a result, on Friday and Sabbath we managed to give out:

- 25 copies of *What the Qur'an Says About the Bible*
- 16 copies of *Health and Wellness*
- 18 copies of *The Great Controversy*
- 5 copies of *Trouble in Our Planet (Great Controversy comic)*
- 6 sets of *Qur'an to Bible* pamphlets
- 13 copies of *The Great Hope*

We had one request for a Bible – which we did not have on hand – but hope to stock in the future. In total we gave away 99 books, booklets and pamphlets.

On the second weekend (Friday and Sabbath, 1 and 2 June) we distributed 171 items! These included:

- 44 copies of *What the Qur'an Says About the Bible*
- 50 copies of *Health and Wellness*
- 43 copies of *The Great Controversy*
- 12 *Qur'an to Bible* pamphlets

In addition to the literature given out, we were able to have a number of meaningful conversations with people of all faiths and backgrounds – some of whom have requested Bible studies! This includes two individuals and two groups from Muslim backgrounds! Please pray for us as we reach out to them! As for Christians, many came and encouraged us to keep the gazebo there every day. I remember a lady and her husband visiting us on 26 May, which happened to be 'Gay-Pride Day'. She rushed into the gazebo amid all the loud music coming from bands passing by, and started jumping up and down, singing – loudly and joyfully – about Jesus, attempting to drown the music from the parade!

As you can see from the figures, the response has been phenomenal. We are praying and looking forward to sharing our hope in Jesus with even more people in Birmingham and other NEC cities! We have plans to set up in Middlesbrough, Bradford, Leicester and Manchester!

Do you think your church could do something like this? Why not give it a try?

Although our gazebo was designed for the purpose of reaching people of Muslim background (see verse on the canopy), for whom the identity of Jesus is of crucial interest, it can be used by any department of the church!

The gazebo is available to order through the NEC Adventist-Muslim Relations (AMR) Department and comes in the following formats:

- Size – 3m x 3m (most popular size*)
- Type – commercial heavy-duty frame
- Canopy artwork and design cost – as per photo and included in the price
- Sides – includes one side, printed on one side only, with the verse: 'Where is He who has been born . . .' (Matt. 2:2)
- Leg weights – eight leg weights of 12.5kg each, two for each corner
- Cost – £1,050 each

PASTOR IKWISA MWASUMBI

*Other sizes available: 2.5m x 2.5m (£996) and 2m x 2m (£948)
Our contact details are: imwasumbi@necadventist.org.uk, or phone 0115 9606312.
¹For more information, he directed me to the following website, if it can be of help to you:
<https://www.birmingham.gov.uk/busking>.

One's loss – another's gain!

Pastor Marcel Ghioalda, his wife, Claudette, and their two sons have moved to the Newbold church after a 19-year tenure in the Scottish Mission. During that time, Marcel was the pastor of the Dundee church for 17 years, but has also served the congregations in Glasgow and Crieff. He has been a much-loved and effective pastor, with excellent rapport in the local school where he has served as a chaplain.

Claudette has recently fought a brave battle with cancer and, contrary to expectations, she has been pronounced clear.

The family were given a warm farewell by the members, the Mission President, Pastor Paul Tompkins, and one of his predecessors, Pastor Bob Rodd, earlier this year. All those who know this family are convinced that Scotland's loss is Newbold's gain!



PASTOR BOB RODD

Photo quality as supplied

Handsworth Church's fiftieth anniversary

Handsworth is an inner-city area of north-west Birmingham. The Handsworth church was initially located there, on Nineveh Road, from 1901 until 1967, and was the spiritual home of many of our Adventist pioneers from the West Midlands. Their story is one of dedication, sacrifice and commitment, often in the face of difficult challenges.

As the church grew – through outreach and immigration from the Caribbean – there was the need for a bigger building, and the members of the Nineveh Road church sacrificed to ensure that Hutton Hall School, in Hutton Road, could be purchased for this purpose in 1967. This year we are celebrating the fiftieth anniversary of the Handsworth church (Hutton Road), in the knowledge that we owe a huge debt of gratitude to those who made all this possible.

Over the years, the congregation has been active in various forms of lay-organised evangelistic outreach, and, long before *Britain's Got Talent* was born, it boasted talented singing groups like the Singing Stewarts and the Handsworth Youth Chorale.

Handsworth benefited from another wave of migration around the beginning of the new century, and with all this fine talent, old and new, it has established itself as a training hub for evangelism, spiritual growth and development for all ages. Many young people will recall that their first experiences of leadership or public speaking were obtained within the supportive environment of this church.



Handsworth's spirit of community and co-operation has helped it take on a number of challenges. For example, the Foresight Group were passionate about Christian education and pressed for a school in the Birmingham area. As part of the fundraising for that, many of our members participated in sponsored walks, which had the additional benefit of enabling them to build stronger ties with the community. Their efforts were rewarded in 1988 when Harper Bell School was opened.

We give thanks, too, for a number of our members who have served the Church at various levels: local, national and international, including the General Conference.

Our past has shown that God will provide for our every need. We have come this far by faith, fully confident that God will continue to be with us for the next phase of our journey. 'Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, "Thus far the LORD has helped us."' (1 Samuel 7:12, NKJV)

ANGELA HANNANT AND JUDITH PURKISS

Finlay's Romanian Quest

Crieff Church has a rich and varied history of being involved in charitable ventures, and very soon one of its young people will be adding another layer to that history. Finlay Logan (12), along with his mother Angela, great-aunt Ruth and grandmother Dorothy, will be travelling to Romania in October 2018 to deliver humanitarian aid to three projects.

The project is called 'Finlay's Romanian Quest' and the four people involved have set themselves the target of raising over £3,000 before October. They are hoping to raise enough money to deliver food parcels to an elderly couple living near Chesău; deliver food parcels and aid to a family in desperate need in Samboleni; and, finally, pay for the wood to heat a school in Vadei. The school project is the biggest undertaking, as it costs them £3,000 a year for wood, which is the cheapest form of heating. The school in Vadei is run by an Adventist woman who has taken it upon herself to ensure that village children receive an education where there is no access to education as the Government has shut down village schools.

This inspirational woman and her staff ensure that 84 children are fed, clothed and educated, relying all the time on donations, goodwill and prayer. Finlay and his helpers have already raised just over £1,400, but there is still a long way to go! If you would like to be part of this unique humanitarian project, please contact Angela at angela@loganscotland.com.

ANGELA LOGAN



Baptism and day of fellowship

Sabbath 5 May was a significant day in Leeds for a number of reasons. At the Leeds District Day of Fellowship, an elder and some deacons and deaconesses from four Leeds churches (New Generation, Leeds West, Beeston and Leeds Central) were ordained, after a powerful charge by Pastor Richard Jackson, North England Conference President.

Then, in the afternoon, at the Leeds Central church seven people of various ages were baptised by Pastor Sam Gardner, the Leeds District pastor: Princess Ngwenya, Brian James, Elizabeth Nakalule, Shaista Parveen, Suesan James, Elliot Zwangobani and Michelle Chikoore. Tributes were given in the form of favourite Scriptures, special items and hymns, and they were all welcomed with open arms by the members, friends and family present.

COMMUNICATION DEPT





Worcester Club challenge

Let me tell you something great! The Worcester Pathfinder club recently had an extraordinary time exploring the wonders of Wales. Between 29 May and 1 June, we camped in the Brecon Beacon National Park at Grawen Farm Caravan and Camping Park, near the town of Merthyr Tydfil, amid stunning scenery.

Our devotional speaker (morning and evening) was Richard Meier, Youth Leader of Sligo Church, Takoma Park, Maryland, USA. Thanks to him, our worships were interesting and motivational for everyone.

On 30 May, we were suited up in caving overalls, helmets, belts, torches and wellies provided by the company *Hawks Adventure Limited*, who specialise in this kind of activity. They then took us on a guided tour of Porth Yr Ogorf Cave, which has 13 entrances. A memorable part of the experience was the hole called the 'Letter Box' – about 10 inches high – through which we had to crawl over a muddy surface, then walk through a cold, fast-running stream inside the cave. Overall, the whole experience was enjoyable and everyone loved it.

This was followed by lunch and the gorge walking expedition. This time we were provided with wetsuits, buoyancy jackets, helmets and wellies, then led up into the mountains and along river banks. We swam across streams and jumped off 20-foot-high rocks into deep river pools. It was fantastic and entertaining in every respect.

On the following day we hiked to the highest peak of South Wales, Pen-Y-Fan Summit, which is 886m above sea level. By the grace of God, the thunderstorm and rain that were forecast passed quickly, and just as

we left the camp we felt the sunshine. The views from the top were nothing short of breath-taking and majestic. On our last night at the campsite we enjoyed an evening of fun, games and laughter, then headed home first thing the following morning, with everyone exhausted, but happy and satisfied.

The camp was also a witnessing opportunity, because we invited a number of non-members to join us. Among them was a Japanese girl, and another named Dana, who comes from a Hindu family. In fact, Dana's entire family ended up being with us for much of the camp programme. They really seem to enjoy fellowshiping with us.

We challenge you to try something similar with your Pathfinders and Adventurers. Our next adventure will be down at (and on) the sea, God willing!

JULIVER JOB GARCIA (CLUB DIRECTOR)



Photo quality as supplied

A novel lifestyle medicine event

This event took place at Bexhill College on 12 May, was organised by Pastor Chihwai, and involved members from both Hastings and Eastbourne. This Bexhill Lifestyle Medicine public event was designed to attract the general public; therefore the members were encouraged to dress less formally and traditional activities of the Sabbath – overt praying, singing and preaching – were excluded from the programme.

The plan worked to create an environment where 58 visitors were able to participate in a seminar run by Dr Chidi on issues related to the reversing of type 2 diabetes. Central to his narrative was the warning that *we are ultimately what we eat*. As a result, and contrary to what many think, most diseases are not genetically inherited, but are the result of us inheriting bad diet-traditions. Dr Chidi also lectured on the prevention and cure of anxiety and depression. The latter is known as *anger turned inwards*, which means that the carrying of unresolved bitterness has the potential to destroy and aggravate our mental equilibrium. Connected to that is forgiveness of self or others (James 5:16), which is claimed to be as essential to positive mental health as the control of stress is to the relieving of mental illnesses like depression. Dr Chidi also spoke of the need to protect ourselves in stressful situations and environments like death, divorce, debt, and diseases. We may not be openly angry yet still harbour resentment against others.

The appropriate use of Bible verses in the discussion of the solutions for depression was just amazing. It is something that the church members were not expecting at a community event. It was exciting to note that the ratio of church members to visitors was on average 3:1 across all three sessions – especially when one realises that the third session was unplanned and resulted due to public demand!

We praise God for the support of all involved, especially for the contribution of Dr Chidi, to make this event a big success.

BEN MUDHONHI (HASTINGS CHURCH ELDER)



Northampton International Church organisation

On 14 April, Northampton International Church was officially organised. The service, held at Caroline Chisholm School in Northampton, was a joyous occasion for the members and an opportunity to reflect on all that the Lord has done for them. The

programme brought together believers from both the North and South England Conferences and the event was hosted by Pastor Paul Dhanaraj, the local minister.

The organisation ceremony was presided over by the North England Conference President, Pastor Richard Jackson; the Executive Secretary, Pastor Alan Hush; the Treasurer, Charles Bramble; and Pastor Michael Simpson, who wears a number of hats, including those for Church Growth, Personal Ministries and Mission to the Cities. Other pastors who came to support the event were the GAK-UK Chairman, Pastor Kwarteng Ampofo; Pastor Sam Davies (SEC Communication and Media Director); Pastor Lewis Quaye (the mother church's minister); Pastor Andrew Rashford-Hewitt (Area 7 district pastor); Pastor Aster Bruce; and Pastor George Dadey.

The Milton Keynes International church choir, the Southwest Ghana church choir and the Northampton International church choir, together with the praise team, sang melodiously during the services. Pastor Jackson delivered a sermon entitled 'We made it', which was timely and basically was about how far the Lord has graciously led Northampton International Church.

After the fellowship lunch an afternoon programme followed, during which the choirs joined the church children in displaying their musical skills and talents to the glory of God. It was truly a memorable day for all present.

PASTOR PAUL DHANARAJ AND LUNGANI SIBANDA (NEC COMMUNICATIONS)



As supplied, errors and omissions excepted

TSM go travelling

TSM (Travellers Singing Ministry) is a 31-strong community choir comprising Seventh-day Adventists and other Christians, who are committed to sharing the Gospel in song.

On a sunny Sabbath at the end of May, they 'travelled' 62 miles to attend the Montserrat day of fellowship in Northampton. The venue was a beautiful grade 1 listed building, Wellingborough United Reformed Church.

The high ceilings and stained glass windows added a beautiful acoustic edge to the performance of two songs. Sister Blake, the TSM leader, conducted the special item: 'Oh what blessings I have found', which was written by her brother, Dr Roland Roberts, five years ago. It reminded the congregation of the blessings God has given them since arriving in Britain, and that Jesus Christ is the answer.

TSM also sang the meditational based on Psalm 24:7-9: 'Who is the



Photo quality as supplied

King of Glory? The Lord strong and mighty, Hallelujah! Hallelujah! Hallelujah!

The group is based at Windsor Street South Church in Birmingham. For more information about their ministry contact Joan Barrett at joanbarrett58@hotmail.com.

JOAN A. BARRETT (TSM MUSIC DIRECTOR)



Northolt Church's Party in the Park

The weather forecast for Sunday 27 March was rain and thunder, but the only thunder that day came from the live band who played a selection of glorious arrangements. These were punctuated only by the event DJ, Pastor Wentworth Sewell, who announced the various events that were taking place throughout the day. The children were suitably occupied by the bouncy castles, face painting and even the 'keep fit' activities, while their parents attended the various seminars. These included three first aid sessions, conducted by Carrie Reid from the Red Cross; health checks that were done by a team of local nurses, led by Marian Ndongwe and Sandra Ositelu; and a parenting class, which was presented by Lynthia Grant. The Pathfinder drum corps and their drilling performance was intriguing for those who were unfamiliar with the club. There was also counselling available throughout the day, as well as individual prayer sessions.

It was a glorious day of community interaction during an event that is now part of the community calendar, for many of those who attended said that they had also done so in previous years. The cuisine was varied so as to include vegetarian, West Indian and Sri Lankan flavours. No one went home hungry.

The highlight of the day was, as usual, the 'Northolt's Got Talent' event that followed the short community concert featuring Northolt Community Choir. Pastor Sewell announced the talent spot at the beginning of the day and invited the community to join in. A young girl went home and brought her father (who plays for the Scottish Regiment in Westminster) to come with his bagpipes and play for her while she danced the Highland fling.

The Party in the Park was blessed by God holding back the rain for the entire day, and we praise Him for answering our prayers.

JENNIFER PHILLIPS

Nigel does it again!

On Sunday 13 May Nigel Clark, a church elder at Leamington Spa Mission, took part in the Stratford-upon-Avon marathon, all 26.2 miles of it! This is the tenth year that Nigel has taken part in the event to raise funds for ADRA. The total amount raised this year with the help of church members and friends was £1,700. Many thanks, Nigel, for your dedication and the physical endurance required to raise funds for ADRA in this way.

HAZEL LAYLAND (COMMUNICATION)



Ursula Mary Hubbard (1932-2018) d. 18 May.

Ursula Mary Vine was born in High Wycombe on 22 February 1932.

Being the daughter of Pastor A. C. Vine, Ursula was educated in various parts of the British Union, but completed her secondary education at Wesley College, Dublin. After school, Ursula worked at the Stanborough Press, then at Stanborough Park for a month, before taking up a position at the South England Conference (SEC) as a junior accounts clerk. In September 1949 Ursula went to Shrodells Hospital, Watford, where she completed her training as a state registered nurse before doing midwifery training at Bearstead Memorial Hospital in Hampton Court.

After marrying Lionel Hubbard in June 1954, she joined him in mission service at the Jengre Hospital in northern Nigeria,



working as a nurse. In October 1955 the couple moved to the Kwahu Hospital in Ghana, where Ursula was Director of Nursing. It was during their time at Kwahu that the family increased with the birth of Loraine in December 1955 and Paula and Cheryl in July 1957.

In 1963 the family returned to Britain and Lionel took up the position of Assistant Superintendent at the Stanboroughs Sanitarium in Watford, while Ursula worked there as a nurse until the Stanboroughs was closed in August 1968. Lionel was called to serve as Director of Relief for the joint Northern European Division/Action Red Cross programme in Biafra in 1968. When he returned to the British Union in March 1969, he served as Health Education Secretary.

In 1976 the couple moved to Crieff Sanitarium in Scotland, where he worked as Health Educator and Ursula as Matron. From 1978 until retirement in

1988 Lionel served as SEC Health Education and Communication Secretary, while Ursula worked as a night sister at Shrodells Hospital in Watford.

After retirement they lived in Bramcote, Nottingham, and attended church at Chester Green, Derby. A weekly friendship group was established by Ursula, with people attending from the local community learning new crafts and cooking together, always with a devotional at the end. Lionel died in July 1999, but Ursula continued to live in Bramcote until 2004, then moved to Pwllheli, Wales, to live with Loraine and Malcolm. There she visited the WI market on Wednesdays, establishing good friendships, and formed a new Tattling circle in North Wales.

She moved to Crieff in 2006 with Malcolm and Loraine, where she made many new friends and established a craft club. She also enhanced the programme at Roundelwood Health and Lifestyle Spa by offering weekly

craft classes to guests.

Ursula's health deteriorated after her first stroke in May 2009 and she moved into Wardside House, where she was faithfully visited by her church family throughout her stay.

A service commemorating her life was held at Crieff Church on 31 May, followed by a committal at Perth Crematorium. Both services were conducted by Pastor Paul Tompkins. Ursula has left many family members and friends behind, but we all look forward to the time when we can chat, craft, sing and experience her great love once again.

LORAIN HAYLES

Messenger

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Sunset

Sunset times are reproduced with permission from data supplied by HM Nautical Almanac Office.

	Lon	Card	Nolt	Edin	Belf
July 20	9.06	9.18	9.17	9.42	9.45
27	8.57	9.09	9.07	9.30	9.34
Aug 3	8.45	8.58	8.55	9.16	9.21
10	8.33	8.45	8.42	9.01	9.07



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For further information, please contact Pastor Emanuel Bran, Welsh Mission president, on 07912942130; or via email at ebbran@adventist.wales.

Remember...
Press Open
Day 2018
9 September

BOOKSALES

July
29 Bradford Central 10am-2pm

August
3-6 Cork (Ireland) Camp Meeting 10am-2pm
12 Manchester South

ABC Shops
Watford, BUC, Monday-Thursday - 12.30-5pm, Friday - 10am-2pm. 01923 893461
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Sunday - 11am-3pm. 0121 3286380
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