

## Official opening at Wolverhampton

by Donna Palmer

On 8 September the British Union officially opened the Centre of Hope, Health and Healing at Wolverhampton Central Church.

This was attended by a number of dignitaries, including the Mayor and Mayoress of Wolverhampton, Councillor Phil Page and Mrs Elaine Hadley-Howell; the President of the NEC, Pastor Richard Jackson; BUC representative, Sharon Platt-McDonald; Eleanor Smith MP; NEC representative, Grace Walsh; and Anthony Walker from Wolverhampton City Council. They were made to feel welcome by Mark Palmer (elder) and Pastor Samuel Appiah.

During the ensuing programme both dignitaries and church members were able to find out

more about the projects as well as receiving the centre's three-year plan. One of the service users, Debbie, gave her experiences of the support she was offered and how it benefited her. The audience was shown a short video about the Happy Mondays project.

After the centre was officially opened with a ribbon-cutting ceremony the project co-ordinators, Esther Douglas and the writer, were handed a cheque for £1,000 from the BUC. A subsequent love offering and an appeal to purchase sleeping bags for rough sleepers raised a further amount, just over £300.

The church was commended for the broad range of activities that it currently runs at the centre. As well as a day centre for senior citizens that has been running for

30 years, over the past five years the church has run a bereavement support group, a 'Journey to Wholeness' programme and a soup kitchen in order to attend to the local physical, emotional, financial and spiritual needs.

The Happy Mondays Soup Kitchen Project has allowed the centre to give out over 2,000 food parcels and serve well over 3,000 meals. As well as providing food, the centre has also supported rough sleepers by providing sleeping bags and other essentials. It also supports individuals who live on the poverty line by signposting them to services, assisting with filling out forms, providing items of clothing and working in partnership with Outreach for Wolverhampton, who have provided the project with

information and food from local supermarkets.

Along with Neil Hubbins, Esther and the writer also facilitate the 'Journey to Wholeness' programme. They have trailblazed the North American Division initiative, which allows individuals to come to a safe place each week which is confidential, non-judgemental and honest. This safe place allows people to share experiences and work through their feelings, thoughts and behaviour while keeping God as their focus.

The Wolverhampton Central church is committed to the people of Wolverhampton, and, led by God, they will endeavour to fulfil the words of Christ to care for those in need, as we all belong to the family of God.





## Mental wellness – Part 2d

### Mental decline in older adults

This issue continues to explore factors impacting mental health decline in older adults.

First, let's look at some facts:

- Depression or poor mental health is experienced by one in five older people living in the community<sup>1</sup> and
- Two in five people living in care homes.<sup>2</sup>
- Research from the Mental Health Foundation and Age Concern<sup>3</sup> found that the following five factors have an impact on the mental well-being of older people:

1. Discrimination
2. Participation in meaningful activities
3. Relationships
4. Physical health
5. Poverty

In their efforts to address mental well-being in older adults, the World Health Organisation (WHO) state: 'The world's population is ageing rapidly. Between 2015 and 2050, the proportion of the world's older adults is estimated to almost double from about 12% to 22%. . . . Older people face special physical and mental health challenges which need to be recognised.'<sup>4</sup>

To give you an idea of the scale of the challenge, here are some facts that you will find on the same page of the WHO website:

- 'Over 20% of adults aged 60 and over suffer from a mental or neurological disorder.'
- 'The most common mental and neurological disorders in this age

group are dementia and depression, which affect approximately 5% and 7% of the world's older population, respectively.'

- 'Anxiety disorders affect 3.8% of the older population.'
- 'Substance use problems affect almost 1%.'
- 'Around a quarter of deaths from self-harm are among people aged 60 or above.'

The WHO's research also found that elder abuse is another factor that negatively impacts the mental well-being of older adults. This includes physical, verbal, psychological, financial and sexual abuse. Additionally, poor care resulting in neglect and abandonment was also detrimental, as was experiencing serious loss of dignity and respect.

The WHO concluded that 'current evidence suggests that 1 in 6 older people experience elder abuse. Elder abuse can lead not only to physical injuries, but also to serious, sometimes long-lasting psychological consequences, including depression and anxiety.'

In the next issue we deal with solutions to prevent mental decline in older adults.

**Exercise:** Take time this week to connect with an older person.

### Good health!

<sup>1</sup>Beekman, A. T., Copeland, J. R. & Prince, M. J. (1999), 'Review of community prevalence of depression in later life', *British Journal of Psychiatry*, 174, 397-311 <sup>2</sup>McDougall, F. A., Matthews, F. E., Kvaal, K., Dewey, M. E. & Brayne, C. (2007), 'Prevalence and symptomatology of depression in older people living in institutions in England and Wales', *Age and Ageing*, 36, 562-568 <sup>3</sup><https://www.mentalhealth.org.uk/publications/how-to-in-later-life/> <sup>4</sup><http://www.who.int/news-room/fact-sheets/detail/mental-health-of-older-adults>



# Breaking the mould . . .

The Frenchman, Jean-Baptiste Alphonse Karr (1808-1890), is attributed as the source of this well-known saying, *'Plus ça change, plus c'est la même chose'* – which the English language has been happy to appropriate and use widely in this form: **'The more things change, the more they stay the same.'**<sup>1</sup>

Unfortunately, in recent months I have found cause to repeat this snippet of wisdom to myself too often. It's like a mental 'stress toy' – a thought I can quietly squeeze off to help put some of the distressing (and dangerous) nonsense I see and hear around me into perspective.

### Don't we learn?

Don't we learn anything from our mistakes and the mistakes of others? History has always been an eloquent and well-informed teacher. How come, then, so few of us seem to attend its classes and learn its lessons? All around us politicians, world leaders, business moguls and many of the less eminent among us seem to fall at the same hurdles others have previously flattened! (And that goes for church leaders too.) Perhaps you share my frustrations. Perhaps you are even tempted at times to quietly use my mantra: **Oh man, the more things change, the more they stay the same!**

### Thankfully, some do!

Today I can thankfully report, however, that some do learn. They manage to break the mould of repetitious failure, simply by putting 'an end to a restrictive pattern of events or behaviour **by doing things in a markedly different way**'<sup>2</sup> (my emphasis). Let me tell you about one such person, Pastor Emmanuel Momoh, a 44-year-old spiritual leader and diamond-prospecting 'sponsor' in Sierra Leone.

Diamonds were discovered in this small West African nation by British prospectors in the early 1930s, but they have not brought the prosperity to this country that you would expect.<sup>3</sup> In fact, as so graphically illustrated in the 2006 movie *Blood Diamond*, they eventually led to a decade-long civil war that claimed 'some 50,000 lives'.<sup>4</sup> Sadly, as Aryn Baker recently reported in *Time*, 'Barely any of the wealth has filtered back to Sierra Leone itself, still one of the world's poorest and least-developed countries.'<sup>5</sup> The reason for this was twofold: a) if you adhered to the law and turned your diamonds in to the authorities, corrupt government officials would ensure that your returns were significantly reduced and nothing filtered back to the communities where they were found; and b) if you sold them on to the smugglers, prices might be a bit better but there would be no community benefits either.

### Back to Pastor Momoh . . .

During 2017 Pastor Momoh sponsored a five-man team from the remote village of Koryardu, paying for their 'tools, food and medical care in exchange for a majority stake in whatever they found'.<sup>6</sup> And there, among the gravel and mud of their claim, the youngest prospector among them, sixteen-year-old Komba Johnbull – who had never seen a diamond before – picked up one weighing 709 carats! This was 'the third largest diamond ever unearthed in Sierra Leone, and the 15<sup>th</sup> largest in the world'.<sup>7</sup> What a find!

It was a find that faced our pastor with a choice – as do most discoveries. Would he take this extraordinary gem to the smugglers or obey the mining laws of Sierra Leone? He chose to break the mould, even though the government would then have a claim on up to 60% of its sale price! He handed the diamond over and has no regrets because, in his own words, *'I did the right thing. I can be proud of that.'*<sup>8</sup>

### The impact . . .

Pastor Momoh's decision has been good for his conscience, but it is having a wider impact too. This is how Aryn Baker puts it:

'With the sale [on 4 December 2017], citizens of Sierra Leone knew for the first time exactly how much a large diamond sold for, how much money went to the government, how much went to the men who found it and how much – \$980,454 – the government had pledged to invest in the community where it was discovered.'<sup>9</sup>

Momoh's honesty has struck a telling blow for transparency – but he isn't finished yet. He has

made it his mission to ensure that the government lives up to its pledge:

'I have to make sure that diamond funds are spent in that community. If anybody goes to that village, I want them to ask the question, "Why is this village different from all the other villages?" Then the story will be told, and that will encourage other people to bring their diamonds to the government when they find them, so they too can get the maximum benefit. Then my task will be done.'<sup>10</sup>

The pastor is sticking to that task, and infrastructural work in Koryardu village has already begun under his watchful eye. But when one person breaks the mould it inspires others to do the same, which happened when Martin Rapaport, chairman of the Rapaport Group, offered to promote and auction off this diamond *pro bono* so that Sierra Leone would retain as much benefit from the sale as possible. Here's his comment (my emphasis):

'Its beauty is its role as a peace diamond. It is not just a 709-carat diamond; it is so much more than that. For the first time ever we are seeing the legitimisation of the distribution of artisanal diamonds from Sierra Leone. It's one thing to have a beautiful D Flawless diamond, but what's really special is that here we are talking about **a diamond that is going to create food, electricity, clean water, education, roads and bridges. . . . This is a diamond with spiritual sparkle.**'<sup>11</sup>

I am going to let the man **who chose to break the mould** have a final word (my emphasis):

'Our diamonds aren't for war anymore. They are for development. When the government utilises the money they took from the diamond to develop a village, **the whole world will see that, indeed, diamonds can make the world a better place.**'<sup>12</sup>

**Go on, then – break the mould for yourself this week!**

<sup>1</sup>[https://en.wikiquote.org/wiki/Alphonse\\_Karr](https://en.wikiquote.org/wiki/Alphonse_Karr)

<sup>2</sup><https://en.oxforddictionaries.com/definition/mould>

<sup>3</sup>[https://en.wikipedia.org/wiki/Mining\\_in\\_Sierra\\_Leone](https://en.wikipedia.org/wiki/Mining_in_Sierra_Leone)

<sup>4</sup>*Time*, 27 August, page 28

<sup>5</sup>*Ibid.*

<sup>6</sup>*Ibid.*

<sup>7</sup>*Ibid.*

<sup>8</sup>*Ibid.*

<sup>9</sup>*Ibid.*, page 29

<sup>10</sup>*Ibid.*, page 30

<sup>11</sup><http://www.thejewelleryeditor.com/whats-on/auctions/709-carat-peace-diamond-sierra-leone-auction/>

<sup>12</sup>*Time*, page 30



NEC Children's Ministries Department

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# A tale of two conversions:

## Acts 9:10-16

The conversion of Paul is the most dramatic conversion story in the Bible. Saul of Tarsus, one of the church's first and fiercest enemies, was a devout Pharisee. The early Christians believed that Jesus was the Messiah, but Saul saw this as a dangerous threat to first-century Judaism: which is why he was on his way to Damascus to eradicate Christianity there.

But you need to know that this Saul was a disconnected soul, which may sound strange, because you know that he kept the right day, believed in the mortality of the soul, followed clean food laws, returned tithes and was waiting for a Messiah – so for all practical purposes he was like us. Saul, however, had a problem. He demanded change from others without being able to offer them anything in return. And if people did not change, did not see his 'truth', he became so angry, so upset, that he was willing to kill them. He was on the Damascus road, but you and I know that he was really on his way to hell.

But that's where he met God's transforming grace. Suddenly there was a light, and a voice from the risen Christ: 'Saul, Saul, why do you persecute Me?'

He fell to the ground, blinded by the light. 'Who are You, Lord?'

'I am Jesus, whom you are persecuting.'

Then notice his response: 'What shall I do, Lord?' (Acts 22:10, NKJV). Suddenly this super-confident Pharisee is willing to do whatever he's told.

'Go to Damascus, and there you will be told. . . .' This is a paradigm shift. In a moment he is moved from one way of being to another. That is radical change!

### Whose change was the most radical?

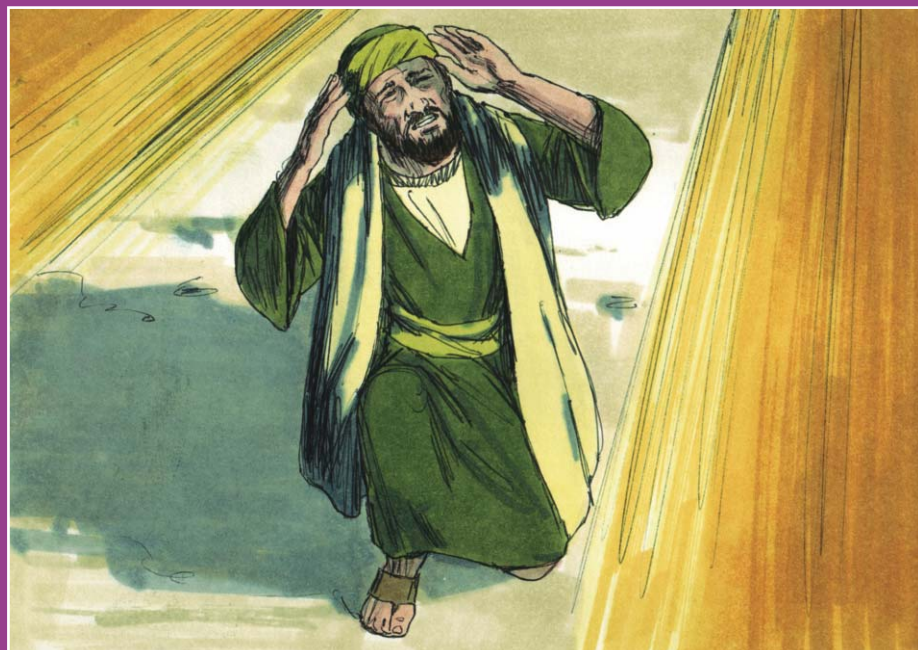
But is it the most radical change found in this story? What about Ananias's response when God directs him to visit Paul? Blinded Paul is taken by the hand to Straight Street by men he knows. Ananias must find his own way there – alone – to meet the 'monster' who has been killing Christians! Whose was the most dramatic conversion in this story? Was it Saul's conversion from church enemy number one to Paul, the heroic missionary to the Gentiles? Or was it that of the unknown Ananias – who, at God's instruction, risks his life to meet a once-bitter enemy, call him 'brother', lay hands upon his head, and thereby become the active agent of one of the most dramatic transformations in Scripture?

Imagine how Ananias must have received all this. Unfortunately, we don't know. We never hear about Ananias again. He evidently returned home and went about his business, having played his part in this great drama of Christian conversion. What must not be forgotten, however, is his willing role as an indispensable part of Paul's conversion story.

If God is going to reach Europe in our century, it is going to be through the so-called 'minor' role players like Ananias – players whose roles are actually not that small. They are the 'front strikers' – the centre forwards – the pastors, Bible workers and laypersons who are willing to connect with others and become tools of God's transforming grace to them.

### How do you become a 'front striker'?

If you have been connected to God, you have been forgiven. When God's



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Spirit pours life onto you, then other people pose no threat to your existence. They can reject you, hurt you and make your life pretty miserable, but they cannot destroy you. Therefore, you don't need to be so afraid of them that your fear controls or determines how you treat them. If we don't connect with others, we are like Saul before he reached Damascus, not like brave Ananias.

Saul may have had his right doctrines, and been ready to impose them on everybody else. He was on a mission to reach Syria – but not to bless Syria. That's why God knocked him off his horse – the only language he could understand – then sent Ananias to him. Ananias who had been transformed in a similarly radical way, but who is not going to demand anything from Saul, just minister to him, be a blessing to him. Saul needed to learn that religion is primarily about connection. And who can symbolise this connection better than Ananias? Accepted and changed by God, Ananias can extend a hand of acceptance and fellowship even to an enemy like Saul.

Being God's people is as much about the right relationships – being a community of connected people – as it is about having the right doctrines. If our relationships are still determined by fear, we are disconnected. And how do we relate when we are disconnected? We demand from others rather than care about them. We demand from them but have nothing to offer them. That's why we so often 'demand' that people study the Bible, witness about their faith, eat at least as healthfully as we do and keep the right day. I do believe that the right doctrines are important, but remember that Saul believed many of the right doctrines too.

### The key is connectedness

Disconnectedness can never produce connection. If I realise that God has already accepted me, I can actually accept you. And listen to this: I have not contributed to that acceptance at all. That happened on the cross of Calvary, so I won't demand that you contribute to your acceptance before I can accept you. When people offend me or hurt me I can nourish the spirit of forgiveness which I already experience. I may have to look hard for it at times, but it's already there in my heart. Now,

because God cared for my needs, I can care for yours. I have been forgiven and given the task to forgive and care for others. I have been accepted and have been given the longing to accept others. I can pour into your life what has been poured into mine.

When we are converted to Christ, **we are not simply converted** into loving Christ: **we are commanded to love those whom Christ loves.** It's not difficult loving Christ: His love is always reaching out, always bringing lost sheep into His family. But loving those whom Jesus loves, that can be a great challenge! Ananias had heard enough about this man Saul to know that he didn't want to have anything to do with him. And yet he was commanded to go and bless him, to show him God's transforming love by calling him a brother and making him feel part of God's family.

### It's the acid test!

When we pour into one another even a little of the life that has been poured into us, a **connection miracle** happens. Reconnection takes place. A disconnected soul begins to draw close, courage develops, hope appears, and we go forward with life, eager not only to receive more connection ourselves, but also to provide it for others. Instead of being his worst enemy, Ananias can now call Saul his brother. This is a new sort of kinship that Saul was not aware of before.

Maybe this is the acid test of conversion: **am I a tool of grace that reconnects disconnected souls?** Am I able to treat others as 'brothers' or 'sisters' in God's family? We already noted that Ananias was not, for all we know, some spectacular Christian. We never hear of him teaching or preaching. His name is not mentioned among those who were close to Jesus, either before or after His resurrection. He was just an ordinary Christian in Damascus. But he was capable of forming an extraordinary connection!

### So, what does this teach us?

It means that discipleship is the process of taking ordinary, everyday souls and turning them into courageous people who are able to relate to others in the same way that Jesus relates to us. Discipleship is the process of taking everyday people and turning them into extraordinary people, who live counter to the ways of the world; transforming them into those who refuse to refer to others pejoratively as *fanatic, liberal, conservative, left wing or right wing*, but rather as Ananias did, as *a sister or a brother*. And for this to happen, you don't need a degree in theology or a PhD in counselling. All you need to relate to others with a power that can transform their lives is a fresh connection with Jesus.

Christians often seem conditioned to see others as 'struggling' people. But that doesn't create a connection – it only reinforces our worst fears that we are failures. It makes us afraid that nobody sees anything deeper in us than our sin and deficiencies. If that is the case, then our only hope is to sin less in the hope that it will make us feel better. But we know that doesn't work! In fact, the more frantically we try, the worse it gets.

Jesus wants us to see the world differently. That's why He inspired Paul to write this (my emphasis):

'For Christ's love compels us, because we are convinced that one died for all, and therefore all died. . . .

**'So from now on we regard no one from a worldly point of view.** Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ **and gave us the ministry of reconciliation:** that God was reconciling the world to himself in Christ, not counting people's sins against them. **And he has committed to us the message of reconciliation.**' (2 Corinthians 5:14 and 16-19, NIV)

It's time for us to accept that mandate. It's time for us to become **reconnecting and reconciling agents**, faithfully following in the footsteps of Ananias.

*Editor's note: This article is adapted from Dr Duda's recent sermon during the European Pastors' Council (EPC) in Belgrade, Serbia.*

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As supplied, errors and omissions excepted



# A brief history of early British Adventism – part 1

by former Welsh Mission president, Dr B. P. Phillips, who is well respected for his thorough and interesting research into the spread of Seventh-day Adventism in the United Kingdom. In this first instalment he generally covers the period from 1878 to 1892.

On the last day of the seventeenth annual session of the General Conference on 14 October 1878 this resolution was unanimously adopted:

*'Resolved: That in the opinion of this conference the time has fully come to open a mission in Great Britain, and:*

1. *That Elder J. N. Loughborough be our missionary to that field.*
2. *That there should be a committee of 3 to take the entire supervision of the work in Europe, which should act in harmony with, and under the direction of, the General Conference of Seventh-day Adventists of America.*
3. *That Elder J. N. Andrews, J. N. Loughborough, and a third brother whom these two appoint be that committee.'*

The General Conference chose one of its most experienced evangelists and administrators. Loughborough had been an evangelist in Pennsylvania, New York State and Michigan. In 1868 he pioneered the Adventist work in California and established five churches. Unfortunately J. N. Andrews could not travel to Britain with him due to the death of his daughter, and Loughborough (45) and his wife Anna (39) sailed from Boston on 18 December 1878 to Liverpool. Arriving on 29 December they travelled by train down to Southampton, arriving on 30 December. On 11 December 1878 the General Conference committee wrote to the *Review and Herald*:

*'It is safe to say that there is no nation in Christendom or the world that may not be reached through them when these missions become fully established and do the work God would have them do. Hence we consider these by far the most important missions we shall ever establish till the close of time. Lesser ones may grow out of these; but these are the most important of any we shall ever see.'*

The General Conference Committee were convinced that Britain, which governed an empire around the world, would be a stepping stone to the setting up of missions in many countries. When Loughborough arrived at Southampton William Ings was there to meet him with an update on the work

already done in southern England.

Loughborough decided to establish a headquarters in Southampton from which to reach out to the British Isles through literature conveyed both by colporteurs and new members from door to door. He also appealed to America for personnel who could place Adventist literature on ships in Southampton. His only help was William Ings, who had already visited homes in the area. With that in mind Loughborough began to visit the homes of many that had received and shown an interest in the teachings of the Church.

On 5 January 1879 – less than a week after his arrival – Loughborough preached his first sermon to around 150 persons. His meetings took place on Mondays and Wednesdays in the Shirley Hall, and soon the congregation began to increase. At the end of February he began to hold a class every Sunday afternoon in his home. By the end of March 1879, as the interest grew, the class was held on both Sabbaths and Sundays. Help was needed, and Maud Sisley was transferred from Switzerland in April.

Loughborough now turned to tent evangelism, and through the tent-makers he was able to find one of the best locations in Southampton, where he started a series of services on the afternoon of 18 May 1879 with about 600 people present. There he spoke five times a week for 14 weeks. These meetings closed on 17 August 1879, and during that time Loughborough had given 74 lectures while still maintaining regular Sabbath School and Bible classes in his own home! Ings said that the meetings had stirred the population of Southampton.

Loughborough had simultaneously been renovating the hall at 'Ravenswood', 252 Shirley Road, and when they started to meet there on Sunday 24 August 1879 there were about 100 people in attendance. In the first year they already had several who became Sabbath-keepers, not only in Southampton, but in several towns in Hampshire. In that first year they had visited 4,353 homes and 264 ships, and placed around 200,000 periodicals and tracts. Loughborough constructed a portable baptistry in the basement at Ravenswood, and on Sunday 8 February 1880 he

recorded his first baptism in England.

On 15 November 1881 John Loughborough attended the General Conference, where he appealed for additional help. In response the GC sent Pastor A. A. John and George R. Drew, a former sea-captain. Together with Loughborough they arrived in Southampton on 25 January 1882.

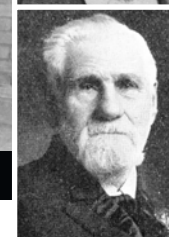
Both John and Drew made their way to Grimsby and set up house in Heneage Road. It was intended that Adelbert A. John would hold evangelistic services in Grimsby and the towns around, while George Drew was to distribute Adventist literature to the migrants that entered the ports of Hull and Grimsby in their thousands. These two towns were vital links in the migration from Scandinavia and northern Europe to many parts of the world. When the migrants arrived the authorities were anxious for them to catch the trains that would take them across country to the port of Liverpool. From there they could sail to Canada, other parts of North America, South America and South Africa. The travel across Britain was in haste because the authorities were scared of diseases such as cholera. Many of the migrants were Jews from Lithuania, and a building in Hull provided them with kosher food.

The migration by this route began around 1870 and hundreds of thousands were transported to all parts of the world; for example, between 1884 and 1890 the total numbers of migrants arriving in these ports were 51,704 for Grimsby and 358,529 for Hull. George Drew also had many conversations with the sailors and their officers. In the 3 April 1883 issue of the *Review* he wrote of spending an hour on the deck of a ship called the *Black Watch*, pleading with the ship's crew to give their hearts to the Lord. He left them with a parcel of Christian books. The vessel was later lost with all hands in a storm off Mumbles on the Gower Peninsula in South Wales. He thought he must have been the last one to speak to them about eternal life. Later in 1883 he moved to Rodney Street, Birkenhead so that he could distribute his literature on ships travelling from Liverpool to all parts of the British Empire. In just one quarter of the year he visited 660 ships, distributed 6,500 periodicals and 5,000 tracts, and sold books to the value of thirty-three pounds, twelve shillings and eight pence.

In the meantime A. A. John began work in Grimsby by holding his first meeting in the Hall of Science on 13 March 1882. Many were



Above: Ravenswood, first administration centre for the Adventist Church, UK. Top right: J. N. Loughborough. Middle right: William Ings. Bottom right: S. N. Haskell.



attracted to his prayer meetings, and he held open-air meetings in Grimsby, Cleethorpes, Barton, Louth and Ulceby. By September 1885 he had baptised about 35 people.

It was in 1885 that Pastor A. A. John, of Welsh descent, pitched a tent at Llanbadarn near to the town of Aberystwyth. He was probably aware that Llanbadarn had been named after a Celtic missionary named Padarn, who had brought the Gospel to that place around 1,500 years before. John set up a depository of literature in North Parade, Aberystwyth. He was aware that most of the people in that area spoke Welsh. The language, one of the oldest in Europe, had been retained since several hundred years before the birth of Christ. John wrote that, of the 1,400,000 people in Wales, 400,000 only spoke the Welsh language, 400,000 spoke both Welsh and English, and the remainder, many drawn into Wales by the Industrial Revolution, only spoke English. To his credit he produced several pamphlets in the Welsh language. In a few months, however, John was recalled to work again in Grimsby and in other parts of the UK.

The General Conference authorised publication of a monthly paper to begin on 1 April 1884 called *Present Truth*, supervised by a committee of three: M. C. Wilcox, A. A. John, and Miss Jenny Thayer. The magazine was to have three corresponding editors, Dr J. H. Waggoner, Uriah Smith and B. L. Whitney. The headquarters and the printing press were transferred to Grimsby from Southampton, only to be later transferred to 451 Holloway Road, London. Several canvassers came from the US to help in the selling of large books from door to door in Britain. *Bible Readings for the Home Circle* was sold in large numbers, and by 1894 *Steps to Christ* was being sold in both English and Welsh. The colporteur work began to grow

throughout the 1890s, and E. J. Waggoner arrived from the United States in May 1892 to become the editor of *Present Truth*. Up to that time the magazine had appeared twice monthly. In 1893 it was announced that it would be printed weekly. When the magazine *Good Health* was introduced in 1901 there was an explosion in the number of items printed by the press in Holloway Road.

In September 1887 S. N. Haskell had become editor of the *Present Truth*, and a training school for canvassers began to train individuals to distribute copies of the magazine. With the help of the *Review and Herald*, S. N. Haskell, D. A. Robinson and A. Smith were asked to act as a publishing company with offices in Paternoster Row, London (1890). The selling of *Present Truth* was to have a dramatic influence on the establishment of our church in Britain. It attracted a Welsh-speaking man who was to become one of the greatest missionaries in the history of the Seventh-day Adventist denomination: his name was Griffith Francis Jones.

He was born in the village of Llanerfyl near Welshpool. The village and its Anglican church were named after Erfyl, a Celtic woman Christian missionary of the fifth or sixth century AD. Jones was sent to the Anglican church from an early age and sang in the choir. He attended the local village school that was part of the circulating schools system set up by a namesake, Griffith Jones, over a hundred years earlier to teach all ages to read the Welsh Bible. Griffith Francis Jones was small of stature, and with the encouragement of his mother's sister he joined a fleet of sailing ships in Swansea. He became a master mariner at Liverpool in 1890, and three years later, while sailing on a ship from South Wales to Texas, he found on deck a

magazine called *Present Truth*. This was to change his life, and he began to sell the magazine in parts of Britain and Ireland.

Jones had little success in London, Dublin and Belfast. However, he was baptised in a 'fast-flowing' river in northern Ireland before returning to northern England and gaining success in selling the *Present Truth* around Nottingham. Readers of those magazines he sold in Nottingham were to establish its first Adventist church. He joined a group of Adventist canvassers in Birkenhead, where he met Marion Vallentine. They were married under a special licence in the registry office, and on the marriage certificate he called himself a 'missionary'. As there was no training facility in Britain at the time, he and his wife attended the South-Western Adventist College in Keene, Texas. After one year of study they were called to the mission field. He was to establish the Adventist work in Singapore, South-East Asia, the Solomon Islands and many other islands in the South Pacific. When he died in Australia in 1940 he had worked in 36 locations and spoke 34 languages or dialects. Yet he did not return to work in Wales.

The 'ship work' also reached a Finnish sea captain who helped to take the Adventist message to his own country. During the 1890s the Adventist presence in Wales began to escalate. What was it that drew so many to the teachings of Adventist evangelists in the early days of their mission to Britain? One significant example was in the preaching of Judson Washburn! Washburn arrived in England on 26 November 1891 and returned to the United States on 21 January, 1902. During those ten years he held evangelistic meetings for two years in Bath, two years in Southampton, one year in Kettering, two years in Cardiff, one year in Swansea, and about ten months each in Bristol, London (Balham), and Liverpool.

In a letter written to Ellen G. White in Australia, from Cardiff in December 1896, Washburn describes the discussions he had with her following the 1888 Minneapolis conference and the advice she gave to him with regard to evangelism. Washburn quotes the advice from *Gospel Workers* in his letter and also from a letter he wrote to the *Review and Herald*, 9 March 1897.

*'The work in England might now be much further advanced than it is if our brethren, at the beginning of the work, had not tried to work in so cheap a way. If they had hired good halls, and carried forward the work as though we had great truths which would surely be victorious, they would have had great success.'*

Following this advice Washburn had great success in Bath, Southampton, and Cardiff.

It was in August 1886 that George Stagg returned to England from the United States. Stagg had emigrated to America a few years earlier and had joined the Seventh-day Adventist Church. On his return to England he



# Catholic-Protestant dialogue: an assessment

could not find any work in Bath that would allow him to worship on Saturday – so he began, therefore, to sell *Present Truth* as a means of supporting his family. By 1890 the Adventist believers in Bath had grown to six, and George Stagg held services each week in his own home. In 1890 a band of colporteurs consisting of G. W. Bailey, Maurice Fitch and George Leal went to Bath to sell *Bible Readings for the Home Circle* because of the success of George Stagg in selling the *Present Truth* magazine there. They were to lay the foundation for the work of Judson Washburn. When we analyse the determination of Judson Washburn's preaching in Bath we begin to realise the force of his presentation of the message taught by the Adventist Church.

It was at the end of November 1891 that Judson Washburn arrived in Liverpool from the United States with a small company of fellow workers. They made their way to Bath and, after advertising a series of meetings, they began a full-scale evangelistic series in the Assembly Rooms on 10 January 1892. Washburn announced in *The Bath Chronicle* of Thursday 7 January 1892 that meetings would be held in the Club Room on the following Sunday at 6.30pm, and that meetings would be held on Friday at 7.30pm under the title, 'Christ Our Creator'. Then, for several weeks, Washburn placed an advert in the *Bath Chronicle* which simply said, 'Buy the *Present Truth*. Ask for this paper at your newsagents.'

From 25 February 1892 adverts began to appear under the title, 'Jesus The Wonderful', and it was reported that, because of the increased attendance, Washburn's addresses would in future be given in the Tea Rooms of the Assembly Rooms on Sundays at 2.30 and 6.30pm. One of his adverts read, in part, as follows: 'Sunday next 28 February the subject will be *Conversion*, illustrated by a chemical experiment: all invited. Bring a Bible. Take notes. Ask questions. Come early. Solo before each service.'

We will continue the story of Judson Washburn's remarkable work in the next issue of *MESSANGER*.

## Background

It seems that the fundamental *raison d'être* for most Christian churches today is to promote the unity of all Christians, which is not without justification because Jesus Himself said, 'I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you.'<sup>1</sup> However, the sixteenth-century Reformation created apparently unbridgeable obstacles in the way of communication between Catholics and Protestants and has changed the world forever, not only in religion but also in economics, politics, social science, human freedom and art. The Catholic Church responded with anathemas\* at the Council of Trent (1545-1563), and since that time they have not only stuck to their position on the question of human salvation, indulgences, sources of authority and other disputed issues, but have also added new contentious elements entirely unacceptable to Protestants.<sup>2</sup>

In spite of all this, however, on 31 October, 2016, Catholic and Lutheran world leaders signed a joint declaration in Lund, Sweden, stating that 'what unites the two traditions is greater than that which divides them.'<sup>3</sup> It was here that Pope Francis prayed that 'the Holy Spirit help us to rejoice in the gifts that have come to the church through the Reformation, prepare us to repent for the dividing walls that we and our forebears have built, and equip us for common witness and service in the world.'<sup>4</sup>

He went on further to say the two traditions had 'undertaken a common journey of reconciliation. Now, in the context of commemoration of the Reformation of 1517, we have a new opportunity to accept a common path, one that has taken shape over the past fifty years in the ecumenical dialogue between the Lutheran World Federation and



the Catholic Church.<sup>5</sup>

Munib Younan, President of the Lutheran World Federation, who was at his side, said that fifty years of dialogue have been rewarding and helped Catholics and Lutherans to overcome their divisions and to strengthen joint confidence and understanding. The declaration itself reads, 'At the same time, we have drawn closer to one another through joint service to our neighbours – often in circumstances of suffering and persecution. Through dialogue and shared witness we are no longer strangers. Rather, we have learned that what unites us is greater than what divides us. While we are profoundly thankful for the spiritual and theological gifts received through the Reformation, we also confess and lament before Christ that Lutherans and Catholics have wounded the visible unity of the Church. Theological differences were accompanied by prejudice and conflict, and religion was instrumentalised for political ends.'<sup>6</sup>

It is believed that the earlier signing of the *Joint Declaration on the Doctrine of Justification* in 1999 between Lutherans and Catholics had solved the underlying theological question of 1517 and opened the way for all churches to search for unity and reconciliation. Since then this document has also been adopted

by the World Methodist Council (July 2006); the

World Communion of Reformed Churches (July 2017); and the Anglican Consultative Council (2016). Thus, Lutherans, Methodists, Reformed Churches (those who are WCRC members) and Anglicans have been drawn into deeper communion with the Roman Catholic Church.

Does this new unity express the deep desire by both Catholics and Protestants to fulfil the prayer for harmony in the Church prayed by its Founder, Jesus Christ, or are there some other issues involved? What kind of unity has been achieved?

## An objective assessment

An examination of the documents produced by the Lutheran-Catholic dialogue may cause one to wonder why there has been so much passion and pressure behind these negotiations towards Christian unity during the last forty years, and why it had to be accomplished at almost any cost. Has it brought about any real change in dogmatic substance? Have any dividing theological walls been removed? Were the underlying theological issues of 1517 around justification by faith alone really solved, thereby opening the way to authentic unity and reconciliation?

Firstly, Roman Catholicism of today is different from the early

Christian communities in the apostolic time as well as from the Catholic Church of the second to fourth centuries. In more recent times Roman Catholicism has become more open for a synthesis of elements from Judaism, Buddhism, Hinduism and Shintoism.<sup>7</sup> According to Heiler, Roman Catholicism is a union of extremes where the basic biblical teachings are joined with ecclesiastical traditions developed later.<sup>8</sup>

Today's Roman Catholicism is also dissimilar from late medieval Catholicism (AD 1250-1500) because it has rejected the Reformation at the Council of Trent (AD 1545-1563), introduced the doctrines of Mary's immaculate conception (1854) and Mary's bodily assumption into heaven (1950), and adopted the doctrine of the infallibility of the Pope (1870). Thus, the Roman Catholic Church of today is in many ways dissimilar from the church known by Luther, Calvin and Zwingli.<sup>9</sup>

Nonetheless, the post-Tridentine Roman Catholic Church has made some positive changes, such as the prohibition of preachers of indulgences and the reform of mendicant orders. After the Second Vatican Council some further changes were made: for example, the use of vernacular languages in church services, reforms to make celebration of the mass more inclusive, support for the reading of the Bible, an emphasis on the church being more tolerant and more disposed to engage in dialogue, and a decision in favour of the principle of religious liberty which had been opposed for a long time.

Furthermore, it was emphasised by Catholics that the state should no longer support one single religion but defend the liberty of all citizens and religious denominations.<sup>10</sup> In addition to this, after the Second Vatican Council Martin Luther, who had been seen as a philosopher of the flesh and an abnormal character, is now considered to be a religious and a prophetic person, and his teaching on justification by faith alone is considered a return to the Gospel.<sup>11</sup> Additionally, in 1965 Pope Paul VI and Patriarch Athenagoras facilitated the reversal of the reciprocal

excommunication between Rome and Constantinople which took place in 1054.

Nevertheless, the deeper analysis of the Protestant-Catholic interchange demonstrates that Rome is having a dialogue with other Christians *only on its own terms*. It seems obvious that Rome has to remain the deciding centre in matters of faith and that there are some non-negotiable issues, such as the primacy of the Pope and the necessity of the Roman Church for human salvation. In the encyclical *Ecclesiam Suam* (1964) the Vatican has developed a strategy for the whole world: for other Christians, for non-Christians and for all humans. According to this strategy, Rome is to become the universal mental-spiritual centre.<sup>12</sup> The basis of the unity between the different churches is that the papacy and other Christians should be led in such a way that they attain all the fullness of Catholic truth.<sup>13</sup>

Realistically speaking, the Roman Catholic Church has never changed its doctrinal position and does not intend to do so in the future. The dogmatic substance of the Roman Church is irreversible and there can never be any essential changes. Thus, the inner core of Catholicism has not been affected at all by the Lutheran-Catholic dialogue.

Secondly, this raises the question: if Rome seems to be the same, who is changing? Some thinkers believe that the Reformation churches are in a state of theological confusion,<sup>14</sup> caused by several key factors: the contemporary Protestant understanding of Scripture; postmodernism and its understanding of truth; and the frequent denial that justification by faith alone is the central truth which holds the whole theological system together.

The contemporary Protestant understanding of Scripture has been immensely influenced by the use of the historical-critical method in the interpretation of the Bible. This method uses atheistic (secular) assumptions and presuppositions in its analysis of sources, forms, redactions, and traditions in order to interpret the formation of the Bible, the book which is full of the supernatural

activities of God in human history. Consequently, the concept of pure doctrines was relativised and all the efforts to find the common theological ground in the Protestant-Catholic dialogue were made meaningless. The Bible has lost its normative and authoritative character. For many Protestant theologians the inspiration lies not in the biblical text, but in the experience of the reader. The Bible is generally considered not to be the word of God, but to contain this word when men respond to it.<sup>15</sup>

Furthermore, there is the influence of postmodernism, which developed in the middle of the twentieth century, mostly in the fields of philosophy, theology, the arts and architecture, and is defined by its attitude of scepticism and rejection towards all meta-narrative perceptions that maintain the existence of universal values, morality, truth and social progress. All meta-narratives promote universal truths, which need to be accepted by everybody, everywhere and in all times.

Because of that, according to postmodernists, all meta-narratives are coercive and simplistic because they do not take into account nuances, differences and the uniqueness of each human being. For them, the promotion of the universal values resulted in an 'allergy to the different' and paved the way for such things as extermination camps during the Second World War. Although it is not my intention to analyse the basic assumptions of postmodernism, it is important to say that wherever postmodernism is introduced into Protestant theology, 'the affirmation of the Gospel as part of the biblical worldview is diminished.'<sup>16</sup> This explains, at least partly, why Protestants have lost their theological battle with the Roman Catholics during the dialogue.

Moreover, a careful reading of the Lutheran-Catholic dialogue indicates that contemporary Protestant leaders have abandoned the bold attitude of the Reformers, especially their position on the key biblical teaching on justification by faith alone. It is largely ignored and occasionally denied. Hence, 'If the

mass takes away the sins of the living and the dead, *ex opere operato*, then justification hangs on a mere rite'<sup>17</sup> and makes the death of Christ unnecessary.\*\*

In conclusion, then, if the search for an objective truth based on the Scriptures has ceased to be the primary goal of the Christian Church and its theology, then everything is possible. The unity that Jesus is talking about in John 17 is spiritual unity based on the word of God, and not some political and social manifesto. According to this new unity between Protestants and Catholics, any mission to the non-Christian world is politically incorrect since all religions lead to God anyway. Truth has been sacrificed on the altar of unity, and the impact of the Reformation has been nullified.

\*A formal curse by a pope or a council of the church, excommunicating a person or denouncing a doctrine. – *English Oxford Living Dictionaries* (online) \*\* *Ex opere operato* is a 'term defined by the Council of Trent to describe how the sacraments confer the grace they signify. . . . In a true sense the sacraments are instrumental causes of grace.' – <https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=33474>

<sup>1</sup>John 17:20, 21, NIV <sup>2</sup>See Norman R. Gulley, *Systematic Theology: Creation, Christ, Salvation* (Berrien Springs, MI: Andrews University Press, 2012), vol. 3, pp. 773, 774; Hans Heinz, 'Roman Catholicism Continuity and Change', *Biblical Research Institute Newsletter*, July 2017, p. 2; Harriet Sherwood, 'Catholics and Lutherans Sign Joint Declaration "Accepting Common Path"', *The Guardian*, October 2016 <sup>3</sup>From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017 – [www.vatican.va/roman\\_curia/pontifical\\_councils/christuni/lutheran-fed-docs/rc\\_pc\\_christuni\\_doc\\_2013\\_dal-conflitto-alla-comunione\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/christuni/lutheran-fed-docs/rc_pc_christuni_doc_2013_dal-conflitto-alla-comunione_en.html) <sup>4</sup>Sherwood <sup>5</sup>Ibid. <sup>6</sup>Ibid. <sup>7</sup>See Karl Adam, *Das Wesen des Katholizismus* (Düsseldorf: L. Schwann, 1957), 12, p. 234 <sup>8</sup>Friedrich Heiler, *Der Katholizismus: Seine Idee und Seine Erscheinung* (Munich: E. Reinhard, 1970), p. 12 <sup>9</sup>Heinz, p. 1 <sup>10</sup>Karl Rahner and Herert Vorgrimler, *Kleines Konzilskompendium: Sämtliche Texte des Zweiten Vatikanums* (Freiburg in Breisgau: Herder Verlag, 1966), p. 518 <sup>11</sup>See Hans Kung, 'Katholische Besinnung auf Luthers Rechtfertigungslehre Heute', *Theologie im Wandel* (Munich: E.ewel, 1967), p. 464 <sup>12</sup>See Heinz, p. 8 <sup>13</sup>Ibid. <sup>14</sup>See Bruce L. McCormack, 'What's at Stake in Current Debates Over Justification? The Crises of Protestantism in the West', *Justification: What's at Stake in the Current Debates* (Downers Grove, IL: InterVarsity Press, 2004), p. 83 <sup>15</sup>See Robert D. Preus, *Justification and Rome* (St Louis, MO: Concordia, 1997), pp. 21, 22 <sup>16</sup>David Wells, *What Happened to the Reformation?* (Phillipsburg, NJ: P and R, 2001), xx <sup>17</sup>J. A. Wylie, *The History of Protestantism* (Rapidan, VA: Hartland Publications, 2002), p. 642

### Joy at Hope Community Church

Oh, what a day of rejoicing it was at Hope Community Church, High Wycombe, on Sabbath, 15 September, when four precious souls were baptised.

Each of the candidates has their unique personal testimony, but what they have in common is their positive response to the prompting of the Holy Spirit for baptism. They are of different nationalities and will enhance the diversity that our congregation has embraced. We alternatively call ourselves the 'ANC' (All Nations Church). We do not believe that cultural diversity is a stumbling block that we should overcome, but rather a blessing that should be celebrated, and this is what we do at Hope Community Church.

The officiating ministers were our district pastor, Wilfred Blake, and Pastor Trevor Thomas, who is a relative of one of the newly baptised members. Pastor Thomas's message was simple but profound. The candidates were reminded, in the words of the song we all learned in Junior Sabbath School, 'Read your Bible, pray every day, and you will grow, grow, grow. Neglect your Bible, forget to pray, and you will shrink, shrink, shrink.'

Another highlight of the day was when two more precious souls responded positively to the appeal made by Pastor Blake to be baptised in the near future.

This is the second baptism we have had since moving into our new building on 13 January 2018. On 20 January we experienced the baptism of six precious souls. On that occasion the officiating ministers were Pastor Wilfred Blake and the retired Ministerial Director of the BUC,



Pastor Llewellyn Edwards.

Thank God that He is using us as a congregation, through our various ministries, to win souls for His Kingdom.

J. H. LANGENHOVEN



### Manchester youth baptism

On 14 July the members in the Manchester and Salford area rejoiced at the baptism of five precious young people in the Manchester South church. The baptism was conducted by Pastors Victor Marshall (local minister) and Ebenezer Daniel, and the candidates were: Dionne Lewis (Salford), Camille Stewart (Salford), Olivia Lewis (Manchester South), Caitlin Gaynor (Manchester South) and Joel Gautam (Manchester Southern Asia). We rejoice at this wonderful event.

DIAMOND SATHE

### Redruth celebrates

On 18 August Redruth Church was blessed once again with a baptismal celebration. The baptismal font was surrounded by purple and white floral arrangements provided by Valerie Rowe, one of the church members. The service was interspersed with readings



and hymns and the testimony of Mike Dash.

Mike – a retired architect, and a talented wood carver and painter – gave an encouraging insight into his life prior to and after becoming a Christian. He had wondered many times in his life about the authenticity of the Bible and Christianity. Some time after his wife became ill he received a Bible in the post and started to discover amazing truths in it.

Bible distribution has been a blessing for so many people. A Bible may sit on the shelf for a while but it is often the case that time and circumstance, troubles and yearnings, will at some stage focus attention on it. In Mike's case it brought with it so much knowledge and peace and ultimately salvation. Mike has been enthusiastic in his studies and asked many questions to affirm his understanding, and he was so happy to be baptised into his new-found faith in Jesus and join the Redruth family – who were delighted to receive him into membership.

Praise God, from whom all blessings flow.

FRIDA PEAKE



Left to right: Pastor Curtis Murphy baptises Alana Lambert, Neville Hamilton, Joshua Elliot and Henron and Vanessa Weeks

### Baptisms at Nottingham Central

During August and September the Nottingham Central Church baptistry has been in good use. The baptising was done by Pastor Curtis Murphy with some assistance from one of his elders, Brother Forrester. The candidates are indicated by the captions to each photograph.

DENNIS TAYLOR



Pastor Mark Finley baptises Nonoesjka van Gorcum



Pastor Geert Tap baptises Rohan Kamble



Pastor Lolly Fontaine baptises Nadene

### International baptisms at Stanborough Park

Photos by Jef Nascimento

On 25 August, Stanborough Park Church celebrated the baptisms of Nadene Moser, Rohan Kamble, and Nonoesjka van Gorcum.

Nonoesjka had travelled to England from the Netherlands to attend Pastor Mark Finley's series, 'Amazing Discoveries in the Middle East', which Stanborough hosted from 17 to 25 August. She had also come over for his series on the Holy Spirit in January. Nonoesjka was brought up in a Christian home, but there was always something holding her back. However, a number of years ago she began listening to Pastor Finley's sermons, and the Holy Spirit started working in her heart. She told Pastor Finley, 'I realised that, even though I felt unworthy, Christ was worthy. Even though I felt inadequate, Christ was adequate. Baptism is not about who I am, but about who Jesus is.' She was baptised by Pastor Finley and will be welcomed into fellowship by her home church in the Netherlands.

Besides supporting the visiting Nonoesjka, the church rejoiced as two of its own committed their lives to Jesus.

Pastor Geert Tap spoke of Rohan's enthusiasm for Bible study. 'When I study with Rohan I have to dig deep! When he responds, it's not just, "That's fine," but, "Tell me more! That's beautiful, that's awesome!"'

Nadene Moser, who grew up in Stanborough Park, had been studying with pastoral intern Lolly Fontaine. Lolly described Nadene as authentic to the core. 'That means she's in this pool because she wants to be, because she genuinely believes in Christ.' Nadene explained why she had decided to follow Jesus. 'I love that He has a plan for me, and I know that He loves me and wants what is best for me; so obviously I will follow someone who wants all the best for me! For me, being baptised means showing people whom I serve and that I want God to be a big part of my life.'

The three candidates were welcomed into the worldwide church family and encouraged to keep writing their story with God.

LYNETTE ALLCOCK

T.U.F  
SEC WOMEN'S MINISTRIES

## BREAK THE SILENCE

What is Domestic Violence, Domestic Abuse?  
How can you help victims of Domestic Abuse?

### SUNDAY

9th December 2018  
10am to 4:30pm

VENUE:  
Balham Seventh-day Adventist Church  
83 Elmfield Road, Balham, London, SW17 9AD

Contact Ligia Buzac 01923 232728 | lbuzac@secadventist.org.uk  
facebook.com/SECWomensMinistries  
sda.life/secwomensministries

COST  
£15  
Lunch is provided

enditnow

## Amazing discoveries with Mark Finley

The international evangelist Pastor Mark Finley hosted a series of conversations from 17 to 25 August at Stanborough Park Church. The focus of the series, entitled 'Amazing Discoveries in the Middle East', was about how archaeology authenticates the Bible.

He spoke to an average of 160 people each night – many of them from non-Adventist churches and the local community. The series also received a lot of interest online, with at least 100 people watching the first night through SPC's livestream. This was thanks to an extensive advertising campaign in which 34,000 flyers were distributed throughout Watford, as well as adverts online, in the newspaper, and on a bus panel.

Pastor Finley, who has visited the Middle East on numerous occasions, clearly showed the relationship between ancient civilisations, archaeological discoveries and Bible prophecy.

One of the attendees said, 'I was amazed the first night, when the presentation focused on Egypt, to learn that scientists in the UK have been able to scan mummies and identify their causes of death as the same leading causes of death in the Western world today. The picture of Ramses II's arteries showing the build-up of fatty deposits was really eye-opening; but the thing that impressed me the most was how recent discoveries have been able to confirm the historical accuracy of the Bible narrative...'

After the series, Stanborough Park Church began a follow-up Bible study group called 'Amazing Discoveries in the Bible'. On the first night almost forty people attended, even though it was a bank



holiday. Currently, approximately ten members of the study group are non-Adventists.

If you missed out on the fantastic presentations, you can watch them on Stanborough Park Church's YouTube channel or order a DVD by contacting [spcavteam@gmail.com](mailto:spcavteam@gmail.com).

Mark Finley will be back at Stanborough Park Church in October for a series about Revelation, beginning on 26 October and ending on 24 November.

VANESA PIZZUTO/LYNETTE ALLCOCK



## Wolverhampton Central children's outreach

On 4 August Janet Taylor and her team led the children of Wolverhampton Central Church in their week-long 'The Final Countdown' outreach.

The children presented the songs, poems, scripture readings, testimonies, and a series of five-minute mini sermons. They also learnt the theme song, 'This Is the Final Countdown', which was written and composed by Uncle Misheck.

What made this series special was that all those involved were 6 to 12 years of age. Although some were very nervous while they were on the platform they preached the Word boldly, telling the church that it was the final countdown and that we should be getting ready to leave this earth.

On Sabbath 11 August the church members were asked to surrender their lives to Christ during an altar call, and many responded by coming to the front for a prayer offered by the young child preacher.

Pastor P. Douglas commended the church in their use of the children. Someone else commented that 'I have supported the children throughout the week and I can say that I have been truly blessed.'

Another said, 'I'm so glad that I came to church today to hear the children. When the young man gave the altar call, I jumped up out of my seat.'

It was a blessing to see all the children ready to serve the Lord with their talents; even some children that the church thought were very quiet presented sermons that no one will forget. One child was so nervous that she started to cry, but carried on through her tears and bravely presented

her sermon. By the time she had finished, she was smiling and proud. One child commented, 'I think that I could do that again; I'm so happy.'

The Wolverhampton Central Children's Ministries team thanks Pastor Appiah for allowing the children to take over the church.

CHILDREN'S MINISTRIES TEAM



As supplied, errors and omissions excepted



Singing group, Scripture Says



Pastor Dwain Esmond



Nummy, Nebuchadnezzar's statue



The authors



A chance to buy, and a chance to catch up

## Turnout down, sales up, spirits stratospheric

We had a little something extra this year on 9 September at the Stanborough Press Open Day: the majestic figure of 'Nummy' (Nebuchadnezzar's statue), which features prominently in the latest *Focus* magazine, towered over the sales area. Any apprehension staff or customers might have felt at the sight of this 'graven image' was soon dispelled by the realisation that we wouldn't have to bow down to it when the music played – just buy sharing items of prophetic literature, prophecy reference books, and the folding prophetic charts on Daniel and Revelation.

Other popular titles that went through the busy tills included the ever-popular *God's Wonderful World* devotional calendars; Ellen White's excellent book, *Steps to Christ*; and a large number of items from our 'Bargain Books' trays, along with greetings cards, *Focus* and *Signs* magazines, lesson quarterlies, and, of course, *Bibles* – many of which were embossed on the day with our happy customers' own names. There was also space for our younger visitors, who enjoyed the children's Reading Den.

There weren't quite as many customers as last year, but those who attended bought a bit more than was sold the year before. The Stanborough Press Open Day is always a team effort, and this year was no exception.

In the marquee there was plenty of praise music and three interesting speakers: Pastor Samuel Telemaque, GC Associate Director of Sabbath School and Personal Ministries; Pastor Dwain Esmond, Associate Director of the Ellen G. White Estate; and Sharon Platt-McDonald of the BUC. If you missed any of their talks, don't worry: we have some of their books available for you to purchase, along with those of Avery Davis, Anne Pilmoor, Karen Holford, and other authors who were present at Open Day.

We didn't just sell books, though, as plenty of new food items were available, and also CDs and DVDs aplenty. Customers were able to catch up with old friends, reminisce, and have a bite to eat. Many church organisations had set up their stalls in a separate marquee, which attracted much attention. There was also plenty for the children to do outside!

At the close of the day, as the last few coaches full of satisfied

customers departed the premises, the tired but happy staff thanked God for a successful and well-run event, and were delighted to hear they would get a brief lie-in the next day. Start making plans now to attend next year's Stanborough Press Open Day!

ANDREW PUCKERING

HOLLOWAY SEVENTH-DAY ADVENTIST CHURCH  
WELCOMES YOU HOME!

# THE REUNION

TWO DAYS OF CELEBRATION, WORSHIP & THANKSGIVING

## 16-17 NOV 2018

with PASTOR STEVE MCKENZIE  
Holloway's former Ministerial Intern

**Friday 16 Nov, 7.30pm**  
Light refreshments: 6.30pm  
An evening of praise and worship, remembering the past, celebrating the present and praying for a bright future!

**Sabbath 17 Nov, from 9.30am**  
Sabbath morning prayer and study, and an afternoon of worship following a fellowship lunch for all. Join us for an inspiring evening concert from 4.30pm.

Holloway SDA Church, 381 Holloway Road, London N7 0RN

As supplied, errors and omissions excepted

## Women's Day 2018

In August Breath of Life Church, Smethwick (Birmingham), ran its annual Women's Ministries Day under the theme, 'Nothing Is Impossible for God: Equipped to Perform Your Role' – thereby emphasising the power that comes when we allow God to use us and our talents to His glory. This was emphasised in the message, 'Take Charge of Your Role', given enthusiastically by Sikhanyiswe Ngwenya to the large gathering of women present. Our women elders, Vivienne Braddy-Reid and Monica Smith, who led by example, were acknowledged for their continued dedication and support for the women of the church and community.



Sophia Peart

The main speaker from London for the Worship Service, Sophia Peart (an intern pastor), delivered a spiritual and motivating message based on Luke 1:26-38, which was applicable to both females and males.

Our afternoon presentation, 'Representing the character of God through my hair', by Ruth South, addressed practical issues affecting females of all ages.

At the close of the programme tokens of appreciation were given by Kerisia Powell-Amadi and Caroline Bailey to special guests from the supporting Women's Ministries departments of Camp Hill, Windsor Street, Handsworth, Winson Green and Ladywood.

Breath of Life's pastor, Eric Lawrence, commented: 'These special days in our calendar take a lot of work and dedication, and I commend the strong women's movement at Breath of Life for their work in the church and community.'

ROY LITCHFIELD



## Clapton reaches out

Clapton Church held its eighteenth annual Lay Evangelism Outreach Day on 18 August. The event began with this stirring appeal by Brenda Edwards (elder):

'It is our duty as Christians to go out and spread the Gospel message of love and salvation with everyone, but before we go we must allow the Spirit to work within us so that we can be empowered to be true witnesses for God, and that He in turn can be glorified.'

This was followed by a seminar which prepared members before they went out into the surrounding community.

After an excellent Sabbath School and some inspiring singing, Pastor Michael Mbui shared some tips on how to reflect Christ's mission and methods during his sermon. He closed it with this challenge: 'A disciple-making church mingles to make friends, ministers to needs to win confidence, and ministers the Gospel to make disciples.'

With those thoughts in mind, that is exactly what the members did. Led by the Pathfinder drum corps, they went out into the community giving out books and sharing the love of Jesus with everyone they met. With great joy, individuals returned to the church sharing testimonies of how well the public received them and the good news of salvation.

DARELL J. PHILIP

**HOLLOWAY SDA TEENS PRESENTS**

**AM THE CHURCH**

**November 24th 2018**  
381 Holloway Road N7 0RN

9:15am Discussions  
11:15am Worship Service  
1:30pm Lunch Provided  
4:30pm Afternoon Programme  
7:00pm Social

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**Young Couples Retreat**

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## Jenny Cummings (1947-2018) d. 28 April.

Jenny Cummings was born to Mary and Christopher Cummings on 15 September 1947 in Brentwood and passed away on 28 April 2018 in Billericay, where her family had resided for many years. Her memorial service was held at Hutton Church on 23 September and was well attended.

Jenny was very intellectual and studied at Newbold College, where she obtained a degree in Greek. After this she was posted to Norwich, where her kindness, loyalty and sense of purpose were seen and appreciated.

Jenny's father was a well-known general practitioner in Billericay and he and his twin brother, Paul, had helped to build Hutton Church in the '80s.

Jenny was a big contributor to Hutton Church from early on, where she taught the children's class and displayed her gift of piano playing. Her contributions during Sabbath School lessons and Bible studies alike were valued



Photo quality as supplied

and respected by most who heard her speak. She was also very well versed with the writings of Ellen G. White.

Their family's hospitality was well known, and they often invited church folk to their home for lunches.

Jenny was a tireless worker for ADRA. This was testified to by everyone who spoke at her memorial service, including Brenda Hill and Robert Hornet. They spoke about how she collected the heaviest and highest number of ADRA tins, until poor health took its toll. Her memorial service was well organised by her current minister, Pastor Opoku-Mensah, while a few other pastors were also in attendance, including Pastors Mike Toy, E. Blackburn, Valentine Roach and Jon Gendle.

Jenny will be dearly missed by all who knew her.

VIVIAN JERE

## Alison Heyns (née Edwards) (1965-2018) d. 4 August.

While born in Orpington, Kent, Alison considered



herself a Devon girl, having grown up in Plymouth, baptised by her father moved there as a senior civil servant with HM Land Registry. While she left the county for some years, including working as a secretary at Newbold College, she returned, first to support the Exeter and Torquay churches, and then to work for the DVLA and the Forestry Commission – and, most recently, to support an innovative return-to-work scheme with the DWP in North Devon.

Alison came to faith in Plymouth, baptised by Pastor Alan Hodges, but had that faith established while volunteering at Broomhill House – a place where she developed strong friendships. Her sense of volunteering continued for many years, including camps at Chapel Porth and in her local church community in Exeter.

In September 2008 she married Jacobus Heyns, and they spent most of the next decade devoted to each other. Sadly, their time together was cut short following a brief battle with cancer. However, even in death her courage and faith shone through, along with her

strong trust in her loving Father. The funeral service, conducted by lifelong friends, Pastors Victor Hulbert and Mick Smart, was held at Exeter Crematorium on Friday 17 August and included meaningful contemporary worship music such as 'How deep the Father's love for us', music she held dear from family camps and worship services.

Alison had a positive impact on many lives, not least Jacobus and his family back in South Africa who immediately welcomed her into their family, but also the many whose lives she touched by her caring nature and open hospitality. She will be missed until we meet again on that glorious resurrection morning.

PASTOR VICTOR HULBERT

## Messenger

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Sunset

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	London	Card	Nott	Edin	Belf
Oct 26	5.45	5.57	5.46	5.46	6.01
Nov 2	4.32	4.44	4.32	4.30	4.46
9	4.20	4.32	4.19	4.16	4.32
16	4.10	4.22	4.08	4.04	4.21

## Carterknowle's Deliverance Service

Carterknowle Church is experiencing a spiritual revival, and on Sabbath 12 August they set aside the day for a Deliverance Service.

Following an inspiring Sabbath School, based on David's battle at Ziklag, Pastor Mahau's sermon, 'Pursue, Overtake and Recover All', reminded all that our faith is built on the foundation of Christ, against which no weapon will prosper. Symbolically Ziklag represents trouble and trials in the believer's journey. For David it was the place where he experienced setbacks and great loss, both for himself and for his people. David and his people wept, but after weeping he encouraged himself in the Lord, enquired from the Lord what to do, and positioned himself so God could 'do for him'. Pastor Mahau implored the congregation

to take the warrior David's approach, because it is the only way to overcome our personal 'Ziklags'.

The afternoon Deliverance Programme was led by the area pastor, Carlton Douglas, Navlet Reid (elder) and Pastor Mahau, and supported by the Leicester St Matthews Community Church prayer team and Manor Community Church, along with visitors and friends who came to experience deliverance. According to Hyacinth Gayle the service was conducted because, after numerous prayer breakfasts and other fasting and extensive prayer sessions, members were still struggling with many issues. She said: 'We longed to see our church family delivered from all the shackles and hindrances that are preventing them from doing God's work.'

The members seemed to be in one accord, all expecting miracles and 'breakthroughs by faith' as they queued for prayer and anointing. Songs of worship and surrender were sung throughout the anointing session and there was an extra level of reverence. Pastor Douglas encouraged the church family to expect, and continue to claim, their deliverance in the name of Jesus.

TANYA MACKAY



Pastor Mahau

**BOOKSALES**

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28 Lewisham 10am-2pm

**November**  
18 Croydon 10am-2pm  
25 Balham 10am-2pm

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## TED Women's Leadership Training Weekend

**Venue:** BUC Office, Stanborough Park, Watford, Hertfordshire, WD25 9JZ

**Cost:** £60

**Friday 9th - Sunday 11th November**

Training pack, resources and meals are included in the price.

**Trainer:**  
**Clair Sanches-Schutte**  
TED Director for Women's Ministries and Children's Ministries

Email/ post form and make a **card payment** over the phone.  
Please call the BUC office on 01923 672251 and ask for Renatela to pay.  
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To send form and to request details of BACS payment, please email:  
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Closing date for registration is Thursday 1st November, 2018.




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*"I pray because I can't help myself. I pray because I'm helpless. I pray because the need flows out of me all the time, waking and sleeping. It doesn't change God. It changes me".  
C.S. Lewis*

*"When it comes to building solid families in this evil culture, Mothers and Fathers have to see prayer over their families as not optional - it's the only path to protect our children"*

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**Pastor Rebecca Davis**



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**Pastor Freddie Russell**



9:15am Registration & Refreshments  
10:00am Praise & Worship  
10:30am Prayer School  
11:30am "Arise, Cry Out" - Pastor Rebecca Davis and Pastor Freddie Russell  
1:00pm Lunch  
2:00pm "What Next?"

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