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A century of Stanborough Schools – First World War to present day

by John Surridge and Philip Anderson



'Last autumn an elementary department was opened in the college for the children living on the Stanborough Park Estate.' So reads an article by Glen Wakeham on page 14 of the February 1919 edition of *The Missionary Worker*, entitled, 'The Watford Church School'. Just nine pupils were enrolled to begin with, which is not surprising considering that the term began before the end of the First World War. As interest in the school grew, it was formally adopted by the Watford church and turned into a regular church school.

When the school reopened after Christmas, on 13 January 1919, 31 children enrolled. The theological college, which was located in 'Park Mansion', later to become the Sanitarium, had to vacate another room 'at no small inconvenience' to make space for the influx of children. The school was divided into two divisions, each one taught by college teachers, assisted by students training for church-school work. At the time the article was written £140 had already been raised, which was 'enough to support the school during the greater part of a year'.

The college referred to in the *Missionary Worker* article was the

forerunner to Newbold College. Opened by Homer Salisbury at Duncombe Hall in London in 1900, the college moved to the newly acquired Cottrell Estate (later known as Stanborough Park) in 1907. Due to the number of students and the limited space, a new building was commissioned in 1909. Designed by William Conqueror Sisley, then manager of the Press, the building was completed in 1910 at a cost of £4,940. This building became known as 'Stanborough Missionary College' and is the building which many readers will remember as 'Stanborough School', though at this stage it was still operating as the college.

Preparations for war in 1913, and the subsequent exodus of young men of military age, meant that the college had to change its procedures and lower the entrance age to 14. To some extent this paved the way for the school, and for ten years, from 1919 to 1928, the school and the college shared the same premises.

The post-war period was a time of major expansion for the Adventist Church in the British Isles. In 1919 the Kingswood Estate was purchased at a cost of £16,200, and Kingswood House became a dormitory for the college. College enrolment increased to 190, with 30 being turned away due to lack of accommodation. This overcrowding put further pressure on the school, and in 1928 it was relocated to Stanborough Villas, formerly known as Magrath Villas, which was part of the original Cottrell Estate purchased in 1906.

In 1929 the school suffered heavy financial losses and the number of teachers was reduced from four to three. In his 1974 essay, published as 'A Century of Adventism in the British Isles', Dennis Porter notes that, despite all of the institutional expansion on Stanborough Park, which now included a college, a printing press, a food factory, a sanitarium, and a school, the Stanborough Park church was not built until 1927. Porter comments, 'This relegation to the background of the provision of a church building was perhaps sadly prophetic of what was to be the practice, if not the policy, of the work in Britain for all too long.'

The economic downturn of the 1930s hit hard, and part of the

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Chronobiology and human life – Part 3

Nutrition impact

We turn our attention in this issue to the timing of food.

Chronobiology and nutrition

We are all aware that *what* we eat and *how much* we eat has a significant impact on our wellbeing. However, have you considered that *when* we eat is equally as important? Chronobiology study outcomes now point to health implications arising from the timing of meals.

Why is it important?

Asher et al., in their publication titled *Time for Food: The Intimate Interplay Between Nutrition, Metabolism, and the Circadian Clock*, share the following concepts:¹

- Food or nutrition can be a synchroniser for the circadian (internal body clock) systems as potent as the external light-dark signal.
- Recent studies have investigated different kinds of food, frequency of consumption, and time of consumption for optimising the body clock and ensuring healthy habits.

When do you eat?

Take a moment to reflect on your meals and the time of day that you eat them. Chronobiological research now states that if you eat three meals per day they should transpire as follows:²

- Breakfast – then fast for 5 hours
- Lunch – then fast for 5 hours
- Supper – then fast for 12 hours

The key is to leave sufficient time between meals to allow the body's digestion process to work efficiently, emptying the stomach fully before another meal is taken.

The chrono diet

The chrono diet³ is simply about adjusting your meals in tune with the times your body optimally absorbs and processes particular foods and supplements: so, essentially, it is a diet based on the body's optimal biological function.

The *International Journal of Obesity*⁴ published research by Garaulet et al. (2013) indicating that the chrono diet assists with the management of weight control. Here are some of their findings:

- Eating higher-calorie foods in the morning rather than at night can lead to a lower weight than eating most calories later in the day.
- The hours between 12pm and 2pm are the most lenient time to enjoy a variety of foods, since poor nutrition has fewer consequences at this time.
- Between dinner and the next morning's breakfast you will have 12 hours without calorie intake.

The next issue looks at food types and how our bodies process them at specific times of day.

Good health!

¹Asher et al., 2015, *Time for Food: The Intimate Interplay Between Nutrition, Metabolism, and the Circadian Clock*, 161(1): 84-92 ²<https://www.chronobiology.com/chronodiet/> ³<https://www.chronobiology.com/chronobiology-and-diet-how-when-and-what-we-eat-matter/> ⁴(Garaulet, M., et al. (2013), *International Journal of Obesity*, 37(4): 604-11



Watchmen, walls and the Gospel



In the time of ancient Israel there was a need to protect the city from opposing armies who could strike at any time, day or night. The key protector, the watchman, would stand on the protective wall and keep a lookout for approaching enemy forces. The earlier spotted, the sooner the alarm raised, the better defended. Were the watchman to fall asleep on the job, the enemy could invade without warning, and lives would be lost.

God used the watchman metaphor to describe the prophet Ezekiel's spiritual role. *'Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me.'* (Ezekiel 3:17, ESV.) Like a literal watchman, when Ezekiel spoke, the response determined the difference between life and death. The message urgently warned a 'we'll do it our way' nation that judgement was imminent. If in listening mode, Israel would end up turning back to God. Ezekiel knew that so long as he gave the warning, he was in the clear; job done: but if he kept quiet, he'd be held to account for lives lost.

Our community of faith understandably warms to Ezekiel's metaphor. With Revelation 14:6-12 as our mission and identity, it's not difficult to see why. John informs the reader of a 'watchman' message to urgently share, and we're not to keep quiet about it. Hold that point there for a moment . . .

'For Christ himself has brought peace to us. He united Jews and Gentiles into one people when, in his own body on the cross, he broke down the wall of hostility that separated us.' (Ephesians 2:14, NLT.)

Paul makes clear that, instead of being a light to the nations, Israel forgot her calling and saw fears and threats everywhere, making God's law dysfunctional and oppressive. The biggest fear – 'Gentiles', treated worse than second-class citizens, even at the temple! On the top elevation of Herod's Jerusalem temple, the priests and all Israel gathered. Nineteen steps below, 'Gentiles' were given their own 'Court of Gentiles', where they could look up and view the 'great and the good', but not approach. John Stott describes their trouble in his Ephesians commentary:

"They were cut off from it by the surrounding wall, which was a one-and-a-half-metre stone barricade on which were displayed at intervals warning notices in Greek and Latin. They read, in effect, not "Trespassers will be prosecuted" but "Trespassers will be executed!"¹

But, Paul says, all this is over! Because, *by the blood of Christ*, the wall has come tumbling down, smashed to smithereens! (Ephesians 2:13, ESV.) With the wall gone there's peace between human beings and God, and – just as significant – with each other. What could be better?

It seems that watchmen need walls. And yet Paul says that because of Christ the most critical wall in human history falls down. Is there still a need for watchmen today as the Bible describes? Yes, but a prophetic 'cry aloud and spare not' ministry needs filtering through the compassion and mercy of Christ. If this were not true, there would never have been a need for Hebrews 1:3: *'The Son is the radiance of God's glory and the exact representation of his being'* (Hebrews 1:3, NIV). To be a prophet was not enough. From God's perspective, He needs more than a human spokesperson to smash the wall. He had to send a part of Himself 'into the neighbourhood'. With all its dysfunction, the world needed better, and needs better – much, much better – than Abraham and the prophets.

I want to leave you with a takeaway today regarding one of the most relevant but sensitive areas in which biblically faithful Christians and society connect – or, to put it more accurately, do not. For people who have the better-than-the-prophets 'faith of Jesus', the watchman since the Cross doesn't only stand on the wall, but breaks down the wall! Back in June 2012 I was enjoying a good read of the church's *South Pacific Record* (that region's version of *MESSENGER*). I want to leave you today with something I read, a quotation the then-editor, James Standish, made at the conclusion of his editorial on a matter we'll no doubt consider in detail during our time together.

'If there is one thing we cannot overdo as Adventists, it's love and acceptance. Yes, we have standards of sexual behaviour and those should not change. But it can be a tough tightrope to walk between principle and compassion. Compassion unhitched from principle can result in condoning behaviour at odds with the Bible. Principle divorced from compassion, on the other hand, is not only unredemptive but can crush a vulnerable soul. And when it comes to

issues as complex, personal and pervasive as defining our sexual nature, this is even more so. If there is one community on earth that should be a safe, supportive, unconditionally loving place for all adolescents it is our churches, our schools and our homes. As a Christian, I want to be the kind of guy, the kind of dad, the kind of friend, that, no matter what, I'm giving the love, support and kindness that encourages everyone I know to 'hold on, hold on. . .'. In this painful and often confusingly sinful world, there is love, there is comfort and there is always, always hope.'

James Standish, editorial, *South Pacific Record*, June 2012.

I treasure this statement, and wish it were displayed on every church noticeboard, every Adventist website, even cut out and kept in our Bibles. Why? Because it is a statement about who we are – or about who we should be?

¹John R. W. Stott, *God's New Society: The Message of Ephesians*, p. 92



Not forgotten . . .

Pastors Cecil Perry (former BUC president) and Ron Surridge (former NEC president) were delighted to see each other after a recent worship service at Grantham.

If you are in possession of a good-quality picture of church life from times past that will help us appreciate the Lord's leading of His church over the years, send it to editor@stanboroughpress.org.uk.

The retirees

On Sunday 19 May, BUC retirees, pastors and Press workers enjoyed meeting up together at the Stanborough Press, hosted by Pastor Paul Lockham, the new retirees coordinator.

Photo: Barry Mallinson



Prayer pointer

- Pray for the Holy Spirit to give us, in equal measure, both principle and compassion towards others. Help us to see all individuals through the lens of Christ.



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Kingswood Estate was sold in 1929 for the North Orbital Road, and in 1931 for the North Watford Cemetery. Later, land was sold in order to pay debts. The school, however, was looking to the future, and a 1936 article in the *MESSENGER* floated the idea of supplementing its elementary school with an 'intermediate day school for 14-18-year-olds' at a fee of £15 per year. The BUC eventually gave the go-ahead, and the 'Stanborough Secondary and Preparatory School' opened on 3 September 1940 in Stanborough Villas on Sheepcot Lane, with E. E. White as head teacher.

The school moved back into the former college building, which was by then known as 'The Annex', in 1946, when, to quote Dennis Porter, the school 'had reached its optimum figure of 300 pupils... in a sense they had reached their "finest hour" concurrently with that of the British people as a whole.'

In October 1966 the building of a new primary school block commenced, which was completed in 1967.

In 1968 the President of the British Union Conference set up various committees to consider the overall future of Stanborough Park. As a contingency against the possibility of Stanborough Park being sold, a site of 14 acres was secured for the building of a new school. This site, now close to Junction 6 of the M1, was used as playing fields for the school, but in recent decades has been rented out as a golf course.

By the early 1970s the Primary School was outgrowing its premises immediately adjacent to the Secondary School, and a brand-new facility, designed by John Welch and built by Medway, was opened on Tuesday 22 October 1974. A nursery block was added in the mid-1980s, and for the first time in its history Stanborough School was able to offer Adventist education from pre-school right through to sixth form.

Towards the end of the 1980s it became increasingly apparent that the old Secondary School building was nearing the end of its useful life. Various options were considered, including closing the school, but eventually a deal was agreed whereby a section of land at the top of Stanborough Park would be sold for housing development and the proceeds used to construct a new school building.

Building began in 1989 and the new facility was completed in 1992. Remarkably, the school remained fully operational during this period, thanks to careful logistical management by the bursar.

As we mark the centenary of the Stanborough Schools, these buildings



stand as monuments to Adventist education in the British Union Conference. Although they testify to the way that God has led us in the past, we remain open to His guidance for the future.

My Stanborough experience



I recall the family meeting that sealed the decision to send me to Stanborough Park School. I didn't really want to leave home and felt sure my siblings would vote against sending me, because it meant adjustments and sacrifice in terms of our family finances. To my surprise they all voted unanimously to send me!

On arrival at the boarding school that Sunday evening I was reassuringly welcomed by the late Pastor Stickland, Mrs Stickland and students who were also boarders. I quickly discovered that some were seven-day boarders and some were five-day boarders. I quickly became part of the boarding school family and felt quite at home!

School life was very different from what I had experienced; I soon realised that my teachers cared that I did well and were willing to do whatever was necessary to help me to succeed. The tranquil surroundings provided the perfect atmosphere for study and fun and the development of friendships which will last our lifetime. I am glad my family voted in favour of sending me to Stanborough, as it has played an integral part in making me the person I am today.

PASTOR KEVIN K. JOHNS, SEC PATHFINDER MINISTRIES DIRECTOR

100 years of Stanborough Schools



When David Cameron became Prime Minister of Great Britain in 2010, he was the nineteenth prime minister of Great Britain to have attended the 500-year-old Eton College near Windsor. Indeed, at the time of writing, Boris Johnson may emerge as the twentieth prime minister to have been educated at Eton.

In 2010, the BBC asked the question of why so many leaders have come from this one school. The answer was mixed and varied, with one old Etonian stating: 'Kids arrived there with this extraordinary sense that they knew they were going to run the country' and 'you're encouraged to pursue any dream you might have.'

Another old Etonian said, 'You can spot an Etonian, because they're going to a certain place, with a certain goal in mind, and they just go for it, no matter what other people think.'

To my knowledge, Stanborough Secondary School in its 100 years of operation has not had the distinction of one of its alumni becoming



What are we? Stanborough Secondary School is a co-educational Seventh-day Adventist school situated on Stanborough Park in Watford.

Who are we? We are a school that truly reflects the cultural diversity that the United Kingdom (UK) represents. Stanborough has pupils from the Americas, the Far East, the Middle East, Africa, Europe and of course the UK.

Why Stanborough? The reasons are many: small classes that lend to personalised teaching and learning; a caring and friendly environment; a veritable home away from home; consistently good, even excellent, GCSE results; excellent pastoral care where every child matters. The diversity and Adventist ethos of Stanborough play a big role in raising citizens who will be useful citizens in this life and are fit for the life to come. Hot topical issues such as Sex and Relationship Education and many other controversial subjects currently trending are taught within the context of Seventh-day Adventist fundamental beliefs.

What about distance? I live in the North or Wales, Scotland etc. Stanborough boasts an excellent boarding school with commensurate facilities, including self-contained rooms. The boarding staff provide pupils with a holistic experience that includes participation in the Stanborough Park Church life as well as enjoyment of the beauty of the cultural and historical offerings of Britain. Pupils are taught to be independent, to appreciate and embrace the multiplicity of cultures, and to develop a worldview that they may not develop otherwise.

What about distance? I live in London or Slough etc. There is an excellent bus service, and Watford Junction is only twenty minutes away. Transport arrangements can be made if there is a good number of pupils coming from an area. For instance, Uncle Phil's Community Bus provides a bus service for the pupils from Luton. In the past, there have been bus services arranged by the churches covering the South East and North London areas.

How affordable are the school fees? Stanborough School fees are lower than many independent schools in the UK because we are a non-profit organisation. Education, like health, is a ministry within the Seventh-day Adventist Church. School fees can be paid by monthly direct debit or lump sum at beginning of term. The wonderful thing is that your Father is the Master of Stanborough School, and He is the Owner of the silver and the gold. There is nothing too hard for God, and He has promised that every need He will supply.

For more information please visit www.spsch.org or call us on 01923 673268.

Prime Minister of Great Britain: however, this small school in Watford has made a significant impact in leadership in the British Isles and across the globe. 'Old Stanbroughians' have served the church, and continue to serve it, with distinction in numerous leadership roles as presidents, executive secretaries, treasurers, departmental directors, missionaries, institutional workers and managers. Alongside this are the many alumni who are successfully serving in various professional capacities, including medical doctors, accountants, entrepreneurs and the like.

Possibly the greatest unrecognised quality trait of Stanborough School is the role it plays in the commitment of our young people to follow Christ and remain a part of the Seventh-day Adventist Church. In 2017, at a meeting of Adventist educators, it was reported that there is a strong correlation between becoming and remaining a Seventh-day Adventist and

attending a Seventh-day Adventist school. Larry Blackmer (consultant to the North America Division president), who has a wealth of experience in Adventist education, stated, 'Research has shown that students who attend Adventist education are two to three times more likely to remain in the church.'

Stanborough may not have had a prime minister among its alumni, but it has produced many women and men who are making a positive difference in the United Kingdom and Ireland. Better than this, many Old Stanbroughians are working for the interest of the Kingdom of God as well.

PASTOR IAN SWEENEY, BUC PRESIDENT

¹ http://news.bbc.co.uk/1/hi/uk_politics/election_2010/8622933.stm

² <https://www.adventistreview.org/church-news/story/5195-an-education-that-leads-up-to-heaven>

Becoming European: The Trans-European Division after ninety years

With a membership of 88,000, comprising 11 Unions,* across 21 countries from Greenland in the north-west to Cyprus in the south-east, there is only one word to accurately describe the nature of the Trans-European Division (TED) – ‘diverse!’ The British Union Conference is the largest of 11 Unions, with close to 39,000 members. In an attempt to both inform and connect *MESSENGER* readers with the work of the TED, provided below is a brief excerpt of the lecture given by Dr David Trim at Newbold College on Sabbath 18 May to commemorate and reflect on the ninety years since its formation.

*The Trans-European Division also includes the Attached Fields of the Cyprus Mission, the Greek Mission, and the Iceland Conference.



On New Year's Day, 1929, the work of the Seventh-day Adventist Church in Europe was divided into the Central European, Southern European, and Northern European Divisions. Nine decades later, the Northern European Division (or NED) is now known as the Trans-European Division (or TED), and it is the only Division created in 1929 that has enjoyed a continuous existence ever since. Its name and territory have changed, repeatedly, but the TED is an enduring feature of the ecclesiastical landscape of the Seventh-day Adventist Church.

Six nations have always been part of the Division: Denmark, Finland, Iceland, Norway, Poland and Sweden; but for 85 of the 90 years the United Kingdom and the Republic of Ireland were also part of the Division, and for the last 74 years it included the Netherlands. Other countries have had shorter periods of belonging. It is probably fair to say that nine nations – the British Isles, the Nordic nations, the Netherlands and Poland – are the historic mission homelands of the Northern or Trans-European Division.

Yet there were also African territories that were part of the Division longer than some of its current countries; they are further examples of territorial continuity. For its first 14 years the NED administered Uganda and Kenya; it was responsible for Sudan and Somalia for more than twenty years each; had oversight of Ethiopia and Eritrea for thirty years; and supervised Adventist mission in almost the whole of West Africa for just over half a century, well over half the Division's lifetime.

How did this come about? In 1929, European empires ruled or dominated most of Africa and Asia; Seventh-day Adventist Church structure reflected the Age of Imperialism. The Northern European Division included Britain, and British East and West Africa were assigned



European Division meeting 1928

to the NED, along with quite a bit of French West Africa, which adjoined Ghana and Nigeria. The attachment of mission fields, especially in Africa, to nominally European Divisions continued well into the twenty-first century. The mission homelands of Europe were expected to support, and actually did in practice successfully support, the evangelisation of Africa and parts of Asia.

This was possible because, prior to this, Scandinavia and Britain had received Adventist missionaries as early as the 1870s. The church in the British Isles and Scandinavia has deeper roots than anywhere except North America and Switzerland. The British Union Conference and the Scandinavian Union Conference were essentially self-sustaining, financially, by the 1920s. Second, quite literally, it was in these Unions that the homes of missionaries were found.

The TED has historically experienced more, and more sweeping, changes of territory than

any other world Division. Indeed, the NED/TED has been the historic foster parent for orphaned fields that, for whatever reasons, did not neatly fit into another Division. This has been a service the TED has provided to the world church. To provide leadership to territories characterised by so great geographic, linguistic and ethnic differences is inevitably demanding. This is essential to understanding the history of this Division.

Why, though, has there been so much change?

It largely speaks to the passion for mission that historically characterised the core heartland in the NED (now TED). When the European Division was divided, of its successors, the Northern European Division ended up allocated 'by far the largest share' of the old Division's territory, membership and mission responsibilities. This was not chance; it was in large part because of the enthusiasm, the passion, that church leaders – especially in



Dr David Trim



Audrey Andersson, Nenad Jeuranovic and Raafat Kamal

Scandinavia and the British Isles – had for mission. In 1906 the British Union Conference had opened up the first mission in Kenya; in 1907, two Swedish missionaries sent by the Scandinavian Union Conference had entered Eritrea. From the British Isles, 64 missionaries had gone overseas in the period 1907–1927. From 1892 through 1928, at least twenty-six missionaries went from Sweden. Denmark sent 36 missionaries to foreign countries just during the 1920s. At the end of its first year, the Division officially counted 104 missionaries serving overseas.

The new Division's leaders declared at the NED's first winter council: **'We pledge ourselves under God to make every effort to carry the Adventist message to the many millions in the countries of the Northern European Division, including its large mission fields.'**

The passion continued for at least the next seventy years, and probably into the twenty-first century. It is likely that the TED's total of long-term missionaries since the 1890s approaches a thousand, with the bulk of these sent after 1928. A large part of the history of the TED, then, is missionary history. It ought not to be forgotten that hundreds of Adventists from this Division served sacrificially, some paying the ultimate price.

What is striking is how many Adventist missionaries from this Division were forward-

looking, open-minded, and well aware that they could learn from their local hosts. This approach was characterised by considerable willingness to adapt the Adventist message to local contexts, communicating the three angels' messages in local languages both literally and figuratively, both verbally and conceptually. Did missionaries and church leaders from the TED always get things right? No; but they tried very hard, and often with considerable success.

The major development in the last three decades has undoubtedly been the growth in both absolute and relative terms of the British church: from not quite 4,500 members when the NED started, to a fraction under 14,000 at its golden jubilee in 1979, and now, forty years later, approaching 40,000. While in the first half-century British membership increased 300 per cent, this was from a low base; the 120 per cent growth in the last four decades in some ways is more impressive, representing 525 additional members per year as opposed to 260 per year in the preceding five decades. Equally significant is the BUC's share of Division membership: it was 20 per cent in 1929; in 1989, the BUC had 26 per cent of the TED's members, slightly higher than in 1929. Yet it is now 44 per cent – more than doubling its share of Division membership since the NED was founded, a dramatic demographic-geographical shift. The BUC's share of tithe rose from 36.3

per cent in 1929 to 48.4 per cent in 2018. British members gave one-third of the Division's first mission offering; by 2018 their contribution had risen to 46.6 per cent. In all, 48.1 per cent of the TED's total tithes and offerings in 2018 were returned or given in the British Union.

This shift in the Division's centre of gravity is dramatic. In sum, whereas the Scandinavian Union, initially, and then for decades the East and West Nordic Unions were the engine driving the NED and then TED, those days are in the past. Among the issues that future TED leaders will need to resolve is the weight that ought to be given to denominational membership and resources as opposed to missional need. Which should be more important in church structure: the population of church members to be served, or the wider population to be reached? There is no easy answer to this question.

Today large parts of the African territories that came under the NED are more Christian than Christendom. Instead of mission being something done from or by Europe to Africa, the Caribbean, and Asia, since the 1980s, East and West Africans and West Indians have made a significant contribution to the church in the Netherlands and the United Kingdom, and played their part, too, in Denmark, Norway and Sweden.

As church members move into Europe and the TED – indeed, as they move *within* Europe,

between the TED's far-flung territories – Adventist immigrants may need to be more sensitive to the cultural context of their new homes. If they are serious about winning majority populations, they will need to adjust, making a conscious effort in the way that missionaries from Northern Europe made an effort to adjust to the cultural setting of the one-time mission fields.

Are European Adventists in the early twenty-first century able to adjust to the historic shifts? At its crux, the challenge is whether the Trans-European Division can now simply be European.

There is a church presence here today because of the fidelity and fortitude of generations of faithful Adventists, who – in the face of the vicissitudes of depression and recession, world war and cold war, theological controversies, persecution, pluralism, parochialism and postmodernism – kept the flame alive in Europe and took it to much of Africa.

In closing, what can we take from the past and apply to the future? In the face of great difficulties, some European Adventists are reduced to despondency or introspection. But perhaps future historians, instead of concluding that this Division's best days were decades ago, will find them in days that still lie ahead of us. That could happen, I believe, if we could apply some lessons from our history. It could happen:

- If Seventh-day Adventists in this Division can concentrate on their connection with Christ;
- If they take pride in their extraordinary record of missionary service in Africa and Asia, and be inspired by it, without letting it define them;
- If they focus their energies on becoming as fluent in the cultural idioms of Europe as in its linguistic tongues and dialects;
- If they can recognise and accept the shifts that have taken place *both* in the world church *and* within the Division, and will work with the church as it is now;
- If they are willing to move on from the power structures, mental topographies, and evangelistic methodologies of a past century;
- And if they will remember and reignite their traditional passion for mission.

If, in fact, the Division officers, church officers, and church members of the Trans-European Division will truly now focus their energies on being European, then there will be no need for gloom: for realism, yes, but not despair. There will unquestionably be more obstacles to come, and to overcome; but by God's grace, and by building thoughtfully on our past, we can press boldly into the future.

Dr David Trim is Director of the Office of Archives, Statistics, and Research for the General Conference. An expanded version of this lecture will be published later this year under the title A Passion for Mission, by Newbold Academic Press. MESSENGER News Service is grateful to Dr Trim and the Trans-European leadership for permission to print this excerpt.

To find out more about the TED, and to stay connected, go to: ted.adventist.org.



The look

Luke 22:61, 62, KJV: 'And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.'

And so there stands Peter once again: the Peter who was sometimes bold; sometimes spontaneous; sometimes impulsive; sometimes a compulsive talker. There stands Peter, the one who was sometimes independent; sometimes self-willed; and sometimes strong-willed. There stands Peter, the one who was sometimes presumptuous, brash and bragging. There he stands once again.

The thing with Peter was that you could never really predict how you would find him. He was just so likeable and so lovable, purely and simply because with Peter **what you saw was what you got**. Peter was real. Nothing was artificial about him. Everybody has a soft spot for Peter.

Yet there he stands, **'guilty as charged!'**

Three times the cock had crowed; and, would you believe it – just as Jesus said it would happen – three times he had denied his Lord.

There stands Peter.

And, bear in mind, this was the same Peter who, in Matthew 16, when Jesus asked the question, **'But who do you say that I am?'** immediately and emphatically stated, **'You are the Christ, the Son of the living God'** (verses 15, 16, NKJV).

Bear in mind that this was the same Peter who took Jesus aside, after Jesus had begun to describe His upcoming death and the events that would lead up to it; who rebuked Jesus in Matthew 16:22, saying, **'Far be it from You, Lord; this shall not happen to You!'** (NKJV.)

Bear in mind that in the Garden of Gethsemane, before Jesus was arrested, He told His disciples that all of them would 'stumble' and be 'scattered': and it was Peter who bragged and boasted, **'Even if all are made to stumble because of You, I will never be made to**

stumble' (Matthew 26:33, NKJV).

Friends, there stands Peter, having made his outrageous denials: **'I know Him not!'** I'm not one of His followers! You are mistaken!

What audacity! Peter says, **'I never knew You!'**

Friends, there stands Peter! And don't look at him like you don't know him, for you and I are not too different from Peter. For today we too can say, **'Though all should forsake Thee, yet will not I!'** Today we can sing, **'I am Thine, O Lord!'** But tomorrow we deny the Christ within us and we say, **'I never knew You!'**

Friends, there Peter stands, as living testimony to the fact that the proud always fall; they can never stand up.

Friends, look: there stands Peter. In fact, let me remind you. The cock has crowed twice. Peter has just denied his Lord three times. And he just about would have been able to cope with his despondency, had it not been for a **look** that came strategically at the same time as the cock crowed. Friends, he would have just about been able to cope had it not been for the **look** that came across the courtyard from Jesus.

The Bible says, in Luke 22:60, 61 (KJV): **'And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.'**

Oh friends, Jesus **looked** at Peter... and Peter looked at Jesus.

Friends, Jesus looked at Peter. This was not a fleeting gaze or a scanning glance. This was a piercing stare, where Jesus fixed His eyes on Peter.

Friends, Jesus looked at Peter... and Peter looked at himself.

The look of Jesus, I want to tell

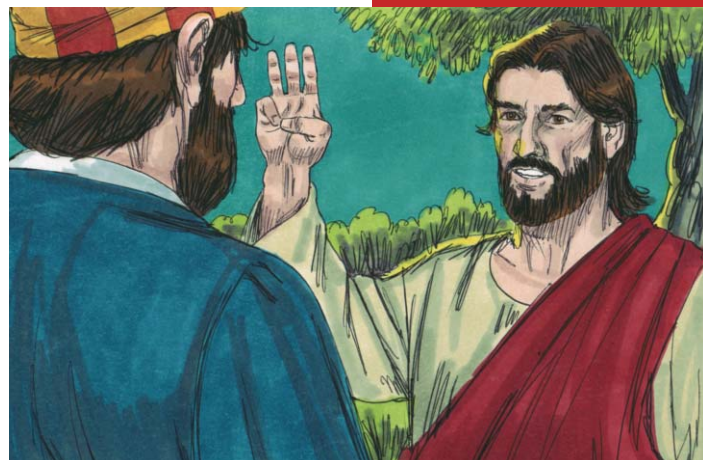
you, was not a look of surprise. This was not a look of anger; it was not a look of disgust... but I want to tell you that this look was a reminder, because Jesus had already told him what would happen.

This look was a look of disappointment, for Peter had failed himself.

And yet, at the same time, this was a look of empathy; sympathy; compassion; and mercy.

Most of all, though, this was a

Here's the thing; here's the crux of the matter: if God can forgive Peter, He can forgive anybody. He loves you. He always has, and He always will.



look to remind us that **Jesus never gives up on failing disciples**.

Friends, there stands Peter, 'guilty as charged!' He's convicted of his sin; embarrassed by his guilt; exposed by his failure; and belittled by his shame. And the Bible tells us that Jesus looked upon Peter, and so piercing was that look that **Peter went out and wept bitterly: real tears; tears of sorrow; tears of remorse; tears of regret; and tears of repentance.**

That **look** broke poor Peter's heart, and he went outside, leaned against the wall and wept like a baby.

Friends, even though we are the workforce of the British Union Conference, I want to tell you, 'that look' – that same look – Jesus directs at us.

We are not different from Peter. Let's be honest – even though we are highly credentialled and highly qualified, and even though we are highly experienced: we fail; we do wrong; we deny our Lord.

This morning, for a moment, consider those piercing eyes of Jesus: staring at us in our **sin, guilt, failure and shame.**

You see, I believe that if we were to allow the **look of Jesus** to connect with our eyes, convicting us of our sin and denial of our Lord,

surely we would find ourselves breaking down, and whimpering, and wailing, and weeping bitterly, just like Peter.

Peter wept bitterly, realising what he had done. I believe that true repentance ought to bring bitter tears from within us. In fact, I'm sure that some of us today, even though we are men and women of the cloth, have come to the realisation that Jesus is looking at us in our denial and sin, and we're just holding back the tears.

I imagine that Peter struggled after that experience. I believe that experience really rocked Peter. In fact, I believe that Peter would have shared the song writer's words:

**'I almost gave up.
I was right at the edge of a breakthrough
But couldn't see it.
The devil really had me,
But Jesus came and grabbed me,
And He held me close,
So I wouldn't let go.
God's mercy kept me,
So I wouldn't let go.'**

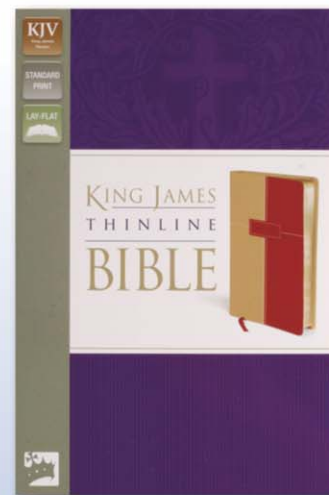
**Chorus:
'So I'm here today because
God kept me;**

Continued on p. 13



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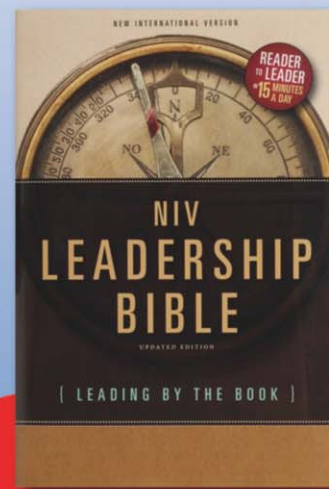
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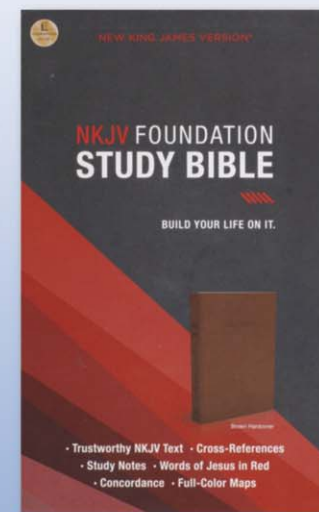
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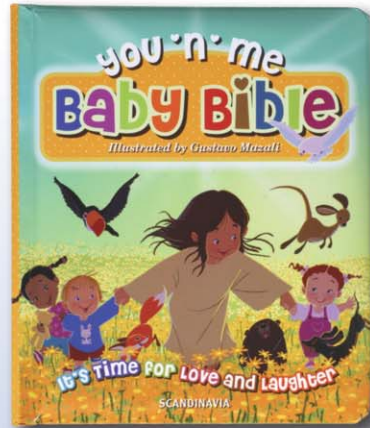


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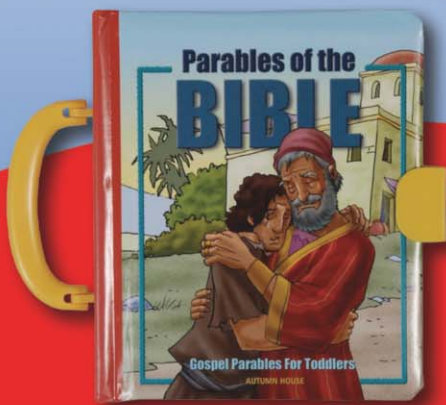
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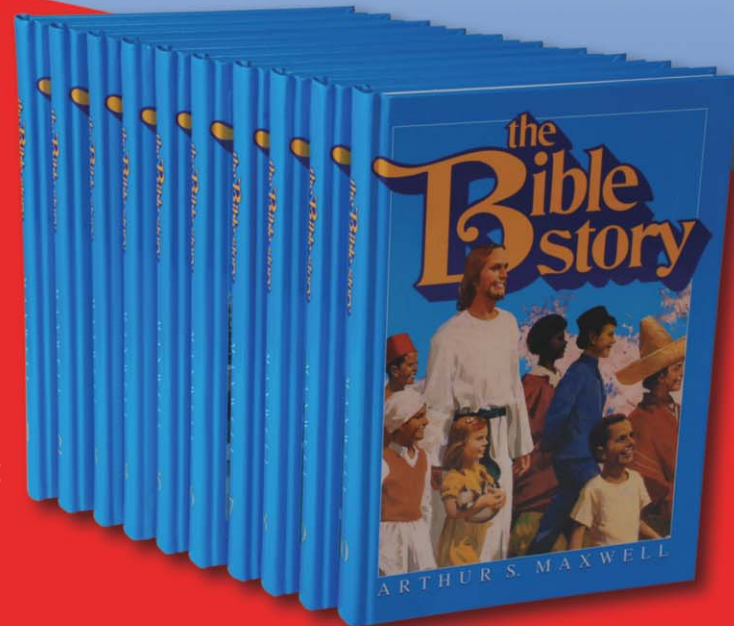


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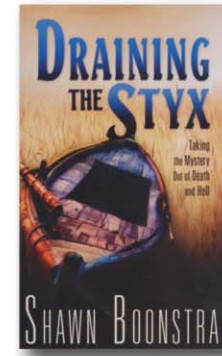
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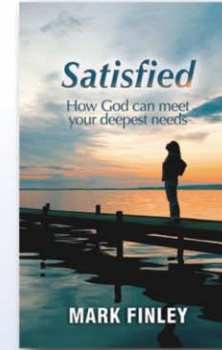
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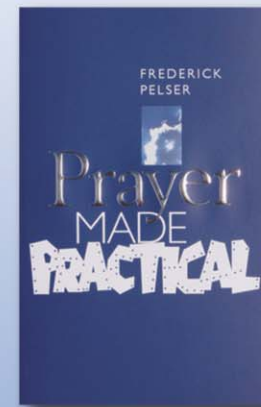
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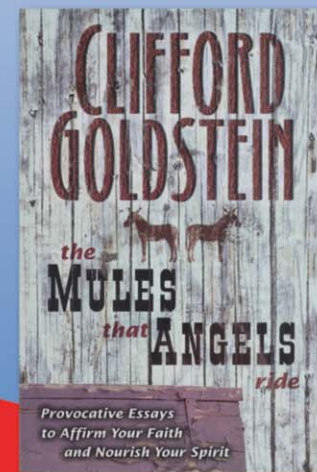
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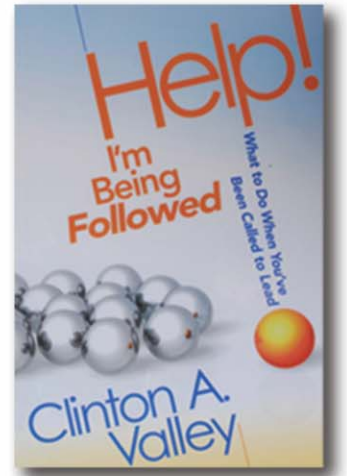


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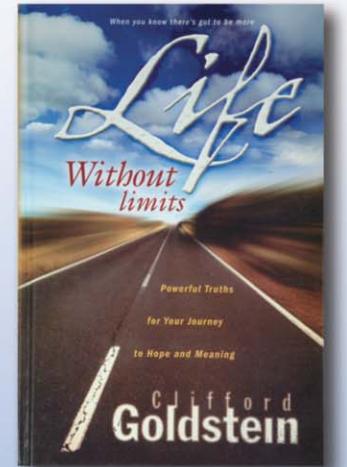


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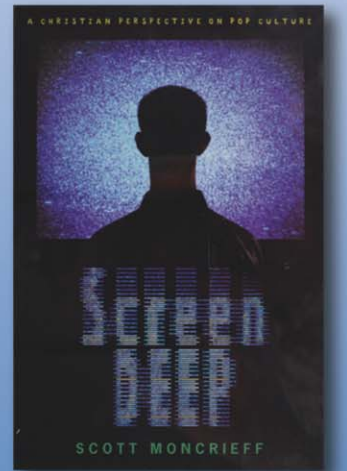
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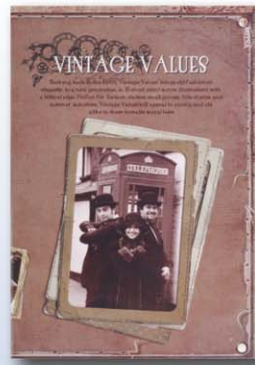


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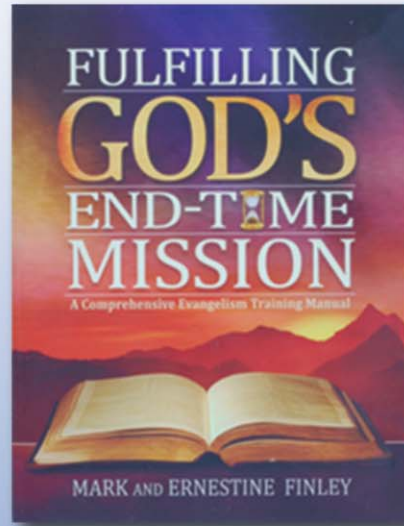


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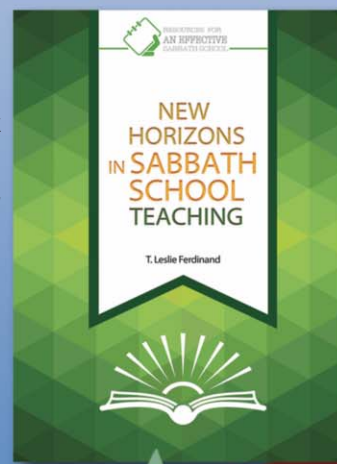
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Continued from p. 8

**I'm alive today only because of His grace.
Oh, He kept me, God kept me; He kept me,
So I wouldn't let go.'**

The devil tried to tell Peter, 'Stay away from your brethren' – tried to tell Peter, 'They won't understand you; they will only judge you; they will look to condemn you.'

He tried to tell Peter, 'Jesus will not accept you again.'

The devil tried to tell Peter, 'Run away. No one will have to know.'

Friends, I'm here today to tell you, Peter's denial shows that, **were it not for the keeping power of Jesus Christ**, none of us could keep ourselves in the faith. Jesus is the One who is able to keep us from falling (Jude 24).

Friends, look at Peter. Peter did not continue in his sin. In fact, he mourned over his fall; he loathed his wickedness; and he repented greatly.

'The devil really had me, But Jesus came and grabbed me, And He held me close, So I wouldn't let go. God's mercy kept me, So I wouldn't let go.'

Friends: if you think you've fallen short; if you feel like you've denied Jesus – Peter says, **'Look at what happened to me.'**

Here's the thing; here's the crux of the matter: if God can forgive Peter, He can forgive anybody. He loves you. He always has, and He always will.

There is hope for all of us – the best of us, the worst of us, and the rest of us.

If you have fallen, He can pick you up again. If you are broken, He can make you whole again. If you have failed, He can make you useful again. If you have lost your courage, He can give it back to you again.

Friends, look at Peter: **but, more importantly, friends, look at Jesus!**

Think about it; reflect upon it. What a picture of **nurture, retention and renewal!**

Take heart and believe the good news. If He did it for Peter, He can do it for you, because He restores the fallen and – hallelujah! – uses them again in the work of the kingdom.

These are my few words in Jesus' name. Amen.

Down your way Lodge Causeway, Worcester Close, Bristol

In the previous edition of *MESSENGER* (issue 11, 7 June) we went 'down your way' to Bristol. The report homed in on the Bristol Central church. Three miles up the road, members of the Lodge Causeway church meet together for worship and mission.

The first thing you notice when you walk through the door of the little church in Worcester Close is that a large proportion of the congregation is young. Youth Sabbath School class is always two or three times the size of the class of the older people. Approximately 50 people attend our church each week, but not all with their membership at Lodge Causeway.

Weekly on Friday evenings Causeway youth get together in one of their homes. In addition, Wednesday night is Prayer Meeting Night, held in the church.

Sabbath worship is supported by a group of musicians who play together for the hymns. This important worship activity involves pianists, clarinets, a flute and guitar players. The organiser of this is always on the lookout for more instrumentalists to play in the 'band'. One member of the group is involved with outreach that takes place in the concourse of the local hospital several times a year for the benefit of passing patients and visitors to the hospital.

Some of our members are involved in visits to local care homes, and one of these also travels abroad regularly with ADRA to help with community projects, including the distribution of gift boxes in the lead-up to the Christmas season. In July a camporee is happening in Latvia for disadvantaged



Photo: D. Anderson

children. At least one of our young people is planning to attend and help with that. Some of the members regularly give out tracts, and a box is kept in the foyer for the collection of food for the local food bank. A community sewing group meets every week in the church hall.

If you come 'down our way' you will always find a warm welcome.

COMMUNICATIONS



Winson Green baptism

On 6 April there was a district baptism at Winson Green Church in which six individuals gave their lives to Jesus Christ and proclaimed Him to be Master of their lives: Junior O'Garro, Jenifer Semper, Shellyann James, Juliana Borrows, Sandra Gallimore and Kayla Brown were baptised. They had their families and friends in the congregation. Words of encouragement were offered by Pastor Obi Iheoma, and Pastor E. Lawrence was in the baptistry. Church members from the district of Breath of Life Church and Smethwick Church came to support the gracious event.

WILFRED MASIH



Left to right: Pastor Rio Espulgar, James, Molly, Alastair, Cynthia and Len Sitton (head elder)

Weston-super-Mare ordination

On Sabbath 6 April, newly appointed elder, Sister Cynthia Southcott, and deacons, Molly Johnson, Alastair and James Boyd, were ordained at Weston-super-Mare Church. Pastor Rio Espulgar reminded us that elders were appointed to shepherd the flock and deacons to follow the example of Jesus, who came not to be served but to serve. We pray that Weston members will encourage and support them as the new elder and deacons carry out their offices.

COMMUNICATION SECRETARY

Brother Smiley's Camp Meeting coach

If you would like to journey to the North England Conference Camp Meeting (30 June – 6 July) with coach transport organised by Brother Smiley, departures this year will be from Camp Hill, Handsworth and Wolverhampton. For further details please call 01384 213803 or 07868 288310.





ACU AGM

On 10 February the Annual General Meeting (AGM) of the Adventist Credit Union (ACU) was held at Holloway Church.

Proceedings were opened by Pastor A. Campbell, who eloquently reminded all to continue striving to be the 'light of the world' in all we do. We were then guided through the AGM by an elder, Dr K. Davidson. With much involvement from those in attendance, this 31st AGM was every bit as much a success as those before.

As usual, much was conveyed by members of the board on the many great and varied benefits of this credit union: savings for holidays, university fees, weddings, and so on; and loans for home improvements, cars, small business start-ups, and so on.

Over the years ACU has given much assistance to its many members in the form of general financial education and many other aspects of life; aiming to improve the lives of its members and helping to build stronger communities. We say, 'To God be the glory.' Without doubt, the future is looking bright for ACU; and, with Brexit just around the corner, now could be a good time to place some eggs in a special basket. Monthly meetings take place on the second Sunday of each month at Holloway Church (2.15-5pm), and membership is open to all BUC members and their families.

Please see www.adventistcreditunion.co.uk or email info@adventistcreditunion.co.uk for further information.

KWAME GYIMAH (ACU MEMBER)

BUC director receives doctorate

On Monday 13 May, Pastor Richard Daly, his wife and American relatives assembled at the Washington National Cathedral for the Wesley Theological Seminary graduation, where he received his Doctor of Ministry degree (DMin). His field of study was the work of the Adventist pioneers in the British Isles and how they communicated the Adventist message.

As a husband, father, pastor and BUC director, he found that the two annual two-week intensive study classes and four-year dissertation required discipline, but he is thankful to God for the encouragement of his family.

His dissertation, entitled: *The Development of the Seventh-day Adventist Church in the British Isles (1878-1902)*, looked at the communicative ways in which the pioneers started new churches and the lessons that can be learnt in starting missional churches today. Along with the dissertation, Richard created a skilfully produced documentary: *A Story of Perseverance – A History of the Seventh-day Adventist Church in the British Isles*, which can be viewed at <https://www.youtube.com/watch?v=uoG29UIDXnQ>. It is hoped that his work may inspire new strategies and approaches within the British Isles in the present day.

PATRICK A. HERBERT



Pastor Murphy's retirement

When he enters a room, the room lights up. As one colleague recently observed, 'He's such a tonic, he should be on the National Health Service!' Listen to his sermons, watch him lead worship, receive a visit in the home, and clear as crystal we witness the dedication and commitment of someone who serves with excellence because of his Lord. Pastor Curtis Murphy, having served as a minister for the last 35 years, has decided it's time to retire. With his wife Vicky, their last Sabbath of service at Nottingham Central was on Sabbath 4 May. With all the members Curtis and Vicky have served and loved, we wish them all the best in their retirement years.

MESSENGER NEWS SERVICE WITH DENNIS TAYLOR



West of Ireland women's retreat – a lesson from a hymn

A women's ministries retreat was held at the Inn at Dromoland, Newmarket-on-Fergus, over 29-31 March. It was attended by fifty-five women from the Irish Mission and a few friends from England. Lillian Cooper, organiser of the event, commented: 'Our theme for the weekend was "With Christ in Crisis", an appropriate theme for women who face times of intense difficulty and have to make important decisions. What better way of having a crisis than having Christ in the middle of it!'

Guest speakers Abigale Mpufu and Sindile Mabhena travelled from England to minister to the women. The two women had very different presentation styles, and this was remarked on during the official thank-you speeches at the end of the event.

Ann McNally became tearful as she presented a thank-you gift to Mrs Mpofu. She recalled her own journey into the Seventh-day Adventist church in Derry/Londonderry. Mrs Mpofu's ardent faith and spiritual maturity reminded her of the lady she met in the Derry church who had shared Bible truths that attracted her to our denomination and converted her from Catholicism.

Similarly, Joan Burch's usual Irish sense of humour was on display when she thanked the younger Miss Mabhena: 'I thought I might not have enough energy to keep up with Miss Mabhena's enthusiasm, but after a good night's sleep on Friday I was ready for more, and I am so glad I kept listening.'

During the Sabbath sermon it became clear why the theme song for the retreat was 'Jesus, Saviour, pilot me' (*SDA Hymnal* 551). Sindile Mabhena's sermon was titled, 'Passenger, fasten your seatbelt.' She told the story of the author of the hymn, the late Mr Edward Hopper (1818-1888). This hymn was written especially for sailors in language they knew well – charts, compasses, and the absolute need for a competent pilot to guide their crafts over the tempestuous seas. Mr Hopper was the pastor of a church in New York Harbour known as the 'Church of Sea and Land', where he ministered most effectively for the remaining years of his life to the many sailors who made their way to and from their ships. It was while ministering at his sailor's mission that Edward Hopper wrote these words especially for the spiritual needs of these seafaring men. He wrote it anonymously, as he did all of his works, and for some time no one ever knew that the pastor of the sailors was also the author of the sailor's favourite hymn. 'It is important for us Christians that we learn the lesson of this hymn,' said Miss Mabhena: 'that of placing our implicit confidence in the Pilot of our souls as He guides us through the tempestuous seas of life; and, though there may be the storms and waves that at times almost seem to swamp us, we can be certain that our Lord is still in control and will lead us safely to our heavenly home.'

SUELYN OLALLEYE



Left to right: Lucille and Arthur Fifield (directors), Grace Walsh (Health Director of the NEC), Marcus Williams (coordinator for the Lay Institute of Global Health Training UK (LIGHT)), Pastor Ian Philpott (pastor for the Stoke-on-Trent district of churches), Alison Miller (head therapist) and Sharon Miller (cook). The health guests are shown behind with certificates.

Manor House health ministry

On 14 March 2019, six health guests graduated after completing a seven-day 'Restore to Health' programme at Manna House Health Education & Wellness Centre (HEWC) in Staffordshire. This event was witnessed by Pastor Ian Philpott (Stoke-on-Trent district), Grace Walsh (Health Director of the NEC) and Marcus Williams (coordinator for the Lay Institute of Global Health Training UK [LIGHT]).

During the graduation Pastor Ian Philpott shared words of encouragement with the health guests and gave a prayer of dedication. Grace Walsh distributed the certificates to the health guests. The 'Restore to Health' programme is the first of its kind in the North England Conference.

The Adventists and other health guests travelled from various parts of England to attend the programme with one goal in mind: to improve their health. The health guests were given presentations twice each day. Topics included 'Path to Perfect Health'; 'Water, the Elixir of Life'; 'No Exercise, Know Sickness'; 'Fasting: Fad or Fact'; and other topics that were sources of education, motivation and inspiration. They also received natural remedies throughout the week. Practical demonstrations included home poultices and remedies, cooking demonstrations and herb walks to identify local healing plants.

Jennifer, who attended the programme to 'kickstart' her own health principles, said, 'I've learnt so much; the programme more than met my expectations.' A male health guest stated that he had 'made a great improvement in my health, but most of all I have learnt that you need to trust in the Lord and follow His health laws.'

One health guest who found it difficult to climb the stairs at the beginning of the programme was 'skipping' up the stairs by the end of it. Another health guest, Eulette, wanted to lose 5lbs and lost 6.3lbs. Following the programme she saw the diabetic specialist, who was amazed at her transformation and was speechless when Eulette told her about the programme. The specialist concluded that Eulette should continue with what she was doing. Eulette recently wrote, 'I'm really enjoying this lifestyle change! The programme really works!'

Manna House Health Education and Wellness Centre is an endorsed and self-supporting ministry of the NEC. The centre has been set up by Lucille and Arthur Fifield and was opened earlier this year. The main objectives are to support and encourage people to adopt healthier lifestyles, to help restore the sick to holistic health, and to train people to become medical missionaries. This facility will benefit both Adventist members and the community, since many people desire to find a solution to live a healthy lifestyle. The unique part of this facility is that people can take a short holiday to go and start a new healthy lifestyle, which they can continue when they return home.

HASTINGS KANDAYA (ELDER – STOKE-ON-TRENT CHURCH)

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Hope Community Church – a pilgrimage

For thirteen days during April, members of High Wycombe Hope Community Church had the privilege of visiting the Holy Land in Israel and Palestine.

This was not merely a trip to the Holy Land, but a pilgrimage. Visiting the biblical cities and sites was very humbling. To walk where Jesus walked was an experience hard to put into words. As actions speak louder than words, we committed to renewing our relationship with Christ.

At the site of the Garden Tomb we held a very special Communion Service and shared testimonies together. For us it was a highly emotional experience. Other places we visited included Jaffa, Caesarea, Mount Carmel, Capernaum and the Mount of the Beatitudes.

One of the sites we visited was Masada. It is an ancient fortification situated on top of an isolated rocky plateau, located on the eastern edge of the Judean Desert, overlooking the Dead Sea. The walk, done by most of us on the snaking path to the summit of Masada, a rise of about 400m, was indeed a torturous one. At times some of us wanted to give up on the ascent, but a sister who has cerebral palsy and showed so much grit and determination to reach the summit kept on inspiring all of us to keep

pressing onwards and upwards to reach the top. We couldn't help but liken this physical experience to the Christian experience.

Thanks go to Len Williams for organising this memorable pilgrimage for all of us.

JEROME H. LANGENHOVEN



Yana, wearing the white hat, surrounded by her family

Yana's dedication

Easter Sabbath, 20 April, was a special day at Grantham Church in more ways than one, as Stanborough Press employee Andrew Puckering and his wife Julia dedicated their youngest child, Yana Dorothy Puckering, to the Lord. Yana was wearing her great-great-grandmother's christening gown, dating from the 1880s, in which her daddy and several other family members had been dedicated. She was good as gold during her blessing, as was her brother Joshua at the family meal afterwards! Many of her extended family came from Yorkshire and King's Lynn for the occasion, not all of whom are Adventists; and Andrew and Julia pray that they went home feeling blessed by the love of God.

ANDREW PUCKERING



Wallington Church leadership training

For three days at the end of March, 21 members and Pastor Dusan from Wallington Church took time out from their busy schedules to attend a leadership training course.

The venue, Frensham Pond Hotel, based in Farnham, Surrey, is surrounded by 1,000 acres of open heathland and birch woodland.

The course was facilitated by Anslim Narinesingh of Stratford Church. Anslim used the Belbin team methodology, personality analysis and communication techniques to identify each member's strengths and weaknesses and highlight areas for personal development. This was woven into each group so that group members could influence interpersonal relationships, group dynamics, team performance and inter-group relationships. Members felt comfortable with openly talking about their weaknesses, which were recognised as areas for challenge and improvement rather than limitations.

So how do church organisations become effective? The answer, we discovered, is when each member understands their unique strengths, and how they can work collaboratively with others under the guidance of the Holy Spirit to deploy these strengths.

Our prayer is that, as Wallington Church continues to spread the Gospel, the unity and cooperation that exist between the church members will grow ever deeper.

JEREMIE TOUSSAINT-BOURNE



Harlestone Road members amazed at how God helps us – helping others

Since October 2014 Northampton Harlestone Road members have been inspired to start helping the Northampton community in a practical way. Concentrating on those who may be homeless, or fallen on hard times, on Friday evenings we try to help those out on the streets in Northampton town centre all night with limited food and resources to keep warm. We give sandwiches, hot drinks, soup, gloves, hats, and scarves, and on occasion have sourced blankets and more to try to meet their needs. The ages have ranged from those in their late teens to post-retirement age.

We were truly amazed at the way God blessed us throughout these experiences as we helped others.

We have also struck up a partnership with Northampton Borough Council Outreach Team. They are a small team who visit the streets of Northampton trying to find the rough sleepers and offer them hope and help.

We trust that this ministry will long continue to help these communities and show them that we care for them deeply.

ANASELIA MORRIS (COMMUNICATION SECRETARY)

Health and healing at Luton Central

On Sabbath 27 April 2019, Luton Central's Health, Women's and Men's Ministries joined together to consider matters of health and healing. In particular, Dr Sarah Itam, a urological surgeon, outlined simple steps that every man can take to lower his risk of developing prostate cancer. It was a presentation that left a clear message of the importance not only of becoming aware of possible risk-lowering strategies, but also of educating others about this disease and putting these actions into practice.

Dr Itam, speaking candidly, said: 'Prostate cancer is a disease that only men can have, but the impact on the spouse and the rest of the family is just as significant.'

The men present, who for once almost outnumbered the women, parried questions back and forth, while others busily scribbled notes as Dr Itam outlined simple steps that every man can take to lower his risk of contracting this treatable disease.

AVERY DAVIS



Prison Ministry leader.

Venrease Sturlong, also a native of Jamaica, was born in the Parish of St Andrew but grew up in St Catherine. Ven, as he is commonly known,

is also an educator, having graduated with a Bachelor's degree in Psychology in 2002 and taught in Jamaica before his move to England in 2011.

Ven accepted the call to the Seventh-day Adventist message in 2010 after spending some time in the Pentecostal church, where he felt unfulfilled. Subsequent to his baptism Ven served the church mainly as a teacher in the adult Sabbath School and the health ministry, for which he has an established passion. He continues to serve the Haverhill fellowship in Health Ministries alongside his wife, Sandra, and is also an associate treasurer.

THABANI BAFANAH, HAVERHILL FELLOWSHIP

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Come hear God's man with God's message for this messed up age!

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Intergenerational Churches of Refuge (iCOR)

The Church of Refuge ministry was first launched in April 2010 under the leadership of Pastors Paul Tompkins and Des Boldeau. Designed as a tool for value-oriented church growth, it's fair to say that most members still know little about its role and purpose. Trans-European Youth Director, Pastor Zlatko Musija, shared with me the iCOR vision.

Zlatko Musija: If we want to nurture and retain our youth, and attract new people, the local church climate is key. Is it a community where relationships are caring and warm? Do you think this is not important? Let me tell you, many youth leave the church because of poor relationships. They won't stay in the church just because of doctrine. They are quick to see through hypocrisy. The same is often true of those joining the church: they come because of a personal friend and the church's strong spiritual environment.

DN: As a faith community, do we need to improve in this area?

ZM: Yes, there is a definite need for improvement. In all areas of church life, I want to invite leaders to ask this question: 'Is my church a place with an open and warm

climate? Is it a safe place for our youth, where they feel unconditionally loved and accepted as family?'

DN: But I'm finding that many of today's 'Adventist' millennials think and behave differently from me. Is that a gracious way of putting it? For example, they hold beliefs that sometimes conflicts with the way I understand Scripture.

ZM: I understand what you are saying. But don't miss what Ellen White says in *Christ's Object Lessons* about what the core role of our community of faith is. She says, 'The last message of mercy to be given to the world . . . is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them' (pages 415, 416). Let me

unpack what she says.

1. Relationships are everything, sharing in word and deed that God is love.
2. It is a message of mercy. Can I repeat: it is a message of mercy!
3. It is our responsibility to demonstrate in word and deed the meaning of grace to those both in and outside our church.

DN: How does iCOR actually work?

ZM: iCOR is discipleship designed to help local churches recognise their values and live them out together, across all generations, in everyday church life. iCOR resources help local leaders to change their church's culture. Our hope is that this will them give them zest and vitality, to become and stay relevant for their communities. Some of the themes discussed include:

- What is good worship?
- What does it take to be an

empowering leader?

- Is it possible to grow together, when generationally we often think so differently?
- What is true caring, and how do we create an authentic biblical community?

DN: Finally, Zlatko, I notice that the first word of iCOR is 'intergenerational'. You are telling me that it is possible for millennials and people like me to live and worship together. And yet, in recent times, I have noticed a trend where we plant churches and hold our own services because we can't live together.

ZM: I believe iCOR can help bring young and old together. Our study guide, 'Living Our Values Together', helps the whole church family have a mature and Spirit-filled conversation about how we can grow together. It will take time, sacrifice and prayer: but for the 6,000+ BUC youth I know it is worth it.

DN: Thank you, Zlatko; we must talk more.



First for Newark!

Sabbath 27 April was a day of rejoicing as Newark Church celebrated its very first Pathfinder and Adventurer investiture. Four Little Lambs, two Adventurers and one Pathfinder received their rewards and certificates in a service led by area Pathfinder coordinators, Faith Moyo, Helderberg Jackson and club director, Matthew Sammy. Special items were given by Abigail Sammy and Evie Shaw, who recited three separate memory verses for their Busy Bee awards, as well as children and parents singing 'Jesus Loves Me' in English, South Korean, and a verse in Romanian by soloist Iannys Tapu. Church members showed their utmost support by providing food, and visitors, parents and members alike felt privileged to witness this historic event.

The club started in July 2018 through the initiative of one of the young couples of the church, Matthew and Rebecca Sammy. As Newark does not have its own church building, the couple opened their home to host the club's twice-monthly sessions. The club flourished thanks to the dedication and passion of everyone involved. Matthew Sammy (club

director), Rebecca Sammy (assistant director) and Aaron Sammy serve as counsellors, and the parents encourage their kids to attend and do the fun-filled activities.

All thanks and praise go to God, for the Newark Pathfinder and Adventurer club not only gives the young people opportunity to develop, but also gives parents the opportunity to establish friendships. Please keep Newark Church and this young club in your prayers.

AARON SAMMY

School promotes Pathfinder Bible Experience

The recent Pathfinder Bible Experience finals in America proved to be wonderfully engaging for British Pathfinders, but this exciting Bible study trip had even a further-reaching impact than they could possibly have imagined. The school of one participant, Matthew, paid special attention to his efforts, as Kelly and Dasline Muvwanga report:

'We would like to share the impact of PBE on Matthew's school and the community. This is what the school put on their Twitter account: "Great to have this boy back from his amazing trip to America, where he represented Glasgow in the Pathfinder Bible Experience Finals in Rock Valley College, Rockford, Chicago, Illinois. His team took first place. A great testament to his hard work! Well done!"'

Kelly continues, *'The head teacher also put all the photos we sent them on the school noticeboard, where anyone who enters the school doors can see them. Today (1 May) Matthew is presenting to the class, and on Friday the head teacher will give a slot for PBE presentation during assembly. To us, PBE has never been about the USA. It's been about how God can be made known in Glasgow through our children. This experience for Matthew has shown over 300 young people that you can still be at church and still have a lot of fun and enjoyment.'*

A huge 'Amen' is in order!

JIM BOTHA AND MESSENGER NEWS SERVICE