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Who's in control?



Mental health – a global priority

Raising concerns regarding mental well-being, medical journal *The Lancet* published an article (1 February 2016) by Daniel Vigo MD et al., titled: 'Estimating the true global burden of mental illness'. In their summary, the authors report: 'Using published data, we estimate the disease burden for mental illness to show that the global burden of mental illness accounts for 32.4% of years lived with disability (YLDs) and 13.0% of disability-adjusted life-years (DALYs).'¹

The research authors' concluding argument states: 'Our estimates place mental illness a distant first in global burden of disease in terms of YLDs, and level with cardiovascular and circulatory diseases in terms of DALYs. The unacceptable apathy of governments and funders of global health must be overcome to mitigate the human, social, and economic costs of mental illness.'

Research continues to demonstrate that mental and physical health are interrelated – each impacting the other. The Mental Health Foundation's work reveals:

'Poor physical health can lead to an increased risk of developing mental health problems. Similarly, poor mental health can negatively impact on physical health, leading to an increased risk of some conditions.'² Giving examples of this, the same report highlights:

'People with the highest levels of self-rated distress (compared to lowest rates of distress) were 32% more likely to have died from cancer. . . . Depression has been found to be associated with an increased risk of coronary heart disease.'

This knowledge, however, is nothing new. As early as 1905 Ellen G. White wrote:

'Many of the diseases from which men suffer are the result of mental depression.'³

In later writings she reports:

'The mind controls the whole man. . . . All the physical organs are the servants of the mind, and the nerves are the messengers that transmit its orders to every part of the body, guiding the motions of the living machinery. . . .'⁴

Mental well-being's importance has seen the growing observance of the World Mental Health Day. This international day focuses on global mental health education, raising awareness, and including advocacy against social stigma. It was inaugurated in 1992 at the initiative of a global mental health organisation – the World Federation for Mental Health, whose membership and contacts span over 150 countries. Thursday 10 October 2019 was designated as World Mental Health Day and focused on suicide prevention.

Resources to support individuals facing mental health challenges can be found at: <https://www.mentalhealth.org.uk/campaigns/world-mental-health-day>.

Good health!

¹[https://www.thelancet.com/journals/lanpsy/article/PIIS2215-0366\(15\)00505-2/fulltext](https://www.thelancet.com/journals/lanpsy/article/PIIS2215-0366(15)00505-2/fulltext)
²<https://www.mentalhealth.org.uk/a-to-z/p/physical-health-and-mental-health>
³Ellen G. White, *The Ministry of Healing*, p. 241
⁴Ellen G. White, *Mind, Character and Personality*, p. 396

It is well with my soul

Many churches are currently in the process of selecting members to serve in church office for 2020. Members of the duly elected nominating committee, under the guidance of the Holy Spirit (we believe), carefully and prayerfully select appropriately gifted and talented persons to serve. Their report is then brought to the wider church for consideration. We repeat this in all levels of church organisation, from the local to the global.

At the recent General Conference Annual Council, Executive Secretary G. T. Ng recognised that, with the 2020 General Conference Session, it will be an 'election year'. It is his personal practice as election time draws near to pack up his office the day before leaving for the GC Session, a symbol that the role he is called to is not a 'permanent fixture', but a temporary servant role, subject to the will of the constituency he serves. To reinforce this value with the elected leaders present, he presented committee members with a small box that contained a compass and a commitment card:

My commitment

In preparation for the 2020 General Conference Session, I commit myself to Jesus Christ, the True North. By God's grace I pledge to:

1. Vote according to my conscience and not for political expediency.
2. Work transparently and not conspire in elections.

3. Be driven by pure motives and not by promised positions.
4. Vote as an individual and not as a bloc or political alliance.
5. Be a faithful servant and not an engineer currying favours for another term.
6. Evaluate qualifications and not only representation.
7. Remain content and not covet the position of others.
8. Look to the True North and not be bought or sold.
9. Relinquish with grace my current position at the end of my term of office.
10. Sing 'It Is Well with My Soul' instead of 'I Shall Not Be Moved'.

Are these not excellent values for all levels of church organisation, from the local to the global?

EDITOR



Who's in control?

Although my parents have often shared memories of living as young children in Birmingham during World War 2, my generation has little idea of how terrifying at times the years between 1939 and 1945 must have been. To say that all wars are terrible is an understatement, but this war (involving much of the world) was against the fascist dictator Adolf Hitler and his allies, who believed, among other things, in the superiority of one race over another. Hitler had to be stopped in his bid to destroy the freedoms which today we give not a second thought.

It is understandable, then, that the post-war years saw European leaders come together with the best of intents to ensure that this evil should never happen again. In simple terms they believed that political and economic security would best be secured through what was known in the mid-1970s as the 'Common Market'. For seventy-five years Europe has been at peace, notwithstanding the genocide in the Balkans during the 1990s. In European history – compile a list of its wars – it's long. On the other hand, seventy-five years of peace is in reality a very short time.

However, forces were at work, particularly in France, Germany and the Benelux countries, to create a pathway towards a federalist political union. Due to the disillusionment of people towards the European political elites, this ambition seems to have passed its peak. Nowhere was this more resisted than in Britain, resulting in Brexit. Be assured, the aim of this editorial is not to give an opinion about the merits of 'Leave' or 'Remain', but to try to explain its significance through the lens of the prophetic word.

Adventists believe that, while apocalyptic Scripture should (where applicable) first be applied to the era in which it is given, it also has the function of 'seeing' far into the future. The prophecies are unconditional, meaning they will happen regardless of human choices, with God revealing the rise and fall of empires from Daniel's day to the end of time. It is a method of interpretation called 'historicism', used by both the early church fathers and the reformers.¹ We should note that in recent times historicism has been significantly challenged. Sure, it has both strengths and weaknesses, but, when compared to other, more contemporary interpretive methods, it still stands head-and-shoulders above the rest.

Of particular interest in Nebuchadnezzar's dream, as revealed to Daniel, are the feet partly of iron and partly of clay (Daniel 2:41-43), representing the disintegration of the Roman Empire from AD 476 onwards. The chief characteristics of Europe since this time have been 'division and disunity', which 'will remain so until God establishes the eternal kingdom'.² Who has not seen the Adventist evangelist race through his slides with unapologetic enthusiasm to demonstrate that Europe has never been united in its history? To the screen come the pictures of European royalty, Napoleon, the Kaiser, Hitler, and the EU HQ in Brussels as symbols of futile attempts to unite the nations of Europe.

And then there is the new symbol – Brexit. What could be clearer at face value? Trying to keep the current EU family together, to speak as one, sharing common values, keeping right and left together, surely provides a clear-as-crystal contemporary picture of a Europe more divided than united?

While it is natural and understandable that we show how Brexit continues to affirm the prophetic word (particularly Daniel 2), **at the same time**, the European and global political climate surrounding it has got considerably darker. My natural instinct is to unequivocally affirm Brexit as the 'working' or 'leading' of the Lord, in His sovereign wisdom over and above the affairs of men. However, due to the premise on which the Brexit case was partially built, in my mind, there's a titanic contradiction between what I ought to feel about this story (prophecy affirmed), and what I actually know and feel, based on what I believe about Christ and the values of His kingdom.

The Brexit case was made partly on the premise that it is the 'others' (migrants) who are the source of our woes. Over the last two decades, Europe has taken in millions of migrants. Most entered legally, but many others illegally, resulting in a magnitude of fears and threats. The popular narrative was that they were the 'people to be feared', a story regularly rehearsed in some parts of both the popular and the broadsheet press. Accompanying this was the rise of extreme nationalistic tendencies in many European nations, both inside and outside the EU, resembling the atmosphere in some parts of Europe during the 1930s. Amazing, and particularly sobering, is the attitude of some today towards the Jewish community (from both the political left and right).

And Jesus said:

*'The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the year of the Lord's favour.'
Luke 4:18-20 (ESV).*



It's those words of Jesus that muted the Brexit story for me from a biblical perspective. The two just didn't seem to connect. Reassuring is the reality that not only did Jesus read Daniel, but He is at its heart, just as the prophecies of Revelation are His story.

Who's in control? As I reflect on what I've shared, it's perhaps not as triumphant as some readers would hope, and I understand that – but without a doubt I believe that the Lord is in control. From January to March we'll all be returning to the book of Daniel for our daily Bible study. For today, I end by answering the question I first asked: 'Who is in control?'

Perhaps the teachable point for me in all this is that my faith in God is not so much in the interpretation of 'the events' that happen, as affirming as they might be, but in the stone that Daniel saw, cut without human hands, breaking into pieces *'the iron, the clay, the bronze, the silver, and the gold'* (Daniel 2:35, ESV). Understanding the iron-and-clay mix has significance, but the big picture is the stone – a reminder of Christ, the cornerstone of our salvation, as recorded in Ephesians 2:20-22; and, likewise, the Lamb in Revelation – sacrificed for us. That is where our real security lies.

*'Although "to the unaided human eye, human history may appear to be a chaotic interplay of forces and counterforces. . . . Daniel assures us that behind all of this stands God, looking down upon it and moving within it to achieve what He sees best.'*³

Helping our conviction about this are Daniel's own words: *'The dream is certain, and its interpretation sure'* (Daniel 2:45, ESV).

To this matter we will no doubt return.

¹Adult Bible Study Guide, first quarter 2020 – 'Daniel', p. 10
²ibid., p. 26 ³ibid., p. 28, quoting William H. Shea, *Daniel: A reader's guide* (Nampa, ID: Pacific Press, 2005), p. 98

Facebook: MESSENGER EXTRA this week considers how a former Stanborough Press editor predicted in 1940 that Hitler would be defeated.



Since 29 March 2017, when our government invoked Article 50 of the Treaty of the European Union to precipitate the UK withdrawal from the EU, there has been a continuous conflict on all sides of the House of Commons. The Remain camp have been calling for another referendum, the opposition parties have been constantly rejecting the withdrawal agreements so far proposed, and there has been a breakdown of respect for one another and national democracy. On 27 September 2019, a joint statement was issued on behalf of the Church of England's College of Bishops: it calls for respect on all sides amid growing acrimony over the debate on Britain's withdrawal from the EU. It describes the use of language in some cases as 'unacceptable'. It states: **'As Bishops of the Church of England, we make this statement conscious of the great challenges to our nations and to their leaders. In writing, we affirm our respect for the June 2016 Referendum, and our belief that the result should be honoured. In the last few days, the use of language, both in debates and outside Parliament, has been unacceptable. . . . The teachings of Jesus Christ call for us to be generous and humble servants: virtues which are for all leaders, whatever**

their faith. . . . It is our view and most solemn warning that we must find better ways of acting.'¹

Seventh-day Adventists try to understand the ancient apocalyptic words of Daniel. We see portrayed symbols which we understand to represent European nations that 'will not hold together' (Daniel 2:43, NRSV). The context of the Daniel 2 prophecy for our time suggests the eventual collapse of the European Union. The theme of this quarter's Sabbath School lessons on Ezra and Nehemiah could not have come at a better time to help us understand the nature and purpose of prophecy.

After the 70-years captivity of the Jews in Babylon, almost 50,000 returned to Judea in response to the decree by Cyrus of Persia in 537 BC.²

The prophecy of the '70 weeks' in Daniel 9:24-27 pointed to the coming of the promised Messiah at His baptism in AD 27 and His atoning death in AD 31. It was imperative, therefore, that the Jewish nation be restored, because God had promised to Abraham that the Messiah, our Redeemer, would emerge through his seed.³ The temple in Jerusalem represented in type the redemptive work of Christ for the human race. *It stands to reason, in the light of what was revealed to Daniel in Daniel 10, that Satan attempted to thwart God's plan and provision for*

our redemption. Satan engineered the opposition that confronted the Jewish exiles by their enemies, not only during those years of restoration, but also subsequently through the empires of Persia, Greece and Rome during those 490 years (70 prophetic weeks) of Daniel 9. Strange though it may seem, when Jesus came to earth, Satan tried to destroy Him but was ultimately unsuccessful; yet, when the time arrived for Christ's atoning sacrifice, Satan did his utmost to persuade Jesus to turn away from the cross. From the power struggle in Gethsemane until the crucifixion, Satan placed Jesus under enormous duress, cruelty and torture, even challenging Him to give up and come down from the cross; but, in His love for us all, Christ did not yield: He died for us.

Satan knew that the return of the Jews to Jerusalem and the restoration of the temple were important in advancing towards Christ's first advent, and towards His mission and redemptive sacrifice. Through this sacrifice Satan's kingdom would eventually be destroyed in the eschatological consummation of all things in the plan of salvation. By preventing the restoration, Satan sought to prevent the mission of Christ from being accomplished.

The Bible reveals the true philosophy of history – that is, God

reigns supreme and *is in control* of the affairs of this world. It may sometimes appear as if God's promises and prophecies are about to fail; but, at the appropriate time, He intervenes and fulfils His purpose: 'Remember the former things of old; for I am God, and there is no other; I am God, and there is no one like me, declaring the end from the beginning and from ancient times things not yet done, saying, "My purpose shall stand, and I will fulfil my intention"' (Isaiah 46:9, 10, NRSV). 'When the fullness of time had come, God sent his Son' (Galatians 4:4, NRSV). Also, at the appropriate time, God will intervene in the affairs of the European nations, and all nations, as the final events take place and Christ then returns and sets up His Kingdom, when the kingdoms of this world will become the Kingdom of our Lord.⁴ 'But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.'⁵

¹https://www.churchofengland.org/search-results?keys=brexit+debate&sort_by=search-api_relevance ²Ezra 2:64, 65 ³Genesis 17:1-19; 26:4; Galatians 3:8, 16, 29 ⁴Revelation 11:15 ⁵Ellen G. White, *Education*, p. 173



Revelation: Jesus Christ is our only hope!

'What kind of representative were you for Me in the world? What kind of father? What kind of mother? What kind of spouse? What kind of a neighbour? When you were on Planet Earth, what kind of Christian truly were you?'

The following article concludes our series sharing Professor Ranko Stefanovic's presentation on the book of Revelation at the Stanborough Press Open Day in September. We hope you have been as blessed by this series as we have.

There are many things we are struggling to understand. I have come to understand, however, that the first thing many Seventh-day Adventists want to find out, when they read something, is what they disagree with.

But, brothers and sisters, let's find what we *can* agree on – the Saviour of each of us. And one day, when we stand at the door of the New Jerusalem, I want to assure you that when we enter that heavenly city it will not be St Peter we meet first; it will be our *Saviour* there at the gates of the new Jerusalem! He will not ask you: 'What did you believe about the 144,000 – is it a literal or symbolic number? Wrong! Stay out – you cannot come in!'

No. No such question. Actually, the question He will ask us is: 'What kind of representative were you for Me in the world? What kind of father? What kind of mother? What kind of spouse? What kind of a neighbour? When you were on Planet Earth, what kind of Christian truly were you?' These are the questions He will ask. As we are waiting for the end to come, we must think seriously about ourselves: we must realise that we are entering serious times.

It doesn't matter how hard you work, or how much you want to achieve: there is somebody who is much stronger than you, and we call that devil Satan. *You* cannot achieve the victory alone; you cannot go *by yourself*. The purpose of the book of Revelation is to tell all of us that we have our *Saviour*, who defeated sin while in the flesh, who defeated Satan on the cross. He promised His people that He would be with them always, until the very time of the end. *That's* our only hope. This statement in *Testimonies to Ministers* (p. 118) is so precious

to me – I cherish it. Ellen White said, 'Advance new principles; – we have constantly to search, to study, to investigate – 'and crowd in the clear-cut truth. . . . But be not too ready to take a controversial attitude.' If I find something I disagree with – no, leave it. There is something much more important. She says, 'There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth.'

And now comes the significant statement. *'But whatever phase of the subject is presented, uplift Jesus as the centre of all hope, "the Root and the Offspring of David, and the bright and morning Star."'*

I experience it in my study of the book of Revelation. There is always something that amazes me. **When we read the first part of the book of Revelation** (the book of Revelation falls into three obvious parts) – the messages to the seven churches, the churches that were struggling – we see that God wanted to give them a special message to help them get out of the situation. But, before we have that, Jesus is presenting Himself to those churches as a priest, walking among the seven candlesticks, and those candlesticks represent the seven churches, and He is telling those churches, 'The One who is writing to you, who is speaking to you, He is the One who is present among you.'

Then we go to the second major part of the book of Revelation, which we call the historical part – which covers the period of history from the first century until the time of the end. But, before we have the description of that history, we have the revelation of Jesus in chapters 4 and 5. He is presented as the King

who sits on the throne, and in His hand He holds the book of destiny. Friends, the book of Revelation is not a book about the future: it's about Jesus Christ, who holds the future.

And, finally, we have the third part – up to chapter 22. The focus of this last section of the book is the time of the end, and we can truly say that this is the time in which we are living. But, before we have the description of the future that Christians are usually so afraid of, we have the vision of Jesus Christ in Revelation 12, which represents Jesus as the constant Victor and Satan as the defeated enemy: because the final events are not about certain religions or certain systems. Satan makes his effort to prevent the realisation of God's plans in this world; but Jesus is giving us the message: 'Don't be afraid! The final events can be scary and frightening, but I am the One who is in charge of history and the final events. The final events are about *Me*, and I will come at the conclusion of this world's history in order to take you to your final home.'

In conclusion, I just want to tell you that I cannot wait for that moment. Remember Moses' prayer to God: 'Lord, show me Your face.' And God says, 'Moses, shut up! No human being can see My face and remain alive; so be glad that you can see My back.' And we read in Revelation that finally we shall see His face. And I cannot wait.

Brothers and sisters, if you cannot understand certain things in the book of Revelation, please, have love towards one another; study the book of Revelation with each other. And maybe you will never be able to understand, but please, this is my appeal to you. I came for just one reason – to urge you, take Jesus Christ seriously in your life. *He* is your hope. You are not your hope. Your hope is only in *Him*, and the purpose of the last book of the Bible is to help you understand how *Jesus Christ is our only hope*. May God bless you abundantly.



Brixton Campaign – ‘Keeping It Real’

When Dr Stanley James flew into the UK from Bermuda for Brixton Church’s ‘Keeping It Real’ campaign (7-21 September) we didn’t know how his message to the community would resonate, but we had all confidence that whatever he said would be placed on his heart by the Lord.

He started each presentation with a story from the Bible or a story from his experience as a medical doctor. His messages were all about the need to ‘keep it real’, but what was he keeping real? Dr James did not come to give us a ‘soft’ message, but one that would challenge our thinking. He spoke about issues that affect our modern society.

Referring to Brexit and the close relationship between America and the United Kingdom, he said it was no coincidence that we were at this crossroads in life where the nations were more unstable than ever before. Despite alliances people try to make between countries around the world, things are falling apart instead of being brought together. As prophecy would have it, everything will come to pass.

As the week progressed, each sermon showed the history of Christianity in Europe down through the ages, and how God’s church survived through faithful followers of Christ.

We found his presentations animated, such as ‘The Ultimate Mind Game’, ‘The Anatomy of Evil’ and of course ‘The Mark of the Beast’, to name just a few of the many subjects he preached on night after night.

Dr James not only preached, but socialised in an open and friendly way with the members of the church, and showed that preaching the message also means being able to meet the people where they are.

Dr James took with him our prayers and blessings as four new members were added to the church. VALERIE MOODIE, COMMUNICATION DEPARTMENT



Manchester Southern Asia seminar

During the early summer season this year, the members of Manchester Southern Asia Church Personal Ministries team worked together with other church departments to host the church’s first ever ‘Secrets of Prophecy’ seminar, bringing hope to the members of the community in Moss Side, Hulme, Withington, Rusholme and neighbouring places. In total ten members of the community registered for the seminar, with four graduating after the completion, and one now regularly attends Sabbath

worship. The church would like to thank the NEC Personal Ministries Department from the depth of their hearts for initiating the ‘Revelation 1-2-1’ seminar. It gave a wonderful opportunity to share the Gospel in simplicity, and also for church members to learn how a prophecy seminar can be hosted and successfully run. It was a rich and rewarding experience for all. As the Bible rightly says, it is more blessed to give than to receive. DIAMOND SATHE, COMMUNICATION DEPARTMENT



Family members run half-marathon to mark anniversary of father’s passing

Three members of the same family – Girlie-May and Alvin Bencito, together with their daughter Karrolle – participated in the Great North Run half-marathon on 8 September in support of Kidney Research UK. They felt the need to do this because within six days, on 14 September, one year had passed since their father died.

Asked what inspired them as a family to support their chosen charity, Girlie-May stated: ‘We supported Kidney Research UK in memory of Commander Vicente Bencito, whom we fondly called “Itay” (Filipino word for “father”); for Karrolle he was “Lolo Itay” (meaning “grandfather”). Itay suffered from kidney failure and underwent seven years of dialysis until 14 September 2018, when he lost his battle with the disease. His resilience and his determination to get better have inspired us to better our health. Throughout his life, Itay lived, loved and served. His unwavering faith in God has propelled us to be better Christians.’

They are hoping to participate in the marathon again by celebrating its fortieth year in 2020, with more family members and friends joining in. Though they found the marathon challenging, it was also fulfilling because they focused more on the reasons they were doing it. Girlie-May found Hebrews 12:11 encouraging, which says (NIV): ‘No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.’ By the same verse, she is encouraging those who are hoping to train for next year’s marathon. Some members of Newcastle Church, where they worship, have been inspired to participate in next year’s marathon and have been enquiring with running groups and clubs in preparation for the 2020 marathon. The Bencito family are hoping for their other daughter, Kyla, to join them in the coming year or two when she is of age.

The Great North Run (GNR) is the largest half-marathon in the world, taking place annually in the North-East of England every September. Participants run between Newcastle-upon-Tyne and South Shields. The run was devised by former Olympic 10,000m bronze medallist and BBC sports commentator Brendan Foster.

Girlie-May said that, by running the Great North Run and supporting Kidney Research UK, their hope as a family is that the amount they raised and donated would go a long way in finding better treatment for kidney diseases and improving the lifespan of patients who suffer from the disease. LYNNE SESINYE SAMWINGA



Dundee International Day

Dundee International Day began with twenty-six different national flags paraded through the church in Dundee, as the congregation sang ‘We Have This Hope’. This colourful parade preceded a packed programme of song and story, music and poetry, reminding every participant that our church is rich with culture, language and ideas.

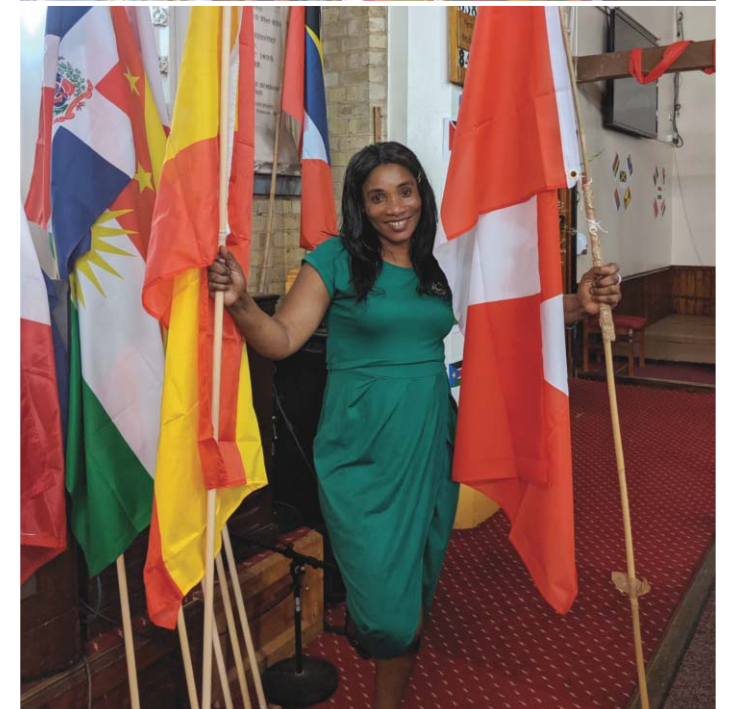
The paraded flags rested on stage to form a colourful backdrop for the day’s proceedings. A warm welcome was extended by each nationality represented in their native language, followed by an opening prayer shared in three different languages. The Bible reading selected for this special day was also shared in three different languages.

The special guest for the day, Pastor Adam Ramdin, Youth Director for the North England Conference, was accompanied by his family. Participating in the spirit of the occasion, his wife Aiko, dressed in her beautiful kimono to celebrate her Japanese heritage, proudly carried the Japanese flag and shared with the congregation the inspiring story of the calling of just a few individuals who were instrumental in bringing the Gospel to Japan many years ago.

Pastor Ramdin’s sermon focused on ‘God’s Uniting Grace’, a theme chosen after lots of thinking and discussion about what the church wants to share with its visitors and members alike. The conversation about who we are in Christ is an important one in a world where our identity is often blurred with so much information. Cedrene Botha told the children a story making use of crisps. They had to taste crisps from three different bowls, and guess which packet each came from. We sometimes think the better-looking package holds the better-tasting crisps, but this is not always the case. Our identity in Christ is about who He is, and who we are in Him.

Lunch finally arrived, and it was interesting to go around the table where every person with a dish wanted you to taste their traditional food. It is during a lunch like this when you hear people say, ‘We ought to do this more often.’ Mervyn Ovuso-Ayim, the youth leader of Dundee Church, organised the afternoon programme, which the youth ran, filled with music and closing thoughts from Pastor Ramdin.

Each year, this event showcases how diverse we are. Each year it becomes more enjoyable and promises improvement. What will it be in 2020? Who will come? Why don’t you come and find out? COMMUNICATION DEPARTMENT



International Day at Brixton Church

Celebrating the many cultures within our worship community at Brixton Church is always a special occasion.

The morning service was one that joined our need to worship with the desire to appreciate that God has made us all very unique. He does this through our diversity of culture and language.

As the morning service commenced, we saw the many flags of the different countries carried down the aisle by representatives of those countries, confirming that our church is a worldwide movement where everyone is included.

Christ died for us, and therefore the message of salvation is open to all who will accept it. ‘They come from the north and south, they come from the east and west,’ we sang, meaning that the most important thing joining us together is the love of God.

Members dressed in traditional clothing or in whatever clothing they felt comfortable with, and in the afternoon tables were set up where foods from the continents and islands of the world could be thoroughly enjoyed.

We are a church of many nations, tongues and people, and we embrace this, as the Kingdom of Heaven will be filled with the glory of the Lord when we all bow down to worship Him together in the earth made new. VALERIE MOODIE, BRIXTON COMMUNICATION DEPARTMENT

Official launch of NEC Religious Liberty Adventist Advisory Council

Camp Hill Church was filled to overflowing on Sabbath 31 August, which saw the official launch of the NEC Religious Liberty Adventist Advisory Council (RLAAC).

The theme for the day was 'Waking the Watchmen'. We were awoken during the Sabbath School session by Paul Munroe, who explained that the forthcoming Relationship and Sex Education legislation, compulsory in 2020, will remove the choice from parents to take their children out of lessons which promote alternative lifestyles. 'Our children,' he said, 'are being indoctrinated to accept LGBTQ+ lifestyles.'

Doreen Coke, a lecturer from London, shared a 10-step practical guide entitled 'Gender Neutral Within Education'. This session provided advice for teachers on how to react and respond when challenged by children, young people or work colleagues who question their Christian beliefs or ask provocative questions.

The RLAAC team of nine* was formally introduced to the congregation and given a charge by NEC President Pastor Richard Jackson. He explained that the RLAAC is sponsored and supported by the NEC. Pastor Ian Sweeney, our BUC President, stated via video message that he wished the RLAAC 'success as they seek to make a positive difference in the UK and local communities through the promotion of religious liberty'.

Dr Brighton Kavaloh, who inspired and supported the RLAAC, was presented with a golden baton by Adrian Roberts, the NEC Public Affairs and Religious Liberty sponsor.

Adrian Roberts' sermon was a powerful reminder of why we need to be awake. He shared with us his experience of seeing a coachman bringing a horse-drawn carriage to a church wedding. He took a wrong turn, and, in the process of making a U-turn, the carriage toppled over onto its side. While his initial thoughts were to take a picture of the incident, he had the presence of mind to help. He volunteered to go to the church, which was literally around the corner, to inform the waiting guests of what had transpired. Through this illustration, he explained that UK law (the horses) had radically changed direction, and the church (the carriage), which historically had moved in tandem with the law, had 'toppled over' and was no longer joined to it. The waiting guests (the members) did not know what had transpired until they were made aware. Watchmen need to be wide awake in order to warn the church of the imminent dangers which



Adrian Roberts, NEC PARL Sponsor

affect our religious liberty. Ezekiel 33:1-11 was cited, highlighting where the watchmen are asked to give the trumpet a definitive sound (1 Corinthians 14:8).

The RLAAC's website was also launched: www.rlaac.org. RLAAC member, Paul Munroe, said that 'the website was created because many of our members are facing challenges at work and don't know what their rights are. The

website provides information on education, advice and employment, and can be a gateway to providing a source of support for members whose religious liberties are being compromised.'

*RLAAC members: Adrian Roberts, Paul Munroe, Clement Morgan, Lassal Gordon, Jackie Mitchell, Glenda Augustine, Dr Xowi Mwimbi, Leonard Haye and Simayedwa Moyo.

SONIA MUNROE, TOTTENHAM CHURCH

What's your favourite hymn?

The BBC's *Songs of Praise* recently conducted a survey to discover the country's top ten favourite hymns.

The top ten hymns as voted for by the public are:

1. 'Jerusalem' ('And Did Those Feet')
2. 'How Great Thou Art'
3. 'In Christ Alone'
4. 'Dear Lord and Father of Mankind'
5. 'Abide with Me'
6. 'I Vow to Thee, My Country'
7. 'Guide Me, O Thou Great Jehovah/Redeemer'
8. 'Amazing Grace'
9. 'Be Still, for the Presence of the Lord'
10. 'I, The Lord of Sea and Sky' ('Here I Am, Lord')

If there were to be a survey to discover *MESSENGER* readers' favourite hymns, how similar or different to the *Songs of Praise* list would they be? Can you help us find out by sending the name of your favourite hymn to the editor – along with the reason why it's special to you? Send your choice to editor@stanboroughpress.org.uk.

In January, we'll sift and sort the responses and create a shortlist of the most popular, and publish some of your responses (call that the first round). The plan is then to conduct a further survey to absolutely determine 'the' favourite *MESSENGER* reader hymn.

<https://www.bbc.co.uk/mediacentre/latestnews/2019/songs-of-praise-favourite-hymn>



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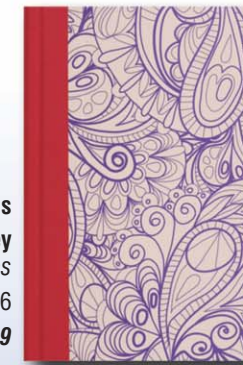


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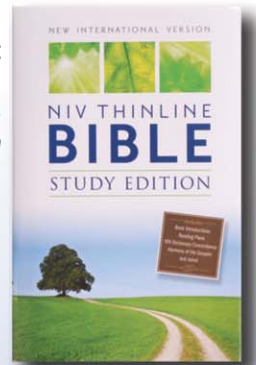


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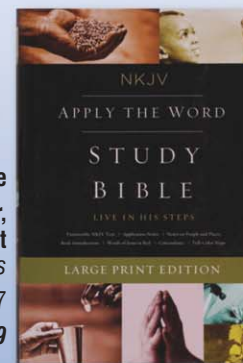


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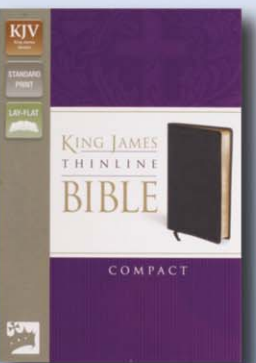


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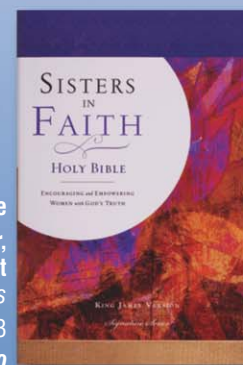


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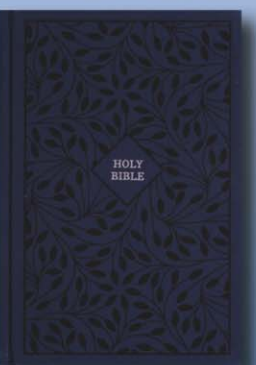


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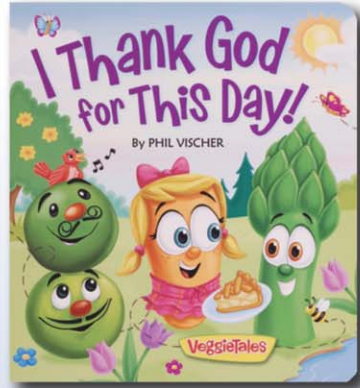




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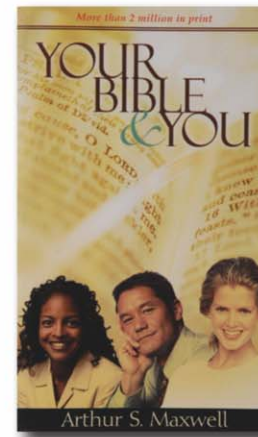
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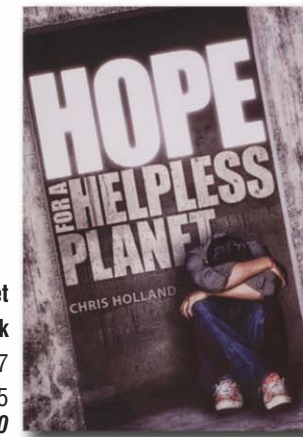
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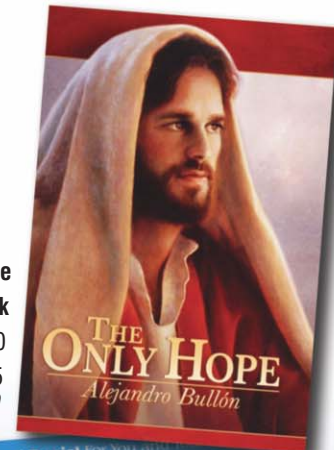
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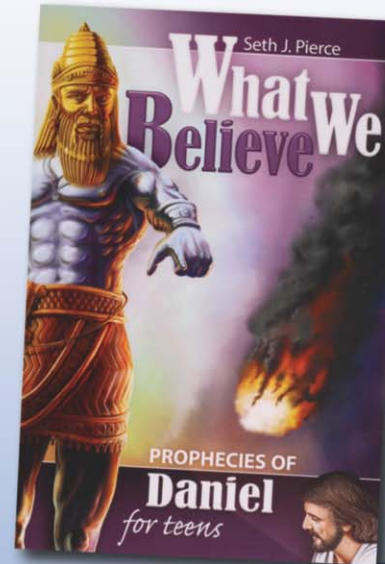
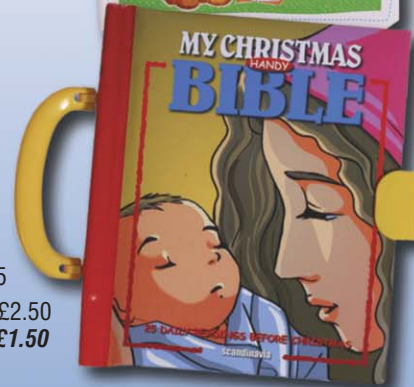
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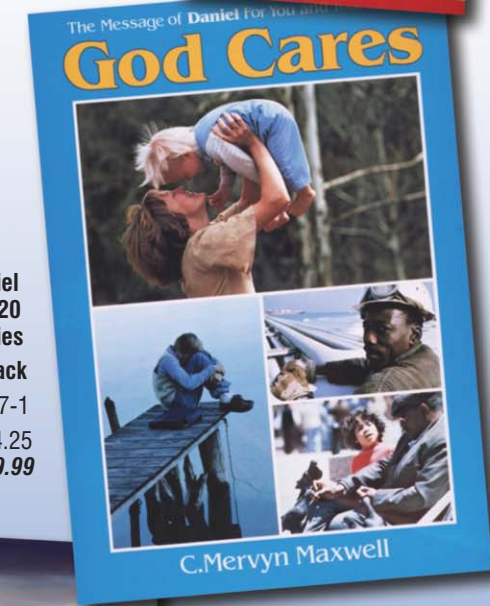
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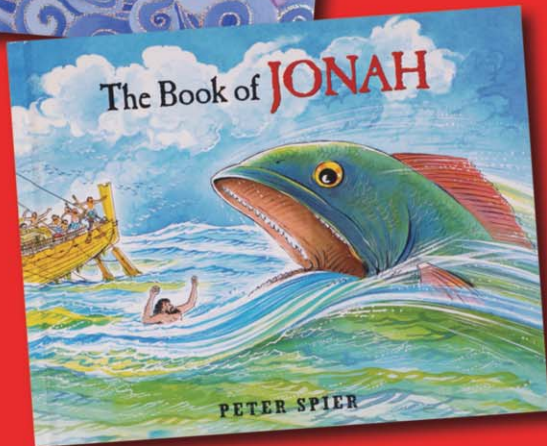
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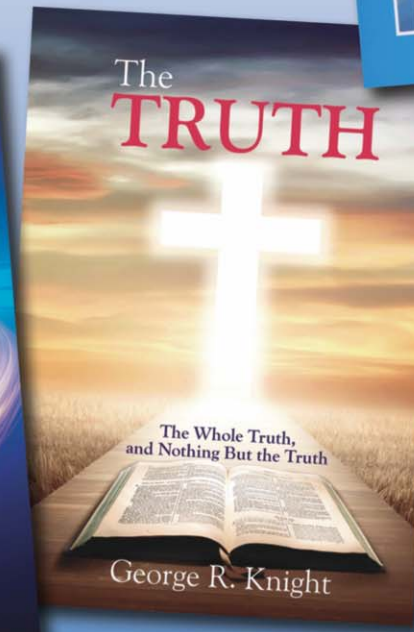
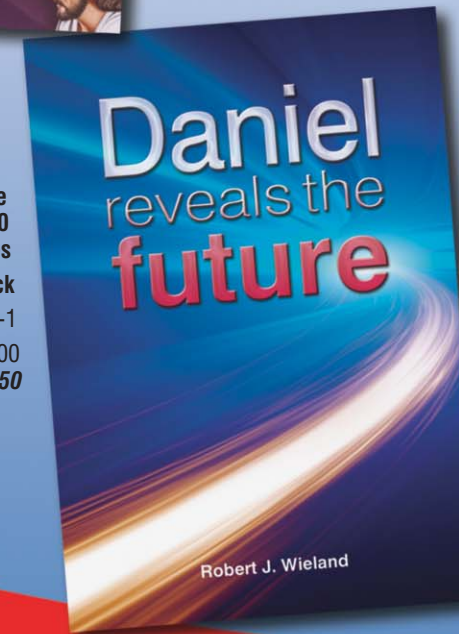
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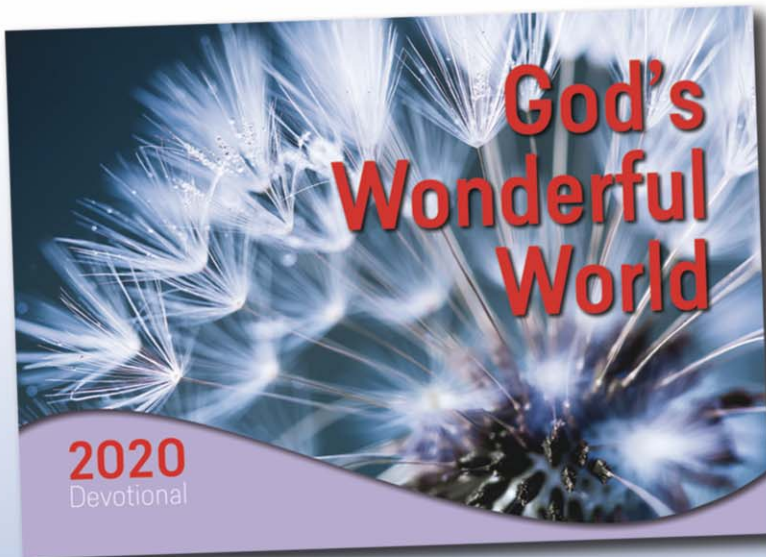
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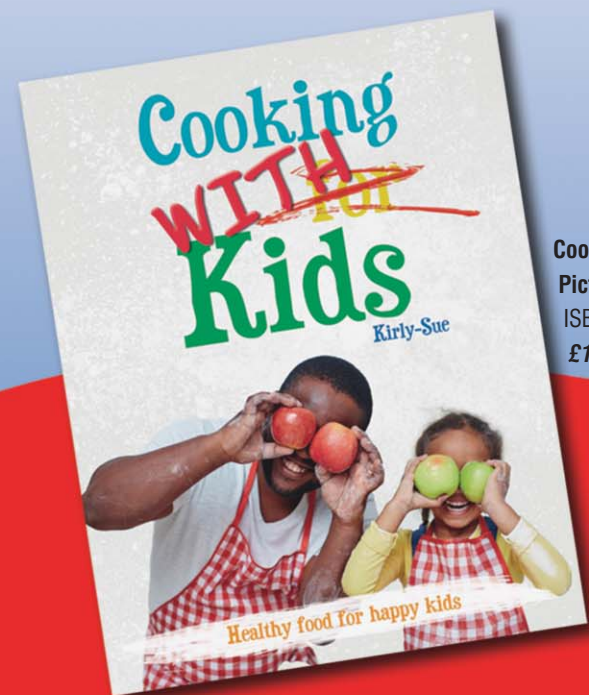
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When God doesn't make sense

Hackney Church was filled to capacity as members celebrated their Community Ministries Day on Sabbath 24 August. While there were many visitors from the local community, a few had come from Nigeria, the USA and St Lucia, and all were given a warm welcome from Hackney's Community Ministries leader, Vilma Williams.

Sabbath School Superintendent, Ceceil Reid, said: 'There is no greater feeling than the one you have after helping someone in need. It is something God has called us to do as disciples of Christ, and we will gain a blessing when we reach out to others and do well within our community.' Hackney's founder member, Ann Williams, concurred during her presentation of the adult lesson study for the week.

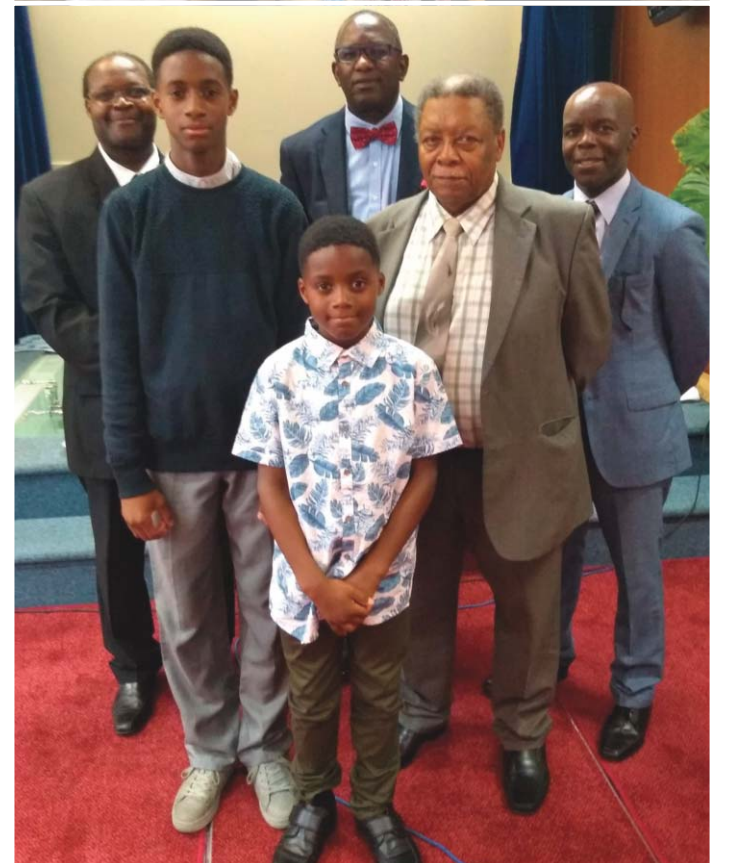
Vilma Williams then offered a musical item, followed by a PowerPoint presentation by Petra Prince, which updated the church on the progress of 17 young people from the church and community who had travelled to Kigali in Rwanda to do missionary work which would benefit the genocide victims, widows, orphans and young people.

Myrtle O'Keefe then led the church into an atmosphere of worship with her rendition of the gospel song, 'That Name Is Jesus.'

During the sermon, 'When God Doesn't Make Sense', guest speaker Elder Christian Centsil, a Ghanaian from the Canterbury church, said: 'The God we serve is faithful. His ways may not always be our ways, neither His timing our time. Some of us are going through the oven of life, but God will take us out at the right time. If the cake is brought out of the oven too early it will fall apart and be no good. So wait on God. He always comes through on time.'

During the afternoon service, Elder Centsil shared encouragement from Ellen G. White on how to minister more effectively for the Lord. Then Vilma Williams summarised all the work her team does in the community, such as running a food bank and distributing clothes, which makes everyone happy.

DARELL J. PHILIP, PR & COMMUNICATIONS ASSISTANT



Fundraising for Dorian's victims

Hebrews 13:16, NKJV: 'But do not forget to do good and to share, for with such sacrifices God is well pleased.'

Touched by the tragedy caused by Hurricane Dorian, the ADRA team of Manchester Southern Asia Church took the initiative on 22 September to support victims by organising to wash cars, have food sales and solicit members' donations to help raise funds. Many members participated, both adults and children. Despite challenging weather conditions, members were resilient (by God's grace) to continue with the car wash till the very last car was washed and the last delicacy sold. We thank God that He rewarded our efforts and allowed us to raise £890 towards ADRA-UK Dorian relief.

DIAMOND SATHE, CHURCH COMMUNICATION – MANCHESTER SOUTHERN ASIA

Hope for Romford!

A series of lectures based on the book of Revelation was the subject of a recent month-long evangelistic campaign led by Pastor Steve Roberts at the Romford church. Members and visitors alike rallied together to distribute 2,000 flyers advertising this event to the local community.

Lectures were held under the title, 'The Revelation of Hope' on Fridays from 7.30pm and Saturdays from 11am, including a fellowship lunch. The local councillor for Romford Town, Judith Holt, accepted a personal invitation to attend the opening night on 5 July, when she actively took part in the singing and prayers. A Christian herself, Councillor Holt expressed the joy she felt as a result of attending the lecture.

The campaign proved to be a success, culminating in the baptism of two brothers on Sabbath 27 July: Micah Semper (age 12) and Mathias Semper (age 9). The brothers had previously expressed their desire to be baptised and had subsequently undergone Bible studies together. They spoke of their joy at reaching this decision, but also recognised the seriousness of the commitment made.

We continue to thank God for His faithfulness in adding to the membership of His church.

ANGELIQUE CHARLES

Handling power in leadership

As we think of 'Handling Power in Leadership' it's worth noting that 'the beatitudes picture the kingdom of God as a realm where normal human assumptions are turned upside down. Those who seem powerless are promised blessing. God invites us to stop seeing ourselves as victims, and rejoice in the power of the Spirit. 'And yet churches, as much as any other part of society, get caught up in power struggles. Leaders can feel oppressed by dominant families, in-groups or individuals. Equally, ordinary members can be driven to despair by domineering leaders.

'It all gives power a bad name. 'But what if we see power as something that is simply a fact of life? What if no one is powerless, and everyone can choose how to use what power they have – for good or for evil?'

During August, Pastor George Kumi invited the NEC pastoral team to listen to Liz Griffiths from Bridge Builders Ministry lead out in this course dealing with power.

One of the key points that came out of the day's training is that power is not something that lies in an individual, but rather in relationships between people. We choose to give certain people and things power. It is not something innate. Secondly, power is neutral: it

is neither good nor bad, but can be used in various ways. This helped the pastors identify any inadequacies that they possessed in their own thinking about power and how they use it.

This workshop also led the pastoral team to consider the various types of power that often are incorporated in the work we do. Liz Griffiths led the team to explore experiential power, instrumental power, projected power and spiritual power: a look at how the various sources of power can impact on our work, our relationships and even our well-being if not correctly managed.

One of the most fruitful aspects of the day was a discussion on powerlessness and the various levels of powerlessness that can be felt by people. The majority of the time people feel powerless rather than powerful. In dealing with all of the causes of powerlessness we discovered that it is not necessarily about changing your circumstances, but about tending to your inner life: how you perceive the situation, and recognising that you're not as powerless as you think.

Finally, the day ended with how we can empower others, and with the recognition that it is so important to model behaviours that empower others. **The real secret to empowerment, we learnt, is presence: 'learning to devote attention to other persons, and their perceptions, setting aside my own ideas, reactions and experiences.'**

'Sourced from promotional material about the 'Handling Power in Leadership' course
JONATHAN HOLDER



Jewish-Adventist friendship

The Shalom Learning Intensive Course Training (31 July to 5 August) held at Cornelia, Georgia (USA) was a wonderful blessing for those who attended. This training, although organised by the North American Division (NAD) Shalom Learning Centre, included participants from Australia, Canada, New Zealand, and the United Kingdom.

The NAD Shalom Learning Centre trains leaders for the Jewish-Adventist congregations, and last year they were delighted to learn that an agreement has been reached with Andrews University Seminary to offer an MA in Jewish-Christian studies, and that its first modules started in May this year, indicating that the training of Jewish-Adventist leaders is taken seriously by the North American Division. All the students, including the writer of this article, were delighted with their learning and their lecturers.

The lecturers for the course were Dr A. Bolotnikov and Dr J. Betham-Lang. The first class of Jewish-Christian Relations we attended was 'Christian Anti-Semitism' with Dr J. Betham-Lang as the lecturer. We learned about the history of anti-Semitism from the first century to the twentieth century, which helped us to better understand the complicated relationship between Judaism and Christianity spanning through two millennia. This class was very informative about improving our Jewish sensitivity.

The second class was 'Israel and the Church', taught by Dr A. Bolotnikov. This class looked at the history of Judaism: specifically, Judaism during the Second Temple Period as well as early Christianity, and its significance for Adventist theology. This class was also very informative and very important for me, as it highlighted Jewish history in the Christian context.

Our final class was 'Jewish Adventist Life Cycle Events', taught by Dr J. Betham-Lang. This class looked at various Jewish traditions, beginning with various Jewish communities and people groups. This class also looked at basic Jewish lifestyle themes and events, from the birth of a Jewish child to the death of a Jewish individual.

Overall the courses were very beneficial training for better understanding and relations between Jews and Adventists, as well as the creation of a Jewish Adventist congregation in the UK. Further courses are planned by the NAD Shalom Learning Centre next year to continue and/or complete the training in Jewish-Christian relations and Jewish-Christian leadership.

For more information about Jewish-Adventist Friendship here in the UK, please email the writer at jaf@secadventist.org.uk.
Shalom!

DOMINIQUE JOSEPH CLEM (JAF-UK LEADER)

Healing – both mental and physical

My name is Leslie Wood and I am nearly 80 years old. I just want to mention, I have benefited from Camp Meeting on the three occasions I have been there. I have had three medical conditions for which I attended various clinics and doctors for treatments. But, at the request of two pastors, I received anointing as suggested in the book of James. Each time there was a rapid change, and on three occasions I was healed almost instantaneously, which the doctors acknowledge as a miracle. I think that as a church we should bring our mental health and physical problems before the Lord, and He has promised to hear our prayer and to answer – whether it's yes, no or wait.

LESLIE WOOD, YSTRAD MYNACH CHURCH MEMBER

Just do it!

ADRA-UK challenges, educates, motivates and acts in the United Kingdom

by Catherine Anthony Boldeau

*'I want justice – oceans of it.
I want fairness – rivers of it.
That's what I want. That's all I want.'* – Amos 5:24 (MSG)

One of the central themes in the books of the major and minor prophets is that of justice and equity. All address the issues of social justice, abuses of power and the consequences of their lack of fairness and parity.

The 'God with us' incarnational ministry of Jesus as told in the four gospels is one that embraces the concept of social justice. In Matthew 23:23 Jesus spoke of 'justice, mercy and faithfulness' (NIV). Luke's record of the words of Jesus is clear: 'The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free' (Luke 4:18, NIV), providing us with a deep insight and example of active social justice.

With these sentiments, ADRA-UK, under its 'I AM URBAN' initiative, ran a ten-day training programme at the beginning of October, not only to highlight the need for Adventist churches in the UK to get involved in social action projects, but also to provide practical ways in which to do so.

'ADRA-UK's focus for the past 20 years has been developing countries,' said Pastor Bert Smit, CEO. 'However, due to the increasing challenges surrounding poverty and inequality here at home, **in addition**, we are partnering with Adventist Community Services through the 'I AM URBAN' (I AM U) initiative to support congregations in the UK to make a real and sustainable impact in their local communities.'

The ten days began with two concurrent worship services: one at the Central London church with Dr Sung Kwon (Community Services Director, North American Division), and one at Holloway with Dr Gifford Rhamie, as part of their 'Piety, Prayer and Protest' month.

As the training drew to a close, a half-day conference was held at

Stanborough Park Church with the theme of 'VOICES – a Voice to the Voiceless'. The conference was led by both ADRA-UK and Adventist Community Services, and was supplemented by the Stanborough Press VOICES edition of Focus. 'We are so grateful to God for this magazine to inspire our members and share with the community,' said Sharon Platt-McDonald, one of the co-authors of the publication.

Reflecting on the ten days of activity, Bert stated, 'It came like a whirlwind, but the initiatives have set the groundwork for sustainable work in the area of social justice and community outreach in the United Kingdom, and I believe that our pastors and our community leaders are better equipped in the area of community outreach and urban ministry. I look forward to the work of 'I AM URBAN' in the United Kingdom and its transformative effect on our ability to put the Gospel into action on a daily basis.'

Project Ghana

Back in 2018, a group of young and enterprising professionals came together and formed Project Ghana to give back and to have a new experience through volunteering. Project Ghana 2018 was supported by the Community Services Department of the South England Conference. This project allowed individuals who have a passion for helping people and making a difference in the lives of people to put that into practice.

In 2018, thirty volunteers from the UK renovated a community library at Ada. Another team volunteered at Kwadaso Adventist Hospital in the second-biggest city in Ghana, where the hospital's maternity ward urgently needed a functioning incubator, saving premature babies from having to be transferred to another hospital, which is over an hour's drive away.

at Kwame Nkrumah University of Science & Technology in association with the Ghana National Association of Adventist Students (GNAAS) led by Pastor Myron Edmunds (Cleveland, USA).

Project Ghana will also resource and equip one community hospital in Ashanti, and another in the Eastern Region, and, in a final project, will renovate a school block. We believe that your support in these projects will go a long way to make a positive impact in the lives of the intended beneficiaries. The closing date for registration and a payment of £1,000 is 31 December 2019.

We are still open to donations of clothing, hospital equipment and resources of good standard. In order to avoid delays, all donations will need to be collected by the last day of November so they can get to Ghana on time for the project. Join the biggest mission project to Ghana in 2020. For more info; email: projectghana_mission@gmail.com; phone: 07882369290; or register at: <https://form.jotformeu.com/ProjectGhana2020/project-ghana-2020--registration-fo>.

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Twenty baptised at Reading Central

The members of Reading Central have experienced something truly amazing. As a result of a two-week revival campaign, twenty people were baptised. The campaign ran from 7 to 21 September, and baptisms took place on 18, 21 and 28 September.

Guest speaker Pastor Ray Patrick preached to a full church each evening, spoke at prayer-breakfast sessions on Sunday mornings and joined in social events on Saturday nights.

'Pastor Ray really brought hope to his listeners,' said Andrew Davis, pastor of Reading Central. One of our members said, 'Pastor Patrick



baptised into the Kingdom of God, and Reading Central is still celebrating and rejoicing over this great time.'

COMMUNICATION DEPARTMENT

shared fantastic, spiritually enriching personal testimonies that brought the church closer together.'

'We were delighted by the support of the young people who came out every night,' Pastor Davis added. 'They received the Pastors' Super Prize gift as well as other gifts such as Bibles, DVDs and non-alcoholic wine.'

The final baptismal service took place on 28 September, a week after the campaign had drawn to its conclusion. Fitzroy Morris, a placement student pastor studying at Newbold College of Higher Education, preached an inspiring, Spirit-filled sermon before the baptismal candidates were baptised.

'Among the twenty who were baptised were three members of the local community, one of whom had been comforted by Pastor Patrick's sermons after losing her son in a shooting in the Caribbean,' said Pastor Davis. 'Twenty souls were



Area 1 Teens Day – 'Goliath and the Giants'

Teens, parents and others gathered at Plymouth Church on 5 October for the Area 1 Teens Day. The topic – 'Goliath and the Giants: how to be victorious over the Goliaths in our own lives' – looked at how to deal with one's faith in school, and by extension in college, work and the family environment.

Attendees were thrilled to be joined by Pastor Juan Carlos Patrick, SEC Teens Director, and Hannah and Ebenezer Commodore from the Cornerstone Counselling Service, who were there to speak to the teens about mental health and to talk to the parents about interacting with teenagers.

During Sabbath School time Hannah talked about some of the signs of depression: what to look out for in friends and in ourselves. She emphasised that seeking help from a counsellor, close friends or family is not something to feel ashamed about.

Throughout the day the congregants were blessed with three musical items. Tammy Blackburn sang 'My Prayer', accompanied by her brother, Caleb, on the piano; the second item was 'I've Been Dreaming of a City' by the St Austell Youth; and, finally, Meghan Herman sang 'You Raise Me Up'.

Pastor Juan shared that in life it is God's plan that we go through stuff to make us better, not bitter. Sometimes we embrace confrontation, personalising things and taking them to heart, which makes us suffer and age quicker. When we look at David's story in the Bible we see that he was unintentionally ignored by his own father, bullied by his brothers, belittled by King Saul and cursed at by Goliath. No one believed he was capable of anything. Only God saw his true potential, and David was willing to be guided to greatness by God. David's story tells us that he did menial tasks to the best of his ability and didn't complain, teaching us that, whatever we do, we should do it well for God.

After a lovely fellowship lunch, Hannah and Ebenezer talked about keeping communication open with our children, emphasising that we should listen more and talk less.

Next, Pastor Juan shared about his childhood and some of the hardships he endured that have made him stronger today. He encouraged us to stay strong when people want us to go against our godly principles such as not fighting, drinking or breaking the law.

A few key principles in life can be drawn from looking at the story of Daniel's three friends and the fiery furnace.

- The three stood their ground because they had a good upbringing and purposed in their heart that they would obey God, come what may.
- Always remember that you are a son or daughter of the King!
- Keep communicating with good friends; they draw you closer to Jesus.
- Say no, and practise saying no! Open channels of communication.
- Increase the number of good friends through networking.

When we go through fire, the only thing that burns is the thing that restrains us.

JENNIE HALL



UK Zimbabwe youth get together

On the Sabbath of 5 October youth from the Zimbabwe United Kingdom Seventh-day Adventist Fellowship (ZUSDAF) met up for a youth day. The day started with a literature distribution in the neighbourhoods of central Wolverhampton. The outreach even managed to get one member of the community to come and join the youth for the morning part of the youth day. As much as the day was about youth coming together to fellowship and learn together, outreach and evangelism was a core highlight of the day. Evangelism has become a great part of the youth focus, because they believe that God's temple is no longer primarily a physical building, but the people of God. Much effort should go into building up the people of God through evangelism, discipleship and social transformation. Afterwards, Costa Vaggas blessed us with a powerful sermon and also held an interactive and interesting afternoon programme that we really enjoyed. The message throughout the day was on selective Christianity and having a true relationship with God. It was a glorious event, attended by not just Zimbabwean youth, but also youth from various countries, and the youth cannot wait for the next youth day! We pray that God continues to guide and bless Zimbabwean youth to continue in their spirit of fellowship and evangelism.

TARIDZO MAZENENGA



A ride of hope for Rhys

Rhys loved cycling, and to go out on his bike meant everything to him. He'd think nothing of doing a 100-mile cycle ride, and enjoyed riding on the weekend with his friends. But on 15 July 2015 everything changed. Rhys sustained a life-changing traumatic brain injury while cycling.

He was rushed to the University Hospital in Cardiff, where he underwent brain surgery to save his life. Rhys then spent several weeks in a coma and was looked after by staff in the intensive care and high-dependency units. Because the effects of Rhys's brain injury were life-changing, he was then transferred to the Neath Port Talbot neuro-rehabilitation unit (NRU) for rehabilitation. He spent a further 18 months in the NRU before coming home to his family in January 2018. Rhys requires support both day and night; he can't talk, he can't walk and he often experiences pain.

Our goal for Rhys is for him to have the best quality of life possible. We are hoping to fundraise £8,300 for a THERA-Trainer balo, which is a therapy device to help Rhys exercise, balance and improve his mobility safely on a specially designed standing frame that has an electric lift.

A ride of hope for Rhys: 30 November – 4 December 2019

I'm Edwardo, and I'll cycle 600 miles around the whole of Wales in five days.

If you want to know more, visit cycleforhope.co.uk.

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 *doors open at 18:15

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A busy summer for Manchester Southern Asia Pathfinders

The Pathfinders of Manchester Southern Asia Pathfinder Club (CREW) for the first time participated in the World Pathfinder Day/NEC Rally in Hull on 21 September 2019. The morning sermon challenged us, and the mission spotlights from various countries showed us how Pathfinders can



Stanborough International School Summer Camp 2019

From 14 to 26 July Stanborough International School hosted its annual summer camp for more than forty young people from different countries to be immersed in British culture as well as improve their English.

During the two weeks students were involved in a variety of activities, including trips to London, Windsor, Cambridge and Thorpe Park – and lots of sports activities.

Official English exams took place towards the last few days of the camp in order for students to demonstrate a certain level of proficiency in the English language.

The young people this year came from across the world, including places such as France, Spain, Italy, Switzerland, Russia, China, Taiwan and Hong Kong.

One of the highlights of the summer camp was a talent show. The evening was a great success, with lots of musical and acting skills demonstrated by all the young people.

Alongside the fun experience that you would expect from a summer camp, one very important objective is to share the Christian faith and ethos of the school with everyone. During the mornings after breakfast and evenings after supper, all the young people would gather for a time of worship and reflection. The young people were from a wide range of religious backgrounds.

On the last night, at the banquet, Jason Podder, the camp coordinator, thanked all staff and young people for making the whole experience unforgettable. The banquet concluded with a sermonette by Wilfred Masih, reminding everyone about the parable of the good Samaritan and how we all have a responsibility for each other's well-being.

What a great way to experience an introduction to British culture and the business of heaven!

WILFRED MASIH (CHAPLAIN)



be equipped for the future and do great things for God, if trained to do so with the right spirit of learning. The afternoon outreach programme in Hull city centre was inspirational, where we as a church could show to the community that we care for them. 'No More Knives; Save Lives' was the theme of the march, which demonstrated the principle of our faith: to reciprocate the love of Christ and share it with our neighbours. The day ended beautifully with our church member, Diamond Sathe, being invested as a Master Guide, along with 40 other graduates. It was indeed a high day which provided us with memories to cherish for a long time, and it capped a memorable year during which our club participated for the first time in the TED Camporee in July. We are thankful to the Rochdale, Manchester North-East, Bolton and Manchester South clubs, who accommodated our Pathfinders in their clubs. The honours and activities at the camporee were new and captivating, and will be remembered by every club member. We praise God for the organisers.

COMMUNICATION DEPARTMENT, MANCHESTER SOUTHERN ASIA CHURCH

Corrigenda

MESSENGER 18, page 10, article on the Welsh Mission Day of Fellowship: we apologise for the misspelling of Camelia Bran.

MESSENGER 16, page 4, Newbold graduation article: regrettably, the list of BUC graduates we printed was incorrect, and we apologise to those affected, whose qualifications are more accurately printed below:

Bachelor of Arts with Honours, Biblical & Pastoral Studies

Robert Ghitan

Master of Arts, Theology

Rebekah Blyth (Distinction)

Aster Bruce

Weiers Coetser (Distinction)

Marybeth Frank

Clifford Herman

*Sameer Khurwolah

Kwame Mensa-Sarpong

Ernö Ősz-Farkas

Neville Taylor

*Also attained a Postgraduate Certificate, Ministry and Mission

BOOKSALES

November		
9	Heathrow Filipino Int.	after Sabbath
16	Rochdale	after Sabbath
23/24	Gloucester	after Sabbath & Sunday
24	Croydon	10am-2pm
30	Peterborough District DoF	after Sabbath
30	Slough	after Sabbath
December		
1	Hyland House	10am-2pm
8	Brixton	10am-2pm
14	Coventry	after Sabbath
15	Manchester South	10am-2pm

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Adina Farrant (1937-2019) d. 23 May.

On 23 July a service of thanksgiving for the life of Adina Farrant was conducted by Pastor Emmanuel Osei and Pastor Geert Tap at Stanborough Park Church. There was no coffin. It was Adina's specific desire to donate her body for anatomical research. Always keenly interested in medical matters, Adina hoped that her gift to science would prove beneficial. Beautiful flower arrangements by Audrey Balderstone, photographs, keepsakes and inspiring music by soloists and instrumentalists softened the loss of a special lady. The ministry of words and prayers brought her mourners uplift, comfort, and hope.

A significant part of the service was the life sketch, penned by Adina when her complex health issues began to deteriorate two years earlier, and to be read as written. This is a shortened version.

Adina Ruth Winifred, only child of Norah and Matthew Marriner, was born at the Stanborough Maternity Home in Watford. A tragic mistake after birth, when Adina was placed on a hot water bottle left in the cot, left her leg burned to the thigh bone. Her first year of life was painful and distressing; skin grafting was unknown in England then. However, near her first birthday, a Seventh-day Adventist surgeon, over from America, offered to do a skin graft on her in the Stanborough theatre. The operation was successful and Adina made slow progress. Sadly, the trauma of her first year of life left its scars, physically and emotionally.

Adina, together with 12 other babies, was dedicated at Stanborough Park Church, each of them by a different minister. From early on Adina was fully involved with church activities, baptised by the much-loved Pastor A. K. Armstrong, and graduated as a Master Guide. She was educated at



Stanborough Park Primary and Secondary Schools, transferring to Watford Grammar School for Girls for sixth form studies. Adina obtained a BA Hons degree at University College, London, after which she was awarded the Rosa Morrison Scholarship to complete postgraduate studies in education there.

Adina's first teaching posts were in Watford, then in Staffordshire, and finally at South-East Berkshire College as Head of the English Department, her 'dream position'. Adina enjoyed associating with her seventeen staff and the administration, and especially keeping close contact with students.

Her first marriage and its collapse led to a severe breakdown and almost a year in the National Hospital, Queen Square, London. Throughout this time Pastor Victor Hall supported Adina, talking and praying with her on the phone almost daily, and visiting weekly, too. His exceptional pastoral care so impressed Adina's physician, Professor Trimble, that he wrote Pastor Hall a warm letter of appreciation.

When Adina returned home to her mother's loving care, Pastors Ernest Logan and Victor Hall held a special prayer and anointing service for her. She started to re-learn how to handle money, read, and deal with housework. Her consultant was amazed at her unexpected and dogged determination to progress, which took years. Eventually she learnt to drive again. Adina never returned to work again, although Berkshire County Council offered to hold the position open for her indefinitely.

Adina described this period of her life as going through hell but seeing the gates of heaven. It left her with a burden to support people who were sick, elderly and lonely. She began a telephone prayer ministry, and later a regular visitation programme. Many people looked forward to Adina's monthly visits to talk or pray. She now saw life from the

viewpoint of people in pain, ill or disabled.

Adina loved an occasion out, and a good holiday! After her breakdown, it was in American Seventh-day Adventist churches that Adina always felt warmth and acceptance. With that encouragement she began to regain her confidence by sharing her personal experience of healing with church members.

The charity MIND invited Adina to become a local welfare officer. Later, she was voted in as Chair of MIND for South-West Hertfordshire. Adina greatly enjoyed this work, though disturbed by the hospital conditions for the mentally ill and depressed.

Adina made so many good friends, and faithfully kept in touch with them over many years. Adina's heart was touched when relatively recent friends said: 'We're not ready to let you go. You'll leave a big hole in our lives.'

Adina felt privileged to care for her ageing mother. As a

Climate change

Climate change is here to stay
 But can't we make it go away?
 Rising seas and melting ice:
 All doesn't sound very nice.
 Pollution too, plus forest fires:
 All bad news that doesn't inspire.
 Where do we look for better news?
 In God's word; be not confused,
 For He will end all our pollution;
 A brand-new world, a better solution.
 He is soon to come again
 To rid the world of all its pain.
 Suffering and death will be no more;
 Without pollution, that's for sure!
 There is hope for us all today.
 Trust His promises and on them stay.
John 14:1-6; Revelation 21:1-7

No global warming
 And pollution-free
 Is God's new world
 For you and me!
 It's spelt out
 In His Bible letter.
 Please do read it;
 You'll feel much better!

No more pollution and no more sin;
 No more pain or suffering!
 Sounds too good to be true?
 That's God's promise for me and you.

All His promises are true and sure,
 And they last for evermore!
Revelation 21:1-7
 George Youngman

family carer, Adina attended meetings at 'Crossroads', the charity for carers, where she met Douglas Farrant. Although neither had any intention of marrying again, they felt that God had led them together, and married in 2008. When Adina's health began to deteriorate with complex conditions, Douglas cared for her until the end. Adina expressed heartfelt thanks to Douglas for his love, his Christian spirit in going the extra mile, and his devoted, unswerving support throughout their ten very happy years of marriage.

DR CYNTHIA BENZ

Messenger

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Sunset

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

		Lon	Card	Nolt	Edin	Belf
Nov	8	4.22	4.34	4.21	4.19	4.35
	15	4.12	4.24	4.10	4.06	4.23
	22	4.03	4.15	4.01	3.55	4.12
	29	3.57	4.09	3.54	3.46	4.05

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Dejan S

What do the flower symbols represent?

- The flax flower (light blue) for Northern Ireland refers to the once-thriving linen industry.
- The shamrock (dark green) is the well-known symbol of Ireland and is said to be a pictorial representation of the Trinity.
- The thistle (dark blue) representing Scotland has been its symbol since the thirteenth century.
- The rose (red and white) represents England, and is a symbol of peace.
- The daffodil (light green) is the flower of Wales, its Welsh name sounding similar to that of the leek, another national symbol of Wales.

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