

# Messenger

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## WANTED: A BETTER WORLD NOW (and how you can help build it)

by Bert Smit, ADRA-UK Executive director

On 1 January ADRA-UK appointed a new Executive-director to replace Raafat Kamal, who joined the Trans-European Division as regional director for ADRA. Pastor Bert Smit, who originally hails from the Netherlands, accepted a call to head the work of ADRA in the United Kingdom. With a pastoral and communications background, coupled with significant experience in developing countries, he comes well equipped for the work of leading this office, and we look forward to his contribution to ADRA-UK.

On the last Sabbath of 2005 I was browsing through Romans 12 in *The Message*. Verse 7 is paraphrased like this: 'If you help, just help, don't take over.' This verse was very meaningful for me as I was just about to start working for the Adventist Development and Relief Agency in the United Kingdom.

After working as a pastor in the Netherlands, my responsibilities for Adventist World Radio had taken me to live and work in the Middle East and then England. Now I join ADRA's team to help make a difference in the lives of people in need.

ADRA has a vision, based on Scripture, of a better world *now*, while we are waiting for the Kingdom to be. We are working towards a world where the rights and dignity of each person are respected. Our vision is of a world where the voice of the poor is heard and all people can have access to food, shelter and clean water; to a livelihood, health and education. What a challenge we still face today!

As I have looked at all the projects that ADRA has been involved with and is still working on, it is very clear that we apply the principle of Romans 12:7: *We help, we just help, but don't take over*. ADRA believes strongly in training and empowering local people to do what needs to be done so that when the time comes for ADRA to leave, the work can continue. We strongly believe in building local capacity to tackle the problems. Sustainability and long-term efficiency of our projects are very important.

others will deal with fighting poverty and focus on children. In addition, we continuously prepare for emergencies and disasters so that we can be ready to act quickly when the need arises.

ADRA cannot do this alone. It is through YOUR help that we can bring these changes to the lives of people. This year we ask you to help again – be it working door-to-door, organising the London ADRA half-marathon on 19 March, organising mini-projects or simply donating your own money. Without your support we cannot do the work you have asked us to do.

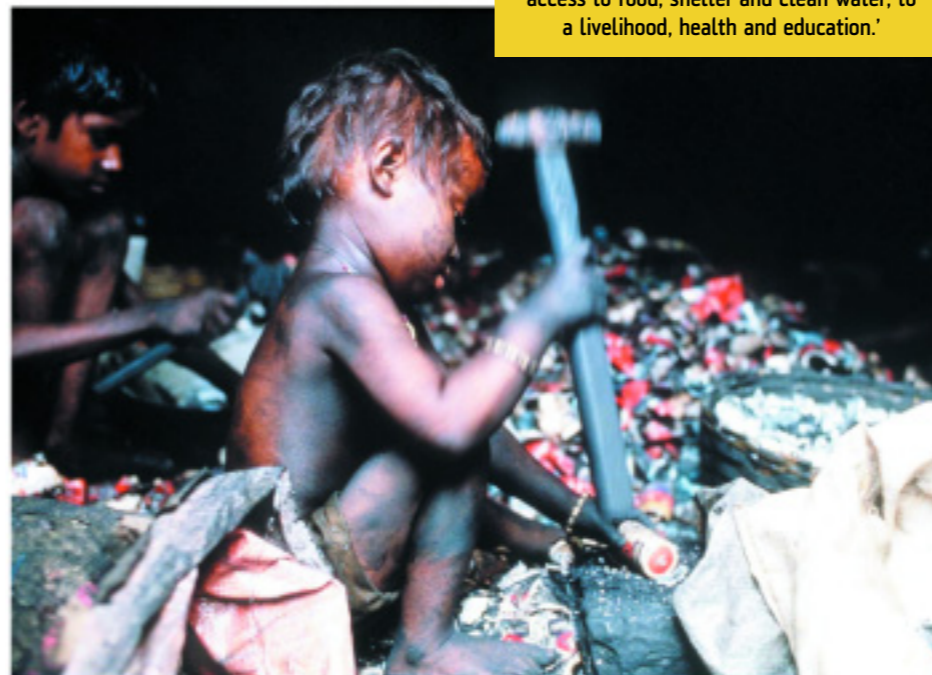
With your help, ADRA will be able to reflect God's character through all our humanitarian and developmental activities.

During my last travels for AWR in November 2005 I visited three large cities within one week and in each I looked into the eyes of a child begging on the street. In Kiev it was a little boy selling his toys to get some money; in Geneva it was a little boy pretending to play a keyboard for a few pence; in Sarajevo it was a little girl who sat in the cold on the street and simply stretched out her hand.

It was in their eyes that I could see the reflection of the yearning for hope in their lives. This is the hope that we are sharing as we give and as we work to change the world, one life at a time.

Thank you for your support.

**'Our vision is of a world where the voice of the poor is heard and all people can have access to food, shelter and clean water; to a livelihood, health and education.'**



SIPA PRESS/Rex Features

# Down the line interviews

## Key Communicators attend media training day

John Surridge, Communication director, BUC

On Thursday 15 December five people identified as key Church communicators attended a professional media training programme at the Latimer Conference Centre near Amersham. The principle lecturer for the course was David Addis, who works as a radio broadcaster, tutor, and media consultant, and who has worked with the Adventist Church for many years. He was assisted by journalist Sue Wood, who conducted the 'down the line' interviews. The training was organised by Chris Doggett of The Media Suite, who, together with BUC Media Centre manager Wes Kapon, set up the television and radio studio simulations.

Taking part in the training were: June Alexis, headteacher of John Loughborough school; Cheryl Blake, Associate BUC Education director; Michelle Lewis, ADRA Programmes officer; Victor Hulbert, SEC Executive secretary; and Des Boldeau, BUC Youth director.

This media training day was part of a wider strategy of communication training throughout the BUC and was jointly funded by the BUC and SEC.



1. Cheryl Blake fights back in a tough television interview.  
2. David Addis plays his Jeremy Paxman role, for training purposes only of course.  
3. Michelle Lewis relaxes after her doorstep interview.  
4. Des Boldeau talks down the line to a radio interviewer.  
5. Victor Hulbert on the other side of a radio microphone for a change.  
6. John Loughborough Headteacher June Alexis remains un-fazed by awkward questions.



## Healthwise

with Richard J. B. Willis, BUC Health Ministries director

### Head for Heights

In experiments that give a whole new meaning to the term 'rat race' scientists at the University of Florida have taught rat brain cells to fly a simulated F-22 jet!

Twenty-five thousand neural cells from a single rat embryo were kept alive in a Petri dish in the laboratory. The cells were suspended in a special nurturing liquid and placed on a grid of 60 electrodes. By manipulation of the electrodes, the brain cells were taught to 'fly' the fighter plane.

Apparently, the cells went through the usual learning process,

and kept crashing and rolling the 'plane' during its first number of attempts. Eventually the activated cells were able to maintain a steady pitch and trajectory, even in simulated hurricane conditions.

It is not likely that a squadron of flying rats will be stationed at an air force base near you, either in the near- or long-term future. That was not the purpose of the experiments. Instead, the scientists are looking not so much on individual neural activity but are trying to see how neurons conduct integrated calculations.

Insights gained from the research will shed light on the development of the human brain, and suggest new

design directions for artificial intelligence (AI) machines. Further on in their thinking, the researchers are looking at ways of combining biological material with electronic equipment, envisioning that such a combination may be able to do work that would be dangerous for humans to attempt but which might need sharp human reasoning.

It is also hoped that new ways of treating brain damage will emerge from these and related experiments. Someone has estimated, for example, that a person suffering a stroke loses 1.9 million brain nerve cells, a loss of 14 billion synapses and 7.5 miles of nerve fibres each minute; and the

oxygen-starved brain ages 3.6 years each hour the condition is untreated. So ways of making good the loss are high on the clinical agenda.

There are ethical implications in using biological and electronic material in novel forms. Already committees are debating the rights of AI and these new combinations. Whether or not Ratty gets his wings on the passing out parade, he has already flown into uncharted space as the brain continues to be more fully understood.



## Behind the *Da Vinci Code*

David Marshall

Fifty million copies of Dan Brown's *The Da Vinci Code* have been sold in book form. In some countries it has already been released – and in others it is about to be released – as a Hollywood blockbuster movie.

Even those who have never read the book or seen the movie are vaguely aware that it is 'anti-Christian' or 'anti-Catholic', or both.

There is substance behind that vague awareness. But that should not cause us to react in panic either for or against the book.

For its first half, the book is a page-turner. Mind you, it did not get me as enthralled as I might have expected. I'd heard it all before. Dan Brown leans heavily on a book published twenty-five years ago by Michael Baigent, Richard Leigh and Henry Lincoln titled *Holy Blood, Holy Grail*. Dan Brown makes no secret of his indebtedness to those authors, even naming some of his characters after them!

For me there was a particular point in *The Da Vinci Code* when it ceased to work as a simple work of fiction. And it was almost exactly half way through. The first half was good reading. The second half was ho-hum special pleading.

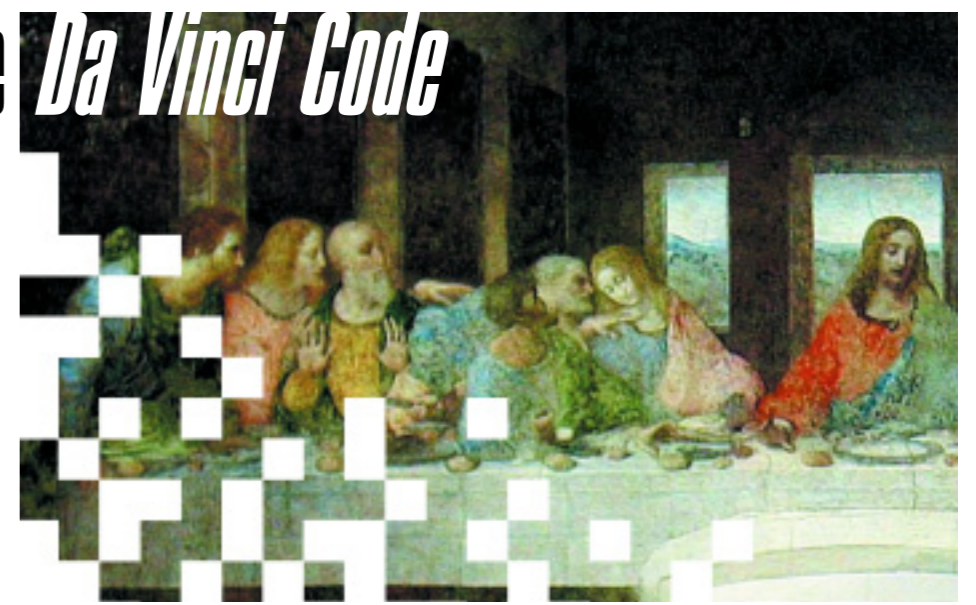
The point at which the book stopped working for me was the centre section in which the author puts his core beliefs into the mouths of his two central male characters Langdon and Teabing. Though one of those characters is thoroughly discredited by the end of the book, Dan Brown leaves his opinions to stand as valid. That is where the influence on the views of the author of the book published twenty-five years ago becomes painfully obvious.

Those views? That Jesus was married to Mary Magdalene, that they had a daughter, that descendants of the daughter are still around and that documents are extant that 'prove' this.

The narrative of the second half of the book takes the form of a murderous search for those documents together with what is termed 'the Holy Grail' which, in this work of fiction, means the body of Mary Magdalene. In this fictional tale are the documents *found*? No. The body of Mary Magdalene? No, though the book finishes with the fanciful notion that 'for a moment' the central surviving character thought he heard 'a woman's voice . . . whispering up from the chasms of the earth' beneath the Paris Louvre.

The 'Jesus-was-married-to-Mary-Magdalene' idea has been around for some time. In fact it has cropped up in two earlier movies. Dan Brown suggests that the Jesus-Mary marriage is, in part, authenticated in the late-date 'Gnostic Gospels'. It isn't. A lot of weird stuff is found in the 'Gnostic Gospels' but not that particular piece of weird stuff.

Those who have read my *Battle for the Bible* will be aware that, after the four Gospels written by



STEWART COOK/Rex Features

those with, or having access to, eyewitnesses' firsthand knowledge of Jesus, subsequent centuries produced spurious 'gospels'. These spurious 'gospels' are known as the *Pseudepigrapha*. They are in no danger of being mistaken for the real thing. Bible translators such as William Barclay and J. B. Phillips say that the twenty-seven authentic New Testament books are 'self-evidencing'. That is true. They are. There is an atmosphere of 'magic and make-believe' about the apocryphal gospels. Nevertheless they stop a long way short of saying that Jesus was married to Mary Magdalene. In fact they provide no support at all for the views Dan Brown expresses through his main characters.

Any danger in *The Da Vinci Code* is from the fact that the author weaves fact and fiction together without making a distinction between the two. And because his taste is for conspiracy theory rather than history, Dan Brown is often guilty of factual errors.

Brown says much about the Vatican prelature Opus Dei. Central to his plot is a murderous monk called Silas. Fact: there are no monks in Opus Dei. Indeed the book is such a gross caricature of Opus Dei that it is currently being used by them for recruitment purposes!

It is important to Brown to state that Christ's divinity was a dogma that did not arise until the reign of Constantine in the fourth century. Unfortunately for Brown there are copies of the Gospels of Luke and John dating from between 175 and 225 (that is, a century *before* Constantine). John's Gospel begins with the most wonderful affirmation of Christ's divinity found anywhere.

Yes, Constantine created a religion that represented a mix of Christian and pagan practice. No, he did not rewrite the New Testament.

The central piece of 'evidence' produced by Brown's characters in favour of the belief that Jesus and Mary Magdalene were 'married' is Leonardo da Vinci's painting *The Last Supper*. The figure to the left of Jesus, always assumed to be a youthful John, is deemed to have feminine characteristics (pages 326-330). Would I be accused of being a spoilsport if I argued that, even if that were so, how could it be 'evidence'? The painting was done one thousand five

hundred years *after* the event!

Brown's character Teabing argues that the Christian Church's teaching about Christ is almost totally mistaken. He offers to his listeners 'photocopies of the Nag Hammadi and the Dead Sea Scrolls' and identifies them as 'the earliest Christian records' which 'do not match up with the gospels in the Bible' (pages 315-319).

The Nag Hammadi Scrolls, in fact, date from circa AD350. The Dead Sea Scrolls are copies of Jewish texts from Old Testament times. Neither Nag Hammadi nor the Dead Sea Scrolls relate to the New Testament and the Jesus story. The Gospels and the epistles date from the first century AD. Fragments of the Gospel still exist from circa AD120 and there are whole Gospels dating from AD175. *Those* are 'the earliest Christian records' by comparison with which the accuracy of all other manuscripts should be evaluated.

The assumption behind all the assumptions in *The Da Vinci Code* is that the ancient pagan worship of 'the sacred feminine' is superior to Christianity (and more likely to be both 'true' and 'valid').

Why does that sound familiar? If it doesn't here's another clue (page 357):

'The millennium has recently passed, and with it has ended the two-thousand-year-long astronomical Age of Pisces – the fish, which is also the sign of Jesus. . . . Now, however, we are entering the Age of Aquarius. . . .'

So there we have it. The New Age was never going to be based on things like 'evidence' and 'rational argument', was it?

Me? Here's my credo: 'In the beginning was the Word, and the Word was with God, and the Word was God. . . . The Word became flesh and made his dwelling among us. We have seen his glory. . . .' (John 1:1, 14.)

Elsewhere (1 John 1:1-5) the same author wrote, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched – this we proclaim concerning the Word of life.'

The Word of Life. Now *there's* a solid foundation.



# Still 'a man for all the people'

## London Lay Advisory honours BUC president

by Catherine Anthony Boldeau

On Sunday 4 December, at a special banquet held at the John Loughborough School, the London Lay Advisory Council honoured BUC president Pastor Cecil Perry for his 45 years of service to the Seventh-day Adventist Church.

Cecil R. Perry began pastoral ministry in the West Jamaica Conference in 1960 and ministered effectively there for nearly twenty years. On 11 January 1979 he arrived in Britain after having accepted a Macedonian call from Pastor Kenneth Gammon, then SEC president, to serve as pastor-evangelist for the Brixton and Battersea churches.

While ministering in South London, Pastor Perry was the driving force behind the acquisition of the St Paul's church on Santley Street, now the home of the Brixton church. He also took part in the Scarman Enquiry into the Brixton Riots.

The membership realised Pastor Perry's potential and he was elected as Lay Activities (Personal Ministries), Community Services, and Education director for the SEC. Then, following the call of the late Dr Silburn Reid to be

president of the West Indies Union Conference, Pastor Perry was elected president of the South England Conference.



Sheryl – 'He always had time for us'



Dr DeLisser presenting Pastor Perry with the Silburn Reid Award for Outstanding Leadership



Elvin Prince receiving the C. R. Perry Award for Outstanding Service



The Perry family



Humphrey and Ava Walters

Harvest London '87 was one very successful initiative that was run under Pastor Perry's Conference leadership. Members were encouraged to participate in prayer bands and six major venues were organised for evangelistic endeavours from which well over 100 members were baptised.

In 1991 Pastor Perry was elected BUC president at the Harrogate Session. Dr David Marshall, writing in *MESSENGER* at the time, stated that Pastor Perry had tears in his eyes following his election. He had come to the Session a free man, not anticipating higher office, but, since it had been thrust upon him, he would endeavour to be 'a man for all the people'.

Pastor Perry has been as good as his word. Since his election to the presidency of the Union, he has kept in regular communication with the membership – not only face to face, but through regular articles in *MESSENGER* and other publications, and through presentations. He is particularly vocal in the run-up to Ingathering each year. As Chief Promoter he faithfully rallies 'the troops' every Spring to pick up their tins and help ease the suffering of millions around the world.

Never a man to avoid challenges, Pastor Perry has encouraged the take-up of a contemporary form of evangelism – the LIFEdevelopment initiative. A few weeks ago he attended a Union-organised youth programme and seemed comfortable in a seminar about sexual health, HIV and young people.

While Pastor Perry is a Church leader, and one who takes his work very seriously, he is also a husband and a father. Sitting at his side on Sunday was his wife, Alma, the lady he calls a 'Rolls Royce'. Also present was his eldest son Paul with his wife Caroline, and his daughter Sheryl. Sheryl gave a humorous and

# One Hope Street

At *One Hope Street* in England, there is a house of drama, a house filled with love, hate, anger, sadness, betrayal, but most importantly, hope. The cast enacts a large, multi-cultural family who have lost their foster parents and are left to deal with life on their own.

*One Hope Street* is a 'character-driven drama that looks at the lives of everyday Christian youth as they struggle to find their place in the family, society, the church and the world,' says producer and director of the film, Mark Grey of Carmel Greystone production company in England. The drama aims to deliver messages to young people in a language they understand; about premarital sex, drugs, respect for women, and that Jesus makes a positive difference in a person's life.

Young people are excited about drama as a vehicle for expression,

says Grey. 'Having worked extensively with Christian youth through the medium of drama, I became aware of the many life issues they were experiencing, for which they were given neither forum for discussion nor explanations.'

Having searched Christian bookshops, Grey found nothing in the DVD/video section that would challenge teenagers and adults. 'I discovered that the youth, though not ashamed of their faith, were not particularly proud of it; they wanted a means of expressing their faith to their non-Christian friends, about which they could get excited. Now, they can claim ownership,' Grey adds.

'The strength of *One Hope Street* is in its style,' says Don McFarlane, Global Mission and Stewardship director for the Adventist Church in the Trans-European region, and a

production supporter. 'Soap opera is popular with most age groups today. It is also generally true to life. I hope that the church can back Mark Grey in funding a series.' Eleven-year-old Angelina Williams, an actress in the film, says, '*One Hope Street* gave me the chance to witness to others and tell people that even if you are being bullied [as my character is] you can turn to God.' She adds, 'I'm glad that things like compassion are mentioned in the film.'

*One Hope Street* did not use professional actors, Grey explained. Rather, it was an open invitation to the church to use whoever was interested, and the actors range from age 7 to 47.

The pilot show is available for purchase in the United Kingdom, and Grey hopes to produce a series. 'It was designed that way in order to introduce the characters to the audience, and hopefully revisit them in subsequent episodes when particular issues are being explored in more detail.'

ANR

## Pastor baptises his brother

On Sabbath afternoon 1 October six people were baptised at the Lewisham church in south-east London. As a church that loves singing we began the service by raising our voices, and our rejoicing must have been amplified many times in heaven for the six candidates who made the most important step of their lives. Katrina Edwards, Karen Eldemire, Elizabeth Ford, Baxter Kavaloh, Liji Matthew and Brandie Williams looked on with anticipation as Pastor Guthrie said, 'The only example we must follow is the example of our Lord and Saviour Jesus Christ. If we follow him then we cannot go wrong.'

Leading out in the service were Pastor Ellis Guthrie, Pastor Ottakal Chackochen, and Pastor Brighton Kavaloh who proudly baptised his brother Baxter. To God be the glory, great things he hath done. We all look forward to that day when we'll meet and greet our Maker and King.

PHIONA BARNETT

enlightening picture of a father who, although busy, always had time for them as children, and even as young adults. She told of a man who was kind, generous and understanding and said that the fact that she and her two brothers were members of the Adventist church was a direct result of the influence and example of her father.

Other tributes were given by those who worked with Pastor Perry. Pastor Humphrey Walters, president of the South England Conference, spoke of the days that he ministered as an intern under Pastor Perry and the lessons he learned while 'sitting at his feet'. 'These lessons,' he continued, 'will be with me forever. Thank you for your care and

concern to me.'

Pastor Orville Woolford and Dr Keith Davidson spoke of the joy that they had sitting on committees with Pastor Perry and the wisdom that he offered, often in the form of parables. Martin Luther Rodney, a long-standing member of the Lay Advisory, offered his appreciation for the work that Pastor Perry had done in the Union.

The banquet closed with Dr Richard deLisser, outgoing chair of the London Lay Advisory and organiser of the event, presenting Pastor Cecil Perry with the Silburn Reid Award for Outstanding Leadership. Immediately after this, Pastor Perry presented the C. R. Perry Award for Outstanding Service to Elvin Prince

## Health director on Radio Scotland

BUC Health Ministries director Pastor Richard Willis was interviewed for fifteen minutes on BBC Radio Scotland. The interview on 'Scotland Live' concerned alcohol abuse, and Pastor Willis spoke in his capacity as chair of the United Kingdom Alliance, a temperance organisation which has had long associations with the Adventist Church.

When asked about the Government's policy of sensible drinking, Pastor Willis said that it was a step in the right direction, but that he would like to see people learning to enjoy life as abstainers. 'There is no inevitability about getting into a drinking culture,' he said.

ANR

for his years of service as treasurer of the Lay Advisory.

Pastor Perry expressed deep appreciation for the honour bestowed on him. It was his wish that the award he received would be symbolic of the prize of the high calling in Christ. He admonished all those present to enter into a relationship of goodwill and always adopt an attitude of forgiveness.

## Newbold evangelises in Africa

Newbold's mark on the world was pronounced when in June and July 2005, three hundred people came to know Jesus in Kenya through the efforts of former and present Newbold students – Pastors Mahende and Fenades and a team of fifteen speakers. Africa was on the heart of the seventeen-strong group who conducted the evangelistic meetings. Six of the team members were from the UK and they paid for their own tickets to travel

to Africa for the event.

This commitment was equalled by that of the local people, who were willing to walk more than ten miles every day to attend the meetings, which were held outdoors. In spite of heavy rains, the people sat patiently and listened attentively to God's messages. Three hundred other individuals experienced the life-changing, life-transforming power of Jesus Christ's love and forgiveness.

The committed team of seven-

teen pastors and volunteers also succeeded in building a new church from scratch during their time there.



All the finances were contributed by UK Adventists who have a special burden for ministry in Africa (the UKAAF). They also put in place a practical way of following up the many newly-baptised members. This was through setting up a Sabbath school in a widowed church member's house who was willing to contribute a piece of land where the

new Christians could be nurtured during the next six months.

The people have decided to follow Jesus; the local members have the space and place to nurture them and fellowship with them; but Bibles are still in short supply. Two hundred

and eighty Bibles are being called for, so that the new members can read the life-giving truths for themselves and continue to grow into mature Christians who can some day hold evangelistic meetings of their own. For information on where to send your surplus Bibles, contact [fenades@yahoo.com](mailto:fenades@yahoo.com).

SUJOYA PAUL BULLOCK



## First Adventist chaplain at Winter Olympics

Katja Antaniuk is a vibrant young Christian and also the Volunteer Sports co-ordinator at Newbold College. A few years ago she knew nothing of God, and every moment was dedicated to cross-country skiing. Katja needed the witness of a fellow athlete in order to begin to know God. Like many sportsmen and women, she had little opportunity to hear about Jesus outside of her sporting interests. She competed at a national level for seven years and represented her country at the Olympics. Because of her background in sports, Katja was chosen to join an eleven-member chaplaincy team for the upcoming Winter Olympics in Italy, 8-27 February.

Katja says, 'This is an amazing platform to witness about Jesus, especially to athletes from countries closed to ordinary forms of witnessing, and I will be able to promote Newbold's School of English on an international basis. The chaplaincy team will be inviting athletes for services, distributing literature and the "Jesus" video, supporting believing athletes, and serving them as best they can. It will be a new opportunity for the Adventist Church to use sports activities to reach people for Christ.'

An Olympic chaplain has no salary, and Katja's volunteer stipend will not cover the costs involved. For further information contact [pdychkoff@newbold.ac.uk](mailto:pdychkoff@newbold.ac.uk).

SUJOYA PAUL BULLOCK

## Newbold staff in Far East

Dr John Baildam (director of Academic Affairs) and Mrs Erica Hole (director of the School of English) recently returned from a visit to South Korea and Japan. While in the Korean capital, Seoul, they finalised an academic agreement between Newbold College and Sahmyook University, the largest Adventist institution of higher education in the world with some 6,000 students. They also spent full days in several of the thirty-six Adventist language schools in Korea, speaking with 2,000 students and recruiting for the Newbold College School of English for which the College enjoys British Council accreditation.

In addition, visits were made to administrators at the offices of the North Asia-Pacific Division, the Korean Union Conference, and the Nursing and Health College. Of particular interest was the fact that the language school system in South Korea results in over 1,200 baptisms each year. With its nineteen full-time pastoral staff, the University, too, enjoys around 1,000 baptisms annually.

Despite breaking his leg in a fall while on his way to preach at Sahmyook University, John, with Erica, flew on to Japan, where they spoke with administrators and students at Hiroshima Academy, and then at Saniku Gakuin College near Tokyo.

Erica and John pray that a number of new students will enrol at Newbold College as a result of their endeavours.

SUJOYA PAUL BULLOCK

# Intelligent Design: Origins Science Needs Design Rehab

Many *MESSENGER* readers protested when popular evolutionists Richard Dawkins and Jerry Coyne made a ferocious attack on Intelligent Design in *The Guardian*. They dismissed ID as a 'disingenuous euphemism' which was, in their view, 'simply creationism camouflaged with a new name'.

Adventist scientist DR JOHN WALTON, Professor of Reactive Chemistry at St Andrews University, sent an article to *The Guardian* providing a reasoned response to Dawkins and Coyne. Thus far Professor Walton's article has neither been acknowledged nor published. Accordingly we are publishing it here.

During the last decade a fresh, enlightening breeze has been blowing into every corner of the house that Darwin built. The enterprise promoting this sea change, known as Intelligent Design (ID), started to cohere in the mid 1990s. Lehigh University biochemist Michael Behe published his book *Darwin's Black Box* in which he convincingly showed that many biological structures display 'irreducible complexity'. Structures like vision cascades, cellular cilia, bacterial fla-

gella and other 'molecular machines' require many complex and coordinated molecular working parts. Behe combed the literature in search of evolutionary scenarios involving many small steps, to account for the origin of such structures, but found them few and far between and totally inadequate. For biological machines to work, all (or most) of the molecular parts are needed at once, i.e. the complexity cannot be reduced to some much simpler state. Individual component proteins, or small selections of them, do not

function at all and hence the Darwinian mechanism cannot build the observed complexity by gradual selection of increasingly efficient precursors. Irreducibly complex mechanical and electronic machines offer a pertinent analogy and are known to be the products of intelligent minds taking advantage of natural laws. Consequently, Behe argued that biological machines are powerful evidence of intelligent design in biology.

At about the same time, Berkeley Law Professor Phillip Johnson

applied his relentless logic to show that the full diversity of Darwinian evolution is not supported by compelling factual evidence from palaeontology or by empirical data from biology (see his book *Darwin on Trial*). Most importantly, Johnson highlighted the fact that the main support for Darwinian Theory derives from its philosophical assumptions. Evolutionists see science as essentially materialist and based on philosophical naturalism. Only chance and the laws of nature are admitted as acceptable explanatory tools. Any interpretation departing from this narrow arena will automatically be rejected as non-science or worse still as superstition.

But how is it possible to decide if something has been designed or if the design is only apparent? An important step was taken by mathematician and philosopher William Dembski who established criteria for detecting design. Dembski drew attention to the fact that detecting design is already a well-established scientific activity in fields such as



forensic science, archaeology and cryptology. Methods employed with obvious success in these areas to distinguish criminal from accidental activity, to differentiate artefacts from natural objects and to decode messages, should also be applicable to biological structures and to events in nature. In his book *The Design Inference* Dembski described a general method he called 'specified complexity' for identifying design and distinguishing it from the effects of natural causes. He demonstrated that systems exhibiting high complexity combined with 'specification' are always produced by intelligent agents. To be 'specified' an object or event must correspond to an independent pattern or dynamic sequence. An example of specification would be a dartboard with a bullseye in the centre. The bullseye is the specified target. Randomly throwing darts is unlikely to result in hitting a bullseye. There is something special about hitting a bullseye in a board on a wall that is very different from throwing darts then drawing a bullseye around them wherever they hit. The difference is that the bullseye is specified. It turns out that nature, and particularly biology, is equivalent to a long series of bullseyes that have all been hit by darts. When something has the property of specified complexity it is logical and rational to conclude it was designed.

Dembski, Stephen Meyer and others have applied the specified complexity criterion to biological phenomena and find good agreement with Behe's conclusion that their origin implies intelligent design. It is especially significant that the ID criterion enables data from across a spectrum of scientific areas to be rationalised. Physicists have discovered that the existence of life in the universe depends on a highly improbable balance of fundamental factors, often referred to as the 'fine tuning of the universe' or as 'anthropic coincidences'. Application of the specified design criterion to this cosmic enigma also signals intelligent design as the most likely cause.

It is apparent that this is a fresh, logical and rational way of thinking, which enables design to be detected independently of any philosophical or religious beliefs. Objective thinkers will welcome this as a way of shedding light on some of science's most perplexing impasses. In practise ID is growing in influence among scientists and philosophers who are willing to consider design as a third fundamental cause along with chance and natural law. On the other hand the old school of materialists, who hold that only chance and necessity are admissible causes, oppose ID with every means

their powerful establishment positions give them. Richard Dawkins and Jerry Coyne are long-time members of this vintage group and are adamantly opposed to ID. No surprises there! Distinguished philosopher of science Karl Popper wrote, *'The wrong view of science betrays itself in the craving to be right.'* The intolerant tone of the article written by Dawkins and Coyne, 'One Side Can Be Wrong', which appeared in *The Guardian* newspaper on 1 September 2005 (see: [www.guardian.co.uk/life/feature/story/0,13026,1559743,00.html](http://www.guardian.co.uk/life/feature/story/0,13026,1559743,00.html)) is a pity, and shows an emotional and ideological attachment to their world-view has led them deeply into wrong territory. For them evolution should brook no rivals. Origins research is one of the softest sciences so proponents particularly need to avoid the craving Popper spoke of and to cultivate an impartial and objective attitude. It is worth taking time to evaluate the more coherent of the points made in the article.

One label Dawkins and Coyne immediately stick on ID is: *'There is nothing new about ID. It is simply creationism camouflaged with a new name.'* The major players in ID science emphatically reject this assertion. Proponents of ID regard it as a scientific research programme that investigates the effects of intelligent causes. ID advocates such as Michael Behe and William Dembski are not young earth creationists and do not reject evolution. For Dembski the purpose of ID is 'to rehabilitate design as a mode of scientific explanation'. Meyer wrote, 'The question that must be asked about the origin of life is not "which materialistic scenario seems most adequate?", but "what actually caused life to arise on the earth?".' The specified complexity criterion for detecting design makes no appeal to sacred books and is independent of all religious authority. Phillip Johnson remarked that, 'Our objective is not to impose a solution, but to open the most important areas of intellectual inquiry to fresh thinking.' Of course ID research has important implications for creationism, but support for creationism is not its objective. ID advocates accept evolution, but they doubt that it can do everything that Darwinists claim. Their purpose is to 'follow the evidence wherever it leads'. This statement has become a slogan of ID advocates, and is entirely in harmony with the open-minded attitude with which any scientific investigation should be pur-

sued. It is important to understand that ID is not a claim that miracles occur. Rather, it seeks to establish if design is an actual feature of the universe that cannot be duplicated by the effects of natural law and chance.

Early in their article Dawkins and Coyne say: *'So, why are we so sure that intelligent design is not a real scientific theory, worthy of "both sides" treatment? Isn't that just our personal opinion? It is an opinion shared by the vast majority of professional biologists . . . If ID really were a scientific theory, positive evidence for it, gathered through research, would fill peer-reviewed scientific journals. This doesn't happen. It isn't that editors refuse to publish ID research.'* As already mentioned, for material naturalists 'real science' only admits chance and necessity as valid causes. Dawkins and the

majority of his evolutionary peers automatically rule out ID on these philosophical grounds and consider it a waste of time to evaluate the evidence. The majority of professional biologists work in institutions dedicated to evolution and its sister disciplines. Many institutes are specifically named 'Evolutionary Biology' or some variant of this. The research funding, the livelihoods, the careers, the professional reputations of all these scientists

depend on adherence to evolutionary orthodoxy. Objectivity on foundational questions of origins is not an option for them in these circumstances. The majority scientific opinion cannot be taken as a trustworthy yardstick for gauging the validity of ID. In any case, Dawkins and Coyne, after making their misleading point admit that it is nonsense: *'[B]ut of course science does not proceed by majority vote among scientists.'*

It is totally unsurprising that ID research is not reported in mainline science journals. Contrary to Dawkins and Coyne's assertion, editors routinely refuse to publish. When Dr Richard Sternberg, editor of the *Proceedings of the Biological Society of Washington*, published a single paper by Cambridge-educated Stephen Meyer making the case for ID, he immediately became the subject of a closet campaign of ridicule and intimidation. 'They were saying I accepted money under the table, that I was a crypto-priest, that I was a sleeper cell operative for the creationists,' said Sternberg. He was advised not to attend a biological society meeting because feelings were running so high that order couldn't be guaranteed. An independent agency, the US Office of Special Counsel, examined email traffic emanating from the Smithsonian Institution, where Sternberg held a fellowship, and noted that 'retaliation came in many forms. . . . Misinformation was disseminated through the Smithsonian and to outside sources. The allegations against you were later determined to be false' (see: <http://www.rsternberg.net/> for Sternberg's own restrained account of the affair). Editors are well aware of the intimidation and harassment they will face so it is small wonder they shy away from publishing articles favourable to ID. It is ironic for Dawkins of all people to denigrate ID because, *'Its advocates bypass normal scientific due process by appealing directly to the non-scientific public and - with great shrewdness - to the government officials they elect,'* when these are exactly the methods he adopts himself! His main contribution to science is the series of popular books expounding his brand of evolution to the general public. In fact Dawkins is following a long line of evolutionists including Charles Darwin, Thomas Huxley and Stephen Gould, all of whom have appealed directly to the non-scientific public in books and popular articles. Dawkins and Coyne's belief that it is fine for evolutionists to appeal directly to the public, but wrong for those who disagree with them, is deeply revealing of their ultra-partisan approach.



According to Dawkins and Coyne, ID scientists make unreasonable demands for evidence: *'One side (Evolution) is required to produce evidence, every step of the way. The other side is never required to produce one iota of evidence, but is deemed to have won automatically, the moment the first side encounters a difficulty – the sort of difficulty that all sciences encounter every day, and go to work to solve, with relish.'* For over a century evolutionary scientists have been promising that laboratory science will someday discover a quantifiable mechanism for evolutionary change. Scientifically rigorous explanations have also been promised for: how life originated; how the genetic code and new genetic information could arise; how complex biological organs like eyes, cilia, etc. originated; how new biological species developed from ancestral forms and why the fossil record does not show the 'innumerable transitional forms' Darwin expected. ID scientists do not denigrate the huge progress that biologists have made in understanding how smaller changes have come about, how new varieties of animals and plants are produced, i.e. microevolution in general. Evolutionists assert that the large steps to really new structures (macroevolution) are just an accumulation of smaller steps. It is very significant however, that even after all this time, verifiable laboratory evidence is completely absent, the fossil record presents major problems, and only fanciful 'scenarios' are on offer. The point ID scientists are making is that the time has now come to examine alternative explanations in which design is evaluated alongside natural causes. The relish with which scientists work in solving origins problems could be pleasantly enhanced by adding the ID criterion to their arsenal of scientific tools.

Dawkins and Coyne believe: *'Biologists, on the other hand, can confidently claim the equivalent "cinematic" sequence of fossils for a very large number of evolutionary transitions. Not all, but very many, including our own descent from the bipedal ape Australopithecus.'* This claim is seriously at odds with considered opinion in the scientific literature emanating from specialists in palaeontology. For example, Kemp says, 'The observed fossil pattern is invariably not compatible with a gradualistic evolutionary process' (*Fossils and Evolution*, Oxford University Press, 1999, p. 16; see also: Carroll, *Patterns and Processes of Vertebrate Evolution*, Cambridge University Press, 1997, p. 8-10). Even evolutionist icon Stephen Gould admitted: *'The history of most fossil species includes two features particularly inconsistent with gradualism: 1. Stasis. Most species exhibit no directional change during their tenure on earth. They appear in the fossil record looking pretty much the same as when they disappear, morphological change is usually limited and directionless; 2. Sudden appearance. In any local area, a species does not arise gradually by the steady transformation of its ancestors; it appears all at once and "fully formed".'* The fossil record does not supply evidence for macroevolution. What is more, if the fossil record were really as portrayed by Dawkins and Coyne, there would have been no need for the 'Punctuated Equilibria' hypothesis to have been formulated to try and explain the universal gaps.

Dawkins and Coyne keep up their courage by

suggesting: *'And – far more telling – not a single authentic fossil has ever been found in the "wrong" place in the evolutionary sequence. Such an anachronistic fossil, if one were ever unearthed, would blow evolution out of the water. As the great biologist J B S Haldane growled, when asked what might disprove evolution: "Fossil rabbits in the pre-Cambrian."* This is to underestimate seriously the capacity of evolution to absorb bad news! When it comes to the fossil record, even Charles Darwin admitted that it was strong evidence against his theory and appealed to the incomplete nature of the record to try to get around this. Not surprisingly, Dawkins and Coyne also appeal to the incompleteness of the record. But appealing to fossils that have not been found, and trying to explain away those that have been found, hardly constitute strong evidence supporting Darwinism. There is a great deal of flexibility about exactly what the right evolutionary sequence is. Furthermore, geochronology is far from an exact science. Different dating methods frequently give discordant results. Samples for radioactive dating may contain contamination from younger material or from older source rock so that the 'right' date can usually be found, either by 'selection' from available samples or by selection from the range of dates. A nice example of this process unconsciously in action during the controversy over the date of skull KNM ER 1470 from the Lake Turkana region of Kenya is described by Roger Lewin in his book, *Bones of Contention*. Nor do grossly-out-of-place fossils like 'rabbits in the pre-Cambrian' present any threat to evolution. Evolutionary palaeontologists 'know' such fossils are impossible and therefore they always classify them either as intrusive, i.e. buried at a later date by human or natural means, or they are labelled frauds. Enough doubt can always be thrown. For a recent example, consider the report by Bennett, Huddart *et al.* of fossil human footprints in volcanic ash near Puebla, Mexico, dated to 40,000 yr by a variety of techniques including radiocarbon analysis (<http://www.royalsoc.ac.uk/exhibit.asp?id=3616&tip=1>), which challenged evolutionary views about the timing of human entry into the Americas. No surprise that it was rapidly followed by a rebuttal from Renne *et al.* (*Nature* 2005, 438, E7) re-dating the footprints by a gigantic leap to 1.3 Myr and redefining them as 'markings' caused by erosion. Although many anachronistic fossils have been found, evolution routinely shrugs them off.

Dawkins and Coyne assure us that: *'In fact, the bacterial flagellum is certainly not too complex to have evolved, nor is any other living structure that has ever been carefully studied. Biologists have located plausible series of intermediates, using ingredients to be found elsewhere in living systems';* but this is largely wishful thinking. What is meant by 'located'? Does this mean located in the fossil record, located in laboratories or located in the imagination? When it comes to explaining the origin of the bacterial flagellum, and similarly complex, information-rich biological organelles, evolutionary ingenuity has found little to offer, as recourse to biochemistry textbooks and journals has demonstrated. Of course, a few, short 'plausible series of intermediates' for these organelles may be

'located' in imaginary scenarios regarded even by their originators as incomplete and highly tentative. Scientific imagination knows no limits! But the broad picture of this area of evolution is noteworthy for the scarcity of ideas and their insubstantial character.

The oft repeated dictum 'evolution is fact' has become a password ritually affirmed by orthodox Darwinians. Even distinguished academics like Dawkins and Coyne clutch this shaky prop. *'The weight of the evidence has become so heavy that opposition to the fact of evolution is laughable to all who are acquainted with even a fraction of the published data. Evolution is a fact: as much a fact as plate tectonics or the heliocentric solar system.'* The trouble is, the word evolution has become too ambiguous in its meaning. In many contexts 'evolution' means simply change, and who would deny change in the natural world? There is indeed a large volume of evidence that microevolution happens. This is not in dispute; but neither is this the process ID scientists are addressing. To quote Phillip Johnson, 'The point . . . is whether it (microevolution) tells us anything important about the processes responsible for creating birds, insects and trees in the first place.' All the evidence favouring evolution is of the 'finch beak' kind; small variations within a known species or closely related group of species. Fossil sequences of trilobites showing size gradations are well known, as are the laboratory experiments developing fruit flies with divergent morphology. The problem is that this kind of evidence does little to advance knowledge of how trilobites or fruit flies came into existence in the first place. That evolution was supposed to be about the *origin* of species has become lost in a maze of trivia.

For about 150 years science has striven mightily to explain the origins of everything in terms of only chance, allied with the laws of nature. Dawkins and Coyne offer nothing new, just the same unsubstantiated assertions and unfulfilled promises that have led origins science into decades of sterile wandering. Origins science seems gripped in a mesmeric addiction to games of chance. It is now time to check into design rehab. Their article shows that Dawkins and Coyne are still in full denial. The prime objective of the ID enterprise is to establish design as a basic cause, along with chance and natural law, and hence to advance understanding of how complex biological and other structures originated. There are hopeful signs that a new generation is recognising this as a logically sound, rational and reasonable programme.

JOHN C. WALTON, ST ANDREWS, DECEMBER 2005



## JOIN OUR TEAM IN HONG KONG THIS SUMMER!

We are looking for native-speaking EFL teachers to work in Hong Kong for our six-week English Language Summer Camp in July and August.

### Who we are

Stanborough School of Watford, England, is part of the Seventh-day Adventist network of educational institutions around the globe. For over two decades, we have offered English Language programmes to pupils from all over the world. This year we are taking our successful programme to our partner schools in Hong Kong.

### What we offer

- Free round-trip flight to Hong Kong
- Free accommodation and board whilst in Hong Kong
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- A friendly and Christian working environment

### Qualifications

- TEFL/CELTA certificate or a degree in English
- Experience in teaching English as a foreign language
- Passionate about working with kids and young adults
- Enjoy experiencing a new country and culture
- Possess artistic, musical or sporting skills
- Be open minded, outgoing and committed

### Job

- Teaching English to students between the ages of 10-16
- Organising and leading out in after-school activities such as crafts, sports, music and worship programmes

### Location

The Sam-Yuk Adventist Secondary Schools in Hong Kong

### Contact

If this sounds like an exciting offer to you, please email your CV to: [director@spsch.org](mailto:director@spsch.org)

Deadline for applications: 31st March



# Stanborough launches International School

by Stephen Rivers, headmaster



OFSTED, the school inspectorate, gave commendations to Stanborough's International School. The International School was opened in September 2005 to cater for overseas students who wish to learn English. The Inspectors found that the greatest assets of the International School were the students, who were extremely well behaved, courteous and eager to learn.

The International School operates within Stanborough, and once the overseas students have achieved an intermediate level in English language they are transferred to the mainstream secondary school. The Inspectors found the idea for the International School to be innovative and unique. The full report from the inspectors can be viewed on the OFSTED website.

The past autumn term held some significant events and achievements for Stanborough School. One such was the authorisation to implement the International Baccalaureate Diploma in September 2006.

Inspectors approve Stanborough for the International Baccalaureate Stanborough staff, led by Mr Peter Martin, spent months of researching material related to the International Baccalaureate (IB) Diploma and weeks preparing this information to present to parents and inspectors. Finally, after a week of interviews and checking through documentation, Stanborough School was approved to commence the prestigious International Baccalaureate, a two-year pre-university school programme. Therefore, in September 2006, Stanborough will have its first 6th form class since 2000 and will be the sole Adventist institution offering the IB worldwide.

Students taking the IB will study core subjects in English literature, foreign languages, science and mathematics with options available in business, history or technology. The IB is an internationally acceptable qualification for university. Stanborough School last offered A-levels in 2000 when its results were among the top 50 schools in London and the South East. The IB is preferred by many universities and is viewed as more challenging than A-levels. Applicants wishing to commence the IB in September 2006 should email Stanborough School at [registrar@spsch.org](mailto:registrar@spsch.org).

## Stanborough School Speech Night

Once again, Stanborough School commended the achievements of its students at Speech Night on Thursday 20 October, when past and present students, their parents, teachers and well-wishers, gathered to witness an event in which prizes were awarded for excellence in academics, athletics and music.

Among the prize winners were Kelman of Year 11, who won the Wetstein Cup for Excellence in Art, and Alex, also of Year 11, who earned an A\* in both the English and English Literature GCSE examinations.

Prior to the prize giving were a



report by headteacher Mr Steven Rivers, which highlighted the progress of the International School and last year's GCSE results, and an address by Mr Michael Aillsop, in

which he reflected on his past days at Stanborough School and urged students to keep God first and never give up.

Other attendees included BUC

Education director Dr Keith Davidson, TED Education director Dr Daniel Duda, and Chair of the School Board Pastor Cecil Perry.

DIONNE WHITEHALL

# Holy Spirit takes over 'haunted' hotel

by C. Peake

Following the charity concert reported in a recent issue of *Messenger*, the Area 8 team struck out on Thursday 6 October with the first night of a four-week set of 'Amazing Discoveries in Bible Lands' seminars in a conference room of the Bell Hotel, Thetford. In the leading position as speaker was Pastor Michael Walker, who had painstakingly converted all his slides from previous campaigns into PowerPoint files for the occasion, and with the other pastors of the area, and a number of trusty laypeople from Gorleston and Norwich in support, the series got off

to a smoothly professional start.

Around seven thousand handbills had been distributed around the town by team members, and it was while we were giving them out in the street that one young lad read the flyer, then asked, 'Is it a Christian thing, then? It's bit odd having that in a place that's haunted isn't it?' But, haunted or not, the only supernatural power in evidence at the series was the working of the Holy Spirit, as the attendance built through the four weeks from just five to eighteen, including the town's Mayor and his wife!

The Thetford project is an experimental campaign in which we are presenting a series (or cluster) of four or five meetings separated by rest periods of a few weeks. Each cluster will be fully advertised, and we are hoping that with the repeated advertising and word of mouth from the participants, attendance will build from month to month, drawing in ever larger numbers of interests. So far, the response has been wonderfully positive, with most of the people promising to help with publicity for the next set of meetings.

## Christmas charity service

Members of Grantham church donated toys and food to Grantham charities at the annual toy service on Sabbath 3 December.

Volunteers from the church's Community Service group spent about £200 on toys for the Children's ward at Grantham Hospital, and donated food to be distributed to needy or vulnerable people in the town by the charity for the homeless 'The Grantham Passage', and mental health support group Grantham MIND.

Trays of food were also prepared for people who would normally receive meals on wheels. Group member Della Astleford said: 'We do this every year – it's a busy time for us.'

Judy Glossop, of Marie Curie Cancer Care, was also there to receive £375 raised at a concert in October.

Pictured at the service are, from left, Lian Cook of Grantham MIND, Community Service group member

Della Astleford, Judy Glossop of Marie Curie Cancer care, Community Service group member Wendy Walmsley, and Anita Hartshome and Lynne Woods of the Kingfisher Ward.

ANDY JOHNSON



## Thanksgiving for Golden Wedding

A thanksgiving service and dinner at the Hilton Metropole Hotel in Birmingham was held for Dudley and Icilda Mardner, organised by their four children, son-in-law and three grandchildren to mark the couple's Golden Wedding anniversary.

Pastor Egerton Francis conducted the service, with an emphasis on God's continuous blessings for the Golden couple, especially as Dudley has been ill over the past few years. The celebration was an extremely joyous occasion filled with fond memories, good music and plenty of laughter with family and friends.

Dudley and Icilda have contributed many years of service to the church in various capacities. Dudley is renowned for supporting the young people in church and for his singing with the Birmingham Hospital Choir, which raises money for Malcolm Sargeant Cancer Fund for Children. Icilda, now retired, worked in the church for many years, first as a literature-evangelist, then as a Bible instructor for the West Midlands area.

We all wish Dudley and Icilda joy and happiness and God's richest blessings in their marriage for many years to come.

DEBORAH MARDNER

## Was it Bradford's fortieth, or ninetieth, anniversary?

by Memory Van Beek

Sabbath 8 October marked the fortieth anniversary of the dedication of the Adventist church in Bradford, and previous pastors and members came from all over England to share this special day with the current membership.

During the day, we were blessed by a recounting of the history of the Bradford church. It turns out that while we were celebrating 40 years since the church sanctuary was dedicated, there had, in fact, been an Adventist church group here in the town for 90 years.

In 1915 a group of young people came together to form a community of Adventist worshippers in Bradford. Through the years this group of devoted believers found themselves worshipping in all sorts of rented accommodation including classrooms, factories and private houses.

Fifty years later, the group, then being led by Pastor Phillip Anderson, finally managed to secure a site for a new church building. The new church was built in Melbourne Place, a quiet street, and although hampered by restrictive planning regulations, construction work began. Unforeseen circumstances would have set the project back were it not for the intervention of the Division and sacrifices made by the local members. All work was completed in 1965 and hence its dedication to the Lord.

Forty years later the theme song for the day was 'To God Be the Glory', and indeed it was a glorious day as the congregation thanked the Lord for all the great things he has done for the church. Part of the morning service included an acknowledgement of long-serving members, and a special plaque presentation to two long-serving elders by local pastor Jeff Couzins. Elder Charlie Twentyman has been in service (in various churches) since the year of Bradford church's construction. Head elder Malcolm Bayliss has also served the church (both here and elsewhere) for 33 years. The commitment of these two gentlemen has been unflinching.

Dr Sam Mahlangu – a regular visiting lay minister – gave the congregation another opportunity to strengthen their relationship with

Christ. He said, 'Before we rededicate the church building, I want us to think carefully about rededicating ourselves first to God, for this building is not bound for glory. . . but we are!'

Pastor Phillip Anderson, resident pastor during the construction of the church, gave the morning prayer, and BUC Executive secretary Pastor Eric Lowe gave us the message for the day.

The afternoon programme, 'Down Memory Lane', organised and led by Christina McGoldrick, was a time to look into the history of the church as told by its members and pastors, including John McGoldrick, who has been in the church since he was born in 1944. He was taken by his parents (Frank and Priscilla) and became a Cradle Roll member.

Pastor Ken Clothier, Bradford minister for 7 years in the 70s and 80s, travelled from Devon to be with us for the weekend. He brought with him the chorus books he had put together then, and we had a hearty sing song. Photos from the past 40 years were shown on the screen throughout the afternoon programme. A beautiful sacred concert of



## Grantham baptism

On Sabbath morning 26 November, Grantham church was packed to celebrate the baptism of 14-year-old Prince Nambo.

Pastor John Ferguson shared with the congregation a message entitled 'Dying to Live', after which he requested all those who had been involved in one way or another in preparing Prince for baptism to stand together with him as he took his baptismal vows.

It was wonderful to see Prince entering the waters of baptism with his dad, Pastor Vernon Nambo. Just before Pastor Ferguson conducted

## Two more join Galway

'Winning souls for Christ is my duty. I am not a linguist but am able to cross the barriers and reach out to people who are not like me. That is the gift the Lord has given me. I strongly believe that I should empower the laymen and they will get the job done,' says Pastor Ashley Kongari. He quotes D. L. Moody, 'It is better to get ten men to do the job than to do the job of ten', and says, 'This is the secret of God's work!'

Pastor Kongari met Galina Lupasko from Moldova at the Galway church when he first arrived there. After talking to her, he understood that she was a Pentecostal but curious to know of the Adventist faith. She spoke her own language and Russian, which made it difficult for Pastor Kongari to meet her needs, so he handed her over to Nikolai Surinov, who became leader of the Russian group. Nikolai gave Galina

Bible studies and at least ten kilograms of E. G. White books in Russian, which she studied diligently for almost two years and was convinced of the truth of the Adventist faith.

Zirene Sales is from Brazil and lives in Roscommon. Pastor Kongari met her for the first time in the spring of 2004. She speaks little English but enough for Pastor to communicate with her. Though she has been in Roscommon for four years she did not know any Adventists. She is, however, a woman of prayer and was an Adventist in Brazil.



Bradford choirs and groups was presented in the evening.

On Sunday 9 October the church had a different type of celebration as members and friends in fancy dress and national costume enjoyed quizzes, games and a talent show. It was fun for all the families and

friends who were in attendance.

Thanks to Christina McGoldrick and her committee for all their months of hard work in preparing and presenting the weekend.

Bradford has grown over the years and plans are now in place to extend the existing building to accommodate the large attendance.

## Cardiff Community church: capital of the world – for a day

On Sabbath 17 December, Cardiff Community church became the world's capital when it celebrated International Day under the theme 'A God of all Nations'. Flags from various countries bedecked the sanctuary, and many members and visitors

attended wearing traditional attire. A special Sabbath school presentation entitled 'Roots' was led by Brother and Sister Selepe, Brother Nceba Vatsa, and Sister Nono Nogogo, who are all from South Africa. They each drew parallels between vegetation, cultural and spiritual roots, and encouraged lively congregational interaction. Sabbath school concluded with special traditional music from the quartet.

The day's main speaker was Pastor Vaughn Thorpe from London who, along with wife Deneese and children Rhianna and VJ, were given a warm welcome.



Lunch comprised an assortment of global dishes that catered for every taste and added to the day's flavour. In the afternoon Pastor Thorpe presented a musical AYS programme.

ENA DOUGLAS

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World Church Home and Marriage week 11-18 February

## Does the Christian Home and Marriage Week make you feel guilty?

by Heather Haworth, BUC Family Ministries co-ordinator

'Christian Home and Marriage Week'. What thought comes to your mind as you think about this title? Is it portraying a home where all is Christian love and happiness or a marriage in which no arguments happen? Perhaps the title leaves you feeling guilty because you realise your marriage or home life does not live up to the lofty ideas outlined in the books *Adventist Home* and *Child Guidance* by E. G. White.

Please do not be disheartened. What Ellen White wrote on those themes over seven decades of her life is compiled into these two books. In other words it took her a lifetime of learning God's ideas. Her home and marriage certainly went through stresses. How about looking at a few?

- Her working away from home meant she had to give her children to others to care for in her absence.
  - She often struggled like a single mother when her husband was working away
  - Her son Henry died as a teenager
  - Her eldest son made her worry as he just could not settle down to doing anything
  - Her husband was a workaholic whom she nursed through the resulting nervous breakdown
  - Her youngest son Willie nearly died from pneumonia. She later supported him through the death of his first wife.
  - John Kellogg who lived as a student in their home would not listen to her advice and left the church
  - Her husband got jealous of the attention she received from other men
  - She found it hard to live up to the health principles God gave her
  - She became a widow in her early fifties
  - All her life she struggled with ill health
- Want to know more? Read her grandson's six-volume set *Ellen White*.

You too may be experiencing similar events in your life. Do not give up. God gave this counsel to Ellen White to help her in her marriage. 'Yes', she says, 'Higher than the highest human thought can reach is God's ideal for His children', and what we have to realise is that our education 'cannot be completed in this life, but will be continued in the life to come'. *Education*, pages 18, 19. In the same book, page 16, she points to Jesus' words as the basis for Christian growth: 'Love the Lord thy God with all thy heart, . . . soul, . . . strength, and with all thy mind.' Luke 10:27.'

Ellen and James White were not perfect but through their trying to live up to this greatest

commandment their home became a place that attracted their sons' friends, and a stream of constant visitors enjoyed spending time under their roof.

The needy in their neighbourhood received food and clothing. Students were financially helped and given board. Grandchildren would squeal with joy when arriving at their grandparents and search for Grandma's scrapbook to see what new story she had posted in it for them to enjoy.

Arthur White, her grandson, fondly reminisced about his grandma, whom he remembered as a kindly woman who lived a life of practical Christianity and whose strength came through her prayer life. Like the apostle Paul, she grew in her experience with God and knew the only way to overcome the difficulties that come into marriage and families is to 'pray in the Spirit on all occasions with all kinds of prayers and requests.' Ephesians 6:18 (NIV).

Ellen and James prayed together as a couple and prayer was the centre of their family worships too. So as not to make this a boring time for the family the following are some tips she gave about how family worship should be:

- **Short and spirited** – *Child Guidance*, 521.
- **Pleasant and interesting** – *Testimonies* vol. 5, 335.
- **Most enjoyable time of day** – *Testimonies* vol. 7, 43.
- **Intensely interesting** – *Child Guidance*, 521.
- **Brief and full of life** – *Education*, 186.

This they learnt to put into practice. Arthur White remembers being told how, on one occasion, James White was getting a bit long-winded and Ellen had to remind him to adjust his tone to the listening capacity of his audience.

Today we are fortunate that our church has produced books and other resources to give us help in making our family worship with God a great time. Here are some guidelines from *The Family Book* by Karen Holford, (available from the Adventist Book Centre, tel: 01476 539900).

- As parents, make sure you are being filled spiritually through your own meaningful worship times.
- Keep the family worships simple. One idea is to use a devotional book suitable for the ages of your children, with short inspirational stories, during the week.
- Make weekend worship times as enjoyable as you can.
- Plan ahead for worships, and gather the materials you need well before time.

- Invest in the best spiritual material for your children! Buy good books from your local Christian Book Shop; seek out and hire good Christian videos; buy interesting Bible games and activity books.
- Keep worship times free of discipline and criticism. Make them positive experiences which are fun, interesting, brief, happy and loving. That is what the children will remember the most.
- Use the worships to teach the children Bible stories, learn how to make moral choices, follow God's guidance, develop a prayer relationship with God, learn about God's creation, memorise scriptures, experience the joy of serving others in practical ways, learn worshipful songs, and enjoy being a Christian.
- Remember that your children learn in different ways, and make sure that your worships contain practical illustrations, crafts, memorable stories and physical activities.
- Use the everyday events that happen to you and your children to teach them about God. Opportunities for spiritual teaching are all around you once you start to look, and these are often the best ways to help your children learn about God.' (Page 58).

Worship times for you, for your spouse, and for the family, can become happy pleasant occasions. If you are unable to have a daily worship, plan, at least, for a weekly worship, for example, in the winter on Friday evening after the meal. Having non-believers in your home may make it difficult for you to have the whole family at worship. Do not be upset, pray about the situation. Ask your Women's Ministries leader or look up on the BUC website under Women's Ministries, 'Women Love to Chat', and be encouraged by the section 'Praying through Scripture for those who do not Believe.' There is no need for you to feel guilty this 11-18 February when the world church celebrates Christian home and marriage. Just remember that, as he did with Ellen White, God will help you grow in your ability to create a home where relationships become sweeter and time spent with God in worship will give you and your loved ones a foretaste of heaven.

Ask your Personal Ministries secretary for the ABC/Review catalogues for worship resources, daily devotional books, etc.

Family Ministries Conference and Union directors can also recommend materials such as Karen Holford's latest book on Sabbath activities for children.

Do you want support from someone experiencing similar needs?

Why not join the 'Support Network for Adventist Parents'?

For details write to:

Mr & Mrs Beamish, 16 Red Poll Close, Barbury, OX16 1UG.

Email: [snap.sda@tesco.net](mailto:snap.sda@tesco.net)

Does your family have special needs?

Contact the Adventist Special Needs Association: Mr & Mrs Nichols, 65 St Helens Avenue, Benson, Oxfordshire, OX16 6RU.

Email: [asna@special1.fsnet.co.uk](mailto:asna@special1.fsnet.co.uk)



## HIS HONOUR JUDGE DR PETER JACKSON

14 May 1944 – 14 November 2005

duced Ursula, a visiting German au pair, to Peter in 1960. On 23 September 1967 Peter and Ursula were married at Beckenham in Kent.

Peter's higher education was at the London and Tübingen universities. At London he took his LL.B. Honours degree and at Tübingen his PhD. Among the many things for which Peter was noted within his profession was the excellence of his scholarship. Dr Jackson was 'by no means an ordinary workaday lawyer; his deep knowledge of English and German law took him to Berlin, Brussels and Jamaica,' stated Adrian Whitfield QC. 'He was an International Chamber of Commerce Arbitrator, a speaker much in demand in Berlin and Trier: a scholar among lawyers, an internationalist among his colleagues, an expounder of law, an enthusiastic communicator,' he said.

Dr Jackson was called to the bar at Middle Temple in 1968, and became a noted and distinguished advocate. On more than one occasion he represented the German Government.

Interviewed for *MESSENGER* in 1996, Judge Jackson spoke of how, in 1981, he had set up a practice in Germany concurrently with his London practice. 'In 1985 I was invited,' he said, 'to join the Chambers of Frank Phipps QC in Kingston, Jamaica, to handle Human Rights and Criminal Appeal work. . . . I visited Jamaica a number of times in the course of this work and handled many death cases. I visited prisoners in the death cells, some awaiting execution within hours – and got several stays. Some cases were successful. I lost only one man to the gallows.'

Peter and Ursula's marriage was blessed with two daughters. Philippa elder at the Central London church, first at the New Gallery then at Hampstead.

At Peter's funeral in the Temple Church on 24 November, Adrian Whitfield QC, Master Treasurer of the Middle Temple, spoke of his 'exceptional intellect' and his 'extraordinary gift for languages'. That gift was evident while Peter was at school. His fluency in German was the reason that a New Gallery member intro-

duced Ursula, a visiting German au pair, to Peter in 1960. On 23 September 1967 Peter and Ursula were married at Beckenham in Kent. Peter's higher education was at the London and Tübingen universities. At London he took his LL.B. Honours degree and at Tübingen his PhD. Among the many things for which Peter was noted within his profession was the excellence of his scholarship. Dr Jackson was 'by no means an ordinary workaday lawyer; his deep knowledge of English and German law took him to Berlin, Brussels and Jamaica,' stated Adrian Whitfield QC. 'He was an International Chamber of Commerce Arbitrator, a speaker much in demand in Berlin and Trier: a scholar among lawyers, an internationalist among his colleagues, an expounder of law, an enthusiastic communicator,' he said.

He became a Circuit Judge in 1992. Mostly he worked from the Southwark Crown Court near Tower Bridge. At the time of his appointment Peter told me, 'Subject to promotion to the High Court, I will stay there until I retire. I can stay on until I am 72.'

Judges not infrequently make their maximum contributions when they are in their 60s. Peter suffered his fifth heart attack and died at 61. A health crisis in the late spring of 2005 led to a period in hospital. Peter wrote to me from there and shared the psalms which had brought him particular comfort and strength during that period. He bore his ill health lightly and was determined to continue working.

Peter became a Master of the Bench at Middle Temple in 1999. His involvement in his Inn of Court, more especially in the training of students, was very important to him. His communication skills were often employed in lecturing overseas and in explaining the intricacies of the English trial system 'in the simplest and most elegant terms' (Whitfield) to visiting foreign judges.

The Jacksons were, for many years, members of the Bromley (later Riverway) church. After moving to Midhurst, they attended the small Winchester church where they found, in a special sense, their spiritual home. Peter served on the Newbold College Board. He had many friends in the Seventh-day Adventist pastorate. His funeral at the City Temple was attended by a large part of the English legal establishment, together with Church leadership from both South and North conferences and the British Union. Pastors and laity from the New Gallery, Hampstead, Riverway and Winchester churches were also in attendance.

The funeral service was conducted by the Master of the Temple, Revd Robin Griffith-Jones; Pastor Donald Lowe, a retired SEC president; and Malcolm Taylor, a retired New Gallery pastor. Peter was the first Adventist judge in Britain, and Pastors Lowe and Taylor are likely to have been the first Adventist pastors to speak from the pulpit of the Temple Church. The Temple

Choirmen and musicians enhanced the spirit of worship. The ancient church was full. A retiring offering raised £1,800 for charities, including £700 for ADRA-UK.

Judge Rivlin spoke of Peter as 'a gentle and compassionate judge, considerate and caring of all about him'. Those words were echoed by scores of people with whom I spoke after the funeral.

Another of Rivlin's comments – which had a resonance with everyone – was this: 'Peter was a wonderful companion. He was a highly talented raconteur whose stories were compulsive listening.'

The Master Treasurer of the Middle Temple said: 'He was self-effacing in a society not short of big egos. Gradually one found oneself talking to him more and more, because he was so warm and interested in others. There was a twinkle in his eye. He was funny without any touch of malice.' Those were the aspects of the character of Peter Jackson with which Adventist leaders, past and present, were most able to identify. In his final year Peter made it a priority to ensure that his Church received appropriate counsel and legal representation.

Peter Jackson was a gracious judge and a gracious man. That view of him was held throughout his profession. In the months prior to his death, Peter's deteriorating health obliged him to decline an application for a high court judgeship.

Peter Jackson was living proof that Christianity works. His death leaves us bereft of a friend and a stalwart member of the Body of Christ. It leaves his family bereft of a wonderfully warm husband, father and brother. He had already attended rehearsals for his elder daughter Philippa's wedding, but passed to his rest before the ceremony took place.

To Ursula, Philippa and Pia, Philippa's husband Stephen, and Peter's sister Diane we convey our heartfelt condolences. Your hope, our hope, is the Blessed Hope. We believe that Peter's life has deepened our faith and given us a new insight into the all-righteous Judge and Saviour in whom Peter believed. Ahead for Peter, as for 'all who have longed for his appearing', is 'the Lord, the righteous Judge', with his 'crown of glory' (2 Timothy 4:8). For his family there is an aching void, the Blessed Hope, the close presence of the Comforter and the memory of a warm and a great man who achieved much for his country, his Church and the cause of justice which he served with such distinction.

DAVID MARSHALL, EDITOR



## Toy Service tradition

The Stanborough Park church held its annual Toy Service on 17 December. The toy service tradition, which started in 1961, has at least two virtues. It teaches the church's children self-sacrifice, and it brings joy to dozens of children who would otherwise have little to celebrate.

2005's service, organised by Pat Walton, had the usual ingredients: a great deal of youth involvement; visitors from Watford Council and the Social Services; the platform decorated with donated toys, and church children queuing up to give even more and putting them in huge sacks.

What made this service unique was a trumpet duet from David and Robert Cooper, a solo from Sylvia Elmadjian and dedication of two babies. The first of these was Eleanor Victoria Grace Elias, the daughter of Dr Grant and Estelle Elias and baby sister of Benjamin. Eleanor was dedicated by her delighted granddad Pastor Dalbert Elias. The second baby was Sophia Bone, the first child of Andrew and Audrey Bone. Sophia was dedicated by Pastor Ashwin Somasundram.

Our guest of honour, the Chairman of Watford Borough Council, Councillor Tim Williams, was a very pleasant surprise. He came with his wife Ludmilla. After the toys had been collected, Pat Walton presented them to the Councillor. He was given a personal gift of books by Adam Poole, aged 6, and his wife was given a bouquet by Kirsten Burrows, aged 4. In Councillor Williams's response we had a delightful mini-sermon taking us from one Bible story to another where people gave.

The guest speaker was Anne-May Wollan, TED Women's and Children's Ministries director.

BRONWEN ATKINSON  
Photo by Audrey Wolfram

July 6-10 2006

# Quo Vadis?

A Convention for  
Adventist Business People,  
Professionals and  
Lay Ministries  
Newbold College, England

- workshops
- discussions
- inspiration
- personal testimonies
- special speakers

## ASI Europe

Sharing Christ to the marketplace

For more information contact your National Chapter [www.asec.org.uk](http://www.asec.org.uk) or visit the website [www.asi-europe.org](http://www.asi-europe.org)

Guest Speaker: Dwight Nelson



### CHURCH RETIREMENT FLATS

(Available to church members over 55 years of age, and sold on a life tenancy.)

**Sheepcot Villas, Garston, Watford:** Two-bedroomed first-floor flat in an excellent location near to Stanborough Park, with reception hall, lounge/dining room, kitchen and bathroom. Good car parking. Price: £118,000.

**Garden Flat, Coniston House, Devon:** Two-bedroomed, ground floor flat, five minutes' walk from seafront and town

centre at Paignton, Devon, with lounge/dining room, kitchen and bathroom. Own garden area. Price: £85,000.

**Coniston House:** Gracious single bedroomed, first floor flat with lounge/dining room, kitchen and bathroom. Good security and parking close to beautiful seafront at Paignton, Devon. Price: £60,000.

For full details please contact Pastor Martin Bell, Good Health Association, 8 Angus Crescent, Crieff, Perthshire, PH7 4LF, or telephone 01764 654797.

### HEADTEACHER GRIANACH HOUSE SCHOOL

Required for September 2006

Grianach House School is an independent Christian school owned by the Emerald Foundation (USA) and administered by the Irish Mission of the Seventh-day Adventist Church. Located in the increasingly prosperous city of Galway, Ireland, the school currently has an enrolment of 31 pupils aged between 4-12. Applicants should have at least five years teaching experience. The ability to teach the Irish language would be an advantage but not essential. An understanding of, and commitment to the Adventist philosophy of education essential. Salary package available on application.

A letter of application together with a current CV and the addresses of two referees should be sent to: Pastor David Neal, President, Irish Mission, 9 Newry Road, Banbridge, Co. Down, BT32 3HF. Tel/Fax: 028406-26361 Email: [david@adventist.ie](mailto:david@adventist.ie)

The deadline for receipt of applications is February 28th 2006.

### SCOTTISH MISSION OF SEVENTH-DAY ADVENTISTS TRIENNIAL SESSION

Notice is hereby given that the Triennial Session of the Scottish Mission of Seventh-day Adventists will be held on Sunday 4 June 2006 in the Crieff Seventh-day Adventist church.

Delegates should note that registration will take place in the church from 8.30 to 9.30am. Delegates are required to have registered prior to the commencement in order to participate in choosing members of the Recommendations Committee.

L. R. Edwards, president  
V. Pilmoor, secretary

### ABC BOOK SALES

Month	Date	Time
January	29 West Midlands	10am-2pm
	5 John Loughborough	10am-2pm
February	26 West Midlands	10am-2pm

### Messenger

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EDITOR: D. N. MARSHALL

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### Sunset

Sunset times are reproduced with permission from data supplied by the Science Research Council.

	London	Card	Nott	Edin	Belf
Jan 20	4.29	4.41	4.27	4.21	4.38
27	4.41	4.53	4.39	4.35	4.52
Feb 3	4.54	5.06	4.53	4.50	5.06
10	5.06	5.19	5.06	5.05	5.21

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