

Messenger

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Noble vs Darwin in Shrewsbury

by Pastor John Surridge

This is not the style of the ID community. Instead they follow strictly scientific principles, arguing strongly that the role of true scientists is 'to follow where the evidence leads'.

A case in point is the cell. Back in Darwin's day the cell was seen as a very simple organism – literally the building block of life. Modern science, however, has shown the cell to be immensely complex. As one scientist put it, if the cell was thought of as a 'car' in the 1850s, today it is seen as a 'galaxy'. Even more remarkable is the engine which drives the cell: DNA. Here Dr Noble was not content in just describing its complexity but explained that DNA is actually a carrier of information. 'The information contained in the human genome,' he said, 'is, in computer terms, more than one gigabyte.' (One gigabyte is the equivalent of 1,000,000,000 bytes of digital information.) In every other walk of life, information is seen as the product of intelligence. If we follow where the evidence leads, information on such a vast scale, with such intricacy that it is able to code for the self-assembly of an entire human being, surely points towards intelligent design.

Despite this powerful evidence Dr Noble's main concern was not that people don't believe in ID, but that the prevailing neo-Darwinian worldview prevents it from even being considered. Quoting from the landmark 2004 'Dover Trial' in Pennsylvania, USA, Dr Noble stated that their findings, such as 'ID is not science', and that science is the 'search for natural causes to explain natural phenomena', represented a departure from true science because there was a presupposition that anything not considered to be 'natural' would be excluded.

Standing up to a worldview as firmly entrenched as Darwinism is not popular. However, according to Dr Noble, many scientists today are uncomfortable about the philosophical leap that is necessary to believe in life – and the information that reproduces and sustains it – arising spontaneously from nothing. 'Truth is truth, no matter how many people are with you,' Dr Noble said. 'This is an elephant in the room which will eventually have to be addressed.'

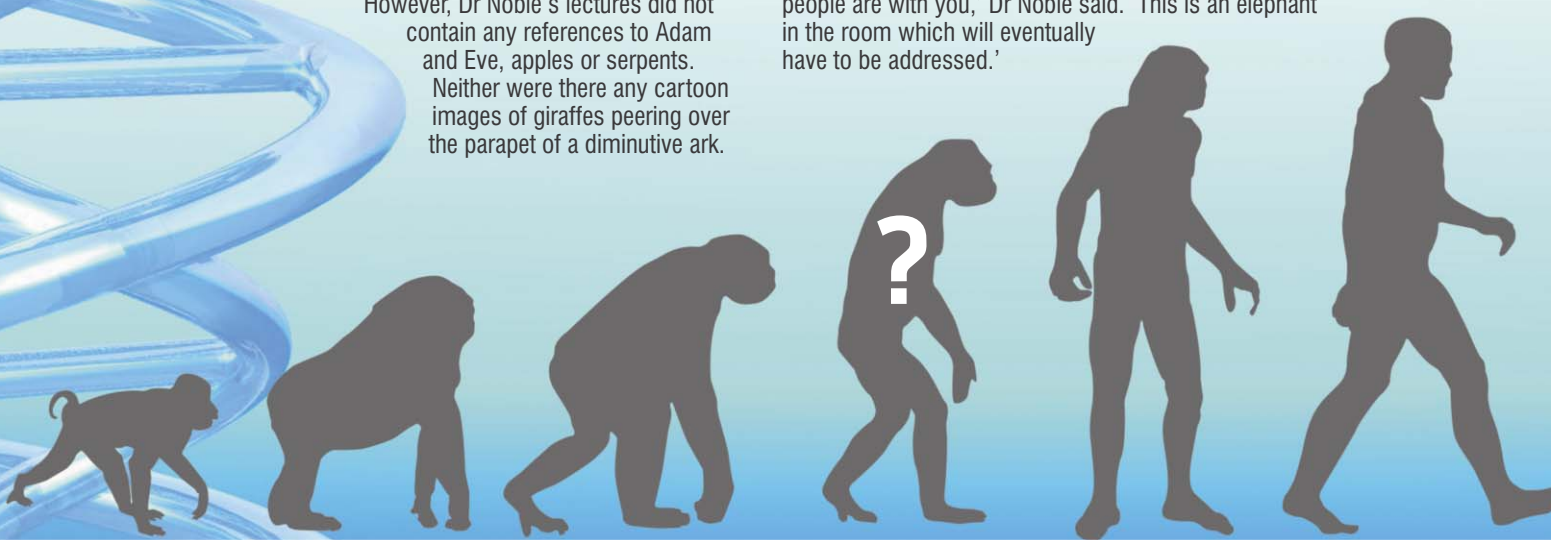
Today Darwinism is the prevailing worldview,' but 'Darwin's findings were relatively modest,' said Dr Alastair Noble during a lecture in Darwin's home town, Shrewsbury, on Sabbath 20 October. Dr Noble has a PhD in Chemistry and is a prominent speaker in the controversial scientific field of Intelligent Design (ID). The event was

planned and organised by Pastor Roger Neal, together with the members of the Shrewsbury church, who have a keen interest in biblical creation and the issues that surround it.

As Adventists we are firmly anchored in the Creationist tradition – believing that the world was created by God in six literal days and celebrating this in our observance of the Sabbath.

However, Dr Noble's lectures did not contain any references to Adam and Eve, apples or serpents.

Neither were there any cartoon images of giraffes peering over the parapet of a diminutive ark.



Hand in Hand Ministries in Reading

by Paul Thompson, DM leader, Reading

ADD International UK confirms there are one billion disabled people in the world; this represents 15% of the world's population. Disabled people are nearly three times more likely to report being denied care than non-disabled people.

In 2011, the *Lancet*, a medical journal, revealed that disabled children are three to four times more likely to experience violence and sexual abuse than non-disabled children. How do we put these facts into perspective? Well, if we placed all the world's disabled into one country, it would be the poorest and least educated, with the worst healthcare system and the highest unemployment rates in the world. This presents us with a challenge: How should we minister to the disabled?



What we did

We started worship in the home of a disabled member. Within six months the word was out and we grew to six. We invited members who we felt had the gifts of tolerance, compassion and perseverance and our team grew to ten. God was at work and He even used the local authority to help. One single parent, the father of an autistic young man, was directed to us by social services, who told him of a Christian group in Reading that worship on Saturday. He found us and is today a member.

Three years later the group decided that they wanted to take the ministry out into the community and we received our local church board's blessings and financial support. Many of the parents who now attend testify to the fact that the only way they can survive daily is to put their hand in the hand of Jesus. This led to the birth of Hand in Hand, disability ministries.

Hand in Hand

Hand in Hand takes disability ministries out into the community every second Sabbath. The group hire a church hall and minister in a unique way to the disabled.

The group use a multi-sensory approach, applying Bible stories in a practical way. For example, Noah's Ark is portrayed with multi-coloured umbrellas designed as jellyfish, supported by a multi-colour illumination of light (vision). Textures are used to portray the coats of animals (touch). Different scents are used to portray the flowers of the earth (smell). Food is used to illustrate what Noah may have eaten (taste). Sound effects are used to portray lightning and thunder (hearing). This multi-sensory approach is very effective.

On Sabbath 11 October 2014, we held our Disability Ministries Day under the theme: 'Together With One Heart', reminding those present that God loves the disabled.

DM team members led out in Divine Worship, but not before the Children's Sabbath School department, from cradle roll to juniors, tackled the theme, 'How can we be more inclusive?' coming up with some excellent ideas. This was followed by a play written by Andrea Malcolm and entitled, 'The man who had a big heart'. Sharon Platt-McDonald, BUC Women's Ministries and Health and Disability Awareness director, finished the day with a sermon on struggles, acceptance, love, grace and equality. In connection with the day's programme she had this to say: 'Hand in Hand Ministries has raised the bar for the work of Disability Ministries in the Church. I am extremely touched by what I have seen here today, and pray that God will continue to empower your work in Reading and the community.'

the first to be damaged. This is why memory loss is often one of the first symptoms by which Alzheimer's becomes evident.

Age²

The greatest risk factor for dementia is advancing age. Most individuals with dementia are over 65. After age 65 the risk of developing Alzheimer's doubles around every five years. After age 85, the risk is almost 50 percent.

Family history³

Another strong risk factor for dementia is family history. Individuals who have a parent, brother, sister or child with Alzheimer's are more likely to develop the disease. If more than one family member already has the illness the risk increases for other family members. When diseases tend to run in families, either heredity (genetics) and/or environmental factors may play a role in the development of that condition.

Cardiovascular factors⁴

When blood vessels narrow and become hard due to fatty deposits building up on the blood vessel walls, it restricts blood flow. This is referred to as atherosclerosis and is more common in people with high blood pressure, type 1 diabetes, high cholesterol and those who smoke. When blood vessels are damaged anywhere in your body, the cause of that damage can also negatively affect blood vessels in the brain, thereby depriving brain cells of vital oxygen and food. Uncontrolled hypertension, diabetes and high cholesterol are known to cause damage to blood vessels, which can lead to vascular dementia.

In the next issue we will examine the areas of prevention, treatment and support.

Good health!

¹<http://www.nhs.uk/conditions/dementia-guide/pages/causes-of-dementia.aspx> ²<http://www.dementiauk.org/> ³http://www.alzheimers.org.uk/site/scripts/documents_info.php?documentID=168 ⁴<http://www.nhs.uk/conditions/dementia-guide/pages/causes-of-dementia.aspx>



Enhancing Health

by Sharon Platt-McDonald, RGN, RM, RHV, MSc
Health Ministries director, BUC

Dementia Part 2

In the previous issue we highlighted some general dementia facts. In this issue we will examine some of the suggested causes for dementia.

Dementia causes

Cell damage¹

When brain cells become damaged it interferes with the ability of the cells to communicate with each other. This negatively impacts the thoughts, feelings and behaviour.

The brain has specific regions which are responsible for different functions like memory, reasoning, speech and movement. When cells in a particular area of the brain are damaged, that region cannot perform its functions adequately.

Particular types of brain cell damage in specific regions of the brain cause different types of dementia. For example, with Alzheimer's disease (the most common type of dementia), clumps of protein ('plaques' and 'tangles') build up in the brain, which makes it hard for brain cells to remain healthy and to communicate effectively with each other.

The region of the brain that is the centre of learning and memory is called the hippocampus. It is the brain cells in this region that are often

editorial

Her stooped figure caught my eye. She sat on the bench, alone, stuffed shopping bags at her feet. Everything about her looked worn and weathered, even her face. A shawl covered most of her greying hair and a long skirt hung drably above her puffy ankles.

I only had seconds to make these observations as I sped past. But fifteen minutes later I saw her again, trudging uphill this time on tired feet, bent low over her heavy bags.

This happened a week ago, but since then she has shuffled through my thoughts again and again. Each time raising questions for which there are unlikely to be answers. Who is she? Is this how she shops each week? Does she live in a residential home, or on her own? Does she have any family to care for her . . . about her? What will *her* Christmas be like?

What will *your* Christmas be like?

MailOnline recently posted some interesting projections about the way we will spend our money this Christmas.¹ According to their sources the spend on presents will average £345.65 per consumer across the Union, with those living in Scotland being the most generous at £413.80 each. That money will be spent on gifts for an average of 12 family members and friends per household, with children generally receiving the higher-ticket items.

Regarding the rest of the anticipated 2014 Christmas spend: 'Overall people will spend

What will her Christmas be like?

an average of £178.57 on food and drink, £29.59 on decorations and accessories and £17.02 on Christmas cards and postage.²

What would she have said?

My thoughts drift back to that old lady, hunched dejectedly over her bags at the bus stop bench. Waiting – not to catch the bus – but to catch her breath before setting off up the hill. Has she been polled about her Christmas plans?

How much will she spend on her Christmas dinner? Is there anyone left for her to send a card to? Will the postman drop something through her letterbox? I don't honestly know.

She represents many

But if she is in dire circumstances, she's not alone. For the November 2014 fact sheet of AgeUK, *Later Life in the United Kingdom*, reports that 1.6 million pensioners, 13 percent of the total, live 'below the poverty line' after housing costs are deducted. Worse still, around 900,000 of them, 7 percent of all pensioners, live in 'severe poverty' – receiving less than 50 percent of the poverty line income!³

These statistics cover 2012 – the most recently available – but it is quite conceivable that things have got a bit worse since then. At that point 'nearly 10 percent' of those aged 65 and above were 'having difficulty or struggling to manage their income', which meant that 34% could only just afford the basics, and 42% had turned down the heating to reduce costs 'even though they were not warm enough'.⁴

Sadly, on average, things are even worse if you are a BME pensioner, for they are 'more likely to be in poverty than white pensioners'.⁵

Will she spend Christmas in bed?

I see her struggling up that hill again. Something about the way she shuffled along suggested that her feet were sore. What will they be like on Christmas day? Will she stay in bed as long as possible, just to keep them warm?

What will she eat – beans on toast – while she probes her memory for those inviting sights, sounds and smells of family dinners past?

Will she have company?

Will she have company, or will her only visitors be the ones to emerge from the mists of her fading memory? I could live with beans on toast, but being alone on Christmas day, that's another story. Companionship makes most things bearable.

Years ago, we timed our move from one pastoral district to another, without knowing that everything closed down for Christmas in our new home town. We thought we would go to a local restaurant or hotel for Christmas dinner but, to our disappointment, they were either closed or fully booked! Which left my wife no option but to unpack an oven pan and bake us a meal of cornbread and gravy. It was simple food but we enjoyed it *together* – all three generations of us!

How will it be for her?

Have you seen her too?

I have seen my stooped and shuffling old lady. She made me realise that there are things I can do to make the world a better, more pleasant place for someone else this Christmas. How about you?

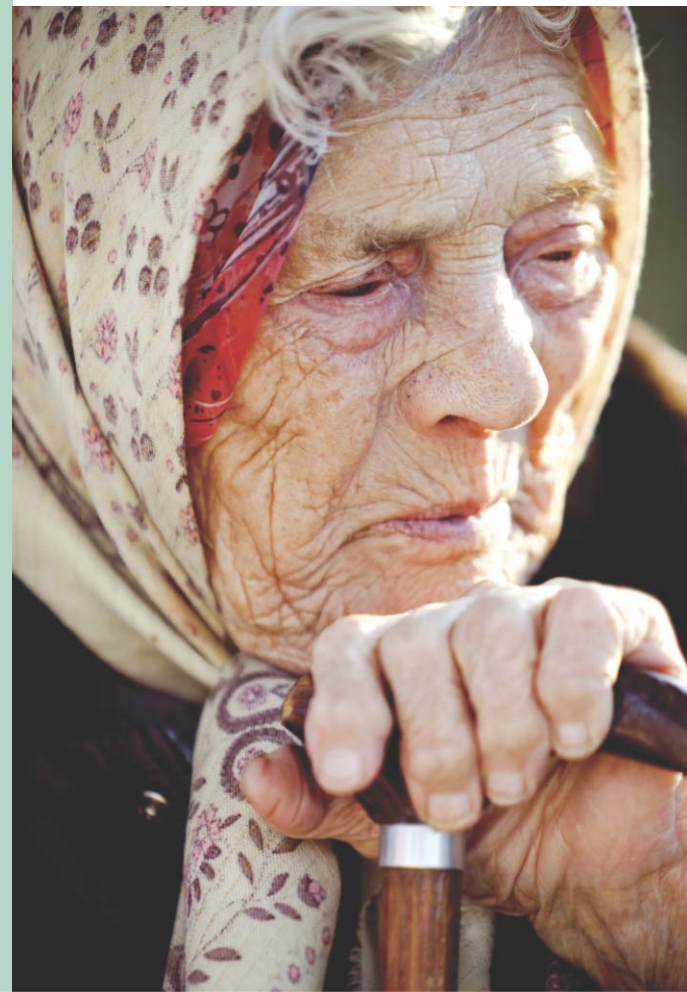
'Then the righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you ill or in prison and go to visit you?"

'The King will reply, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." ' (Matthew 25:37-40, NIV-UK.)

¹<http://www.dailymail.co.uk/news/article-201950/Britons-spend-868-Christmas.html> ²http://www.ageuk.org.uk/Documents/EN-GB/Factsheets/Later_Life_UK_factsheet.pdf?dtrk=true ³http://www.ageuk.org.uk/Documents/EN-GB/Factsheets/Later_Life_UK_factsheet.pdf?dtrk=true ⁴http://www.ageuk.org.uk/Documents/EN-GB/Factsheets/Later_Life_UK_factsheet.pdf?dtrk=true ⁵http://www.ageuk.org.uk/Documents/EN-GB/Factsheets/Later_Life_UK_factsheet.pdf?dtrk=true



Julian Hibbert
Editor



devotional



Building bridges

by Stephen Holden

The simplest form of suspension bridge was originally made from wood and rope, but by the late nineteenth century they had progressed from using iron chains to high-tensile-strength, purpose-made cables capable of supporting very heavy loads.

Those used today are composed of thousands of individual steel strands bound tightly together to create cables with phenomenal strength. A single high-tensile strand only 2.5mm thick can support a load of over half a ton without breaking.

Light and strong, then, suspension bridges can span distances of nearly 4,000 metres – far longer than any other kind of bridge – but their construction comes at a relatively high cost.

With this form of construction the ‘crossing’ is suspended from huge main cables which extend from one end of the bridge to the other. They rest on high towers and have to be securely anchored into the bank at either side. The towers enable the main cables to be draped (as it were) over long distances. Most of the load is thereby transferred via the cables to the anchorage systems, which are embedded in either solid rock or massive concrete blocks. Inside the anchorage the cables are spread out over a large area to evenly distribute the load and to prevent them breaking free.

Back in the early '90s I can well remember visiting my wife's parents, who were then living in York, and routing our journey via Hull to experience the Humber Suspension Bridge – then the largest single-span suspension bridge in the world. I remember parking up and walking out onto that bridge, which connects North Lincolnshire with East Yorkshire over its 2,220-metre span.

We were almost ‘blown away’ (literally) by the force of the crosswinds blowing up the estuary formed by the rivers Trent and Ouse, and figuratively ‘blown away’ by the sheer size and scale of this amazing feat of engineering opened by the Queen in 1981, at an all-inclusive cost of some £151,000,000. No wonder a heavy toll was levied for its use from the outset.

The Humber Bridge has been superseded by other suspension bridges of even greater magnitude around the world since then, and has been relegated to seventh-longest of its type today.

Bridges can be ‘micro’ as well as ‘macro’ and built from entirely different construction blocks. The other week saw an amazing news report of a bridge being built from groundbreaking raw materials with spectacular results. Stem cells from the nose of a paralysed man were used to help reconnect his severed spinal cord, thereby enabling him to walk and regain



The idiom of ‘building bridges’ is often referred to in connection with improving or repairing broken relationships.

sensation in his lower body.

Darek Fidyka, a 38-year-old Bulgarian, had been paralysed from the chest down for the last four years as a result of his spinal cord being sliced in two during a brutal stabbing.

Following pioneering surgery, Darek has recovered feeling in his lower body, can walk with a frame and has been able to resume an independent life again – even driving a car. An experience he referred to in an interview as like being ‘born again’.

This miraculous example of bridge-building saw leading Polish surgeons taking nerve-supporting cells harvested from one location in the patient and transplanting them to another to provide a pathway along which the broken tissue was able to grow and reconnect. Although this had been shown to be possible in laboratory conditions, Darek is believed to be the first person in the world to have recovered from a complete severing of the spinal nerves – something previously thought to be impossible.

The idiom of ‘building bridges’ is often referred to in connection with improving or repairing broken relationships. Throughout time God has been constantly working with His creation to do just this: seeking to restore severed

relationships caused by sin and the paralysis that results from it. Bridge-building formed out of unparalleled love and supported by mercy, compassion, forgiveness and grace – healing broken lives and restoring them to full power and mobility in Him. Being ‘born again’ is surely the best term to describe this new life in Him.

Just as the supporting cells applied in Darek's case provided a pathway along which broken tissue was able to ‘bridge the gap’ and reconnect, bringing with it renewed life, so Christ's substitutionary death on our

behalf provides us with a spiritual pathway – the bridge back to God.

In John 14:6 Jesus states that no man can come to the Father except through Him: ‘Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”’ (NIV-UK.)

It is only through the merits of Jesus that this is possible – He is the ‘Way’ – the only ‘way’ to enable us to cross the chasm caused by sin and become one with the Father again.

John 3:16, 17 (KJV) drives home the same essential message: ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world *through him* might be saved.’ (Emphasis supplied.)

As Christians we too should be involved in the ‘bridge-building’ business – helping others to improve or repair their broken relationships with God. But for us to be effective, like those individual strands in the main cable of a suspension bridge, we need to be securely anchored in Christ – the Solid Rock – and be bound tightly together with each other to provide the optimum strength and support possible for those around us.

inbox

Dear Editor

Having spent almost 20 years of my working life in the Publishing Ministry, David Marshall's recent insightful feature on the history of the Stanborough Press brought back some happy memories. What a blessing this publishing house has been, and still is, not only to the BUC but also to the world field!

David refers to the vital role of our literature evangelists in moving our message from the press's shelves into people's minds.

Few tasks are more challenging than selling religious books from home to home. Besides doors being slammed in your face, your stress is compounded by the absence of any regular wage, travel allowance or sickness pay. Yet, stories abound of how God not only met literature evangelists' needs, but also used them as very effective witnesses.

In his article David could only refer to a few of these unsung heroes, but scores of other names are worthy of mention. Maybe I could randomise! From the '50s era, veterans like Arthur Clarke, Stanley Combridge, Bill McLeod,

George Robertson, Len Savage, and Bill Smart come to mind.

During the '60s and '70s, a host of other stalwarts appeared on the scene such as Tony Brownlow, Stefan Bukojemsky, David Burnett, Ian Cotton, Ron Davey, Madge Ellis, Moses Elmadjian, Louise Gardner, Jim Greenwood, Ian Hards, Victor Harewood, Colin Hawken, Bill Kitchen, Alfred McIntyre, Jimmy Ponder, Arthur Roderick, Bill Saunders, Arthur Sly, Tudor Watts, and Jessie Wear. In the course of time, many of these individuals became ordained pastors or assumed church leadership responsibilities.

Some, like Tony Brownlow, had several single sales in excess of £500 to convents, schools and libraries in Northern Ireland, and Alfred McIntyre achieved an amazing annual sales total of £32,000 in the early '70s when selling *The Bible Story* to scores of schools in Wales.

Salutations also to hundreds of other members of the press's internal and extended family, who have played their part in scattering its products like the ‘leaves of autumn’.

PASTOR JOHN ARTHUR (RETIRED – CRIEFF)

Share the blessing!

Dr David Marshall recently received this commendation of his latest book, *Knowing Jesus, Knowing God*.

‘I want to thank you very much for *Knowing Jesus, Knowing God*. Not only have I enjoyed reading it, but it has deepened and strengthened my friendship with Jesus. It was beautifully written. The subject has been treated with real understanding. It is a real gem.’

Jan Pearce, Grantham

Why not get your own copy – and share in the blessing only good books can bring.

Ask your PM secretary today or phone 01476 591700, Monday-Thursday, 8am-5.30pm.



Ever had questions about our faith, doctrines or practice that you want to see resolved? In each issue I'll be hosting Q & A in an effort to answer them.

Andrew Puckering

Should we keep ‘lunar Sabbaths’?

According to one of the websites propagating the lunar Sabbath theory, we've all been keeping Sabbath on the wrong day. They say, ‘The true weekly Sabbaths are . . . always observed on the same days of the moon each month, and that is on the eighth, fifteenth, twenty-second, and twenty-ninth day.’¹ In other words – so the theory goes – every time a new moon comes round, the seven-day cycle of Sabbaths ‘resets’ itself, such that the ‘seventh day’ must be calculated with reference to the start of that particular month. All of this can lead to a horrendously complicated work schedule – with new moons on 23 October, 22 November and 22 December, ‘lunar Sabbaths’ after the new moon would be 30 October and 6, 13 and 20 November (Thursdays), followed by 29 November and 6, 13 and 20 December (Saturdays), then 29 December and 5 January (Mondays)!²

How did this theory come about? Ángel Manuel Rodríguez of the Biblical Research Institute says that it arose when, 100 years ago, ‘a number of critical scholars . . . rejected the biblical origin of the Sabbath and suggested that its origin was related to several “evil days” in the Babylonian calendar, including the day of the full moon, during which people rested. Those days occurred in a sequence of about seven days.’²

Such a theory of the origin of the Sabbath would contradict not only the Bible (Genesis 2:1-3), but also Ellen White, who writes: ‘Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days.’³

The lunar Sabbath runs into greater problems than that, though. Rodríguez's colleague Gerhard Pfandl points out that there is no explicit command from God to keep the lunar Sabbath: ‘If He wanted each weekly Sabbath celebrated on the eighth, fifteenth, twenty-second and twenty-ninth of the month, why is there not a single verse in Scripture telling the Israelites that the Sabbath should be observed on those days?’ What did happen on one of those days, the fifteenth, was the beginning of the Exodus: ‘They departed from Rameses in the first month, on the fifteenth day of the first month . . .’ (Numbers 33:3, NKJV). Pfandl says, ‘In light of Matthew 24:20 where Jesus told the disciples “And pray that your flight may not be in winter or on the Sabbath”, it is hardly likely that God began the Exodus from Egypt on a Sabbath.’ Furthermore, they also travelled on the fifteenth of the second month, according to Exodus 16:1 – again, making it highly unlikely that that day was a Sabbath, and suggesting that the lunar Sabbath theory is incorrect.⁴

And what of the ‘evil days’ of Babylon, referred to earlier? Rodríguez writes, ‘Further study indicated that the so-called “evil days” were not a sequence of seven days; they were the first, seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the month. That theory has since been abandoned.’⁵

¹www.lunarsabbath.info ²<https://www.adventistbiblicalresearch.org/materials/theology-sabbath/what-about-lunar-sabbath> ³*Patriarchs and Prophets*, p. 111 ⁴https://www.adventist-biblicalresearch.org/sites/default/files/pdf/Weekly%20Sabbath%20or%20Lunar%20Sabbath_0.pdf ⁵<https://www.adventistbiblicalresearch.org/materials/theology-sabbath/what-about-lunar-sabbath>

Do you have a question you'd like to see answered in Q & A? Why not send it in to us at: editor@stanboroughpress.org.uk? If your question doesn't appear in the next issue, don't despair – we will deal with it in due course.

Pope does it again . . . or does he?

Four reasons to double-check what you read about the Pope's comments on evolution.

by Timothy Standish, researcher at the Geoscience Research Institute in Loma Linda, California

Many major news organisations ran headlines such as 'Pope Supports Big Bang, Evolution' (*Science News*) and 'Pope Francis Declares Evolution and Big Bang Theory Are Real and God Isn't "a Magician With a Magic Wand"' (*The Independent*) this week.

Sensational headlines like these should prompt readers to double-check the facts before believing what they read. In this case, the headlines do not accurately reflect Pope Francis's address on 27 October to the Pontifical Academy of Sciences.

In his brief remarks, the Pope mentioned evolution and the Big Bang. But he insisted that even if the Big Bang had taken place and evolution occurs, these scientific explanations do not provide an ultimate cause for all things. Many reasonable people would agree.

In fact, Pope Francis made repeated statements that could be taken straight from standard Creationist understandings.

'This hope and trust in God, the Creator of nature, and in the capacity of the human spirit, can offer the researcher a new energy and profound serenity,' he said.

He also said: 'And so creation continued for centuries and centuries, millennia and millennia, until it became which [sic] we know today, precisely because God is not a demiurge or a magician, but the Creator who gives being to all things.'

The Pope, at least in this talk, didn't even raise the spectre of millions or billions of years of Earth history. His words are consistent with the biblical creation in which God formed different kinds of organisms with the capacity to diversify and fill the Earth.

This is quite different from what many

people attribute to Big Bang cosmology and Darwinian evolution.

Britain's *Independent* newspaper even reported on 28 October that 'the Pope made comments which experts said put an end to the "pseudo theories" of Creationism and Intelligent Design that some argue were encouraged by his predecessor, Benedict XVI.'

While some journalists may indeed have insight into the Pope's beliefs on these matters, Pope Francis gave no indication in this speech that he is engaged in 'a significant departure from that of his predecessor, Benedict XVI, whose advisers endorsed the theories of Intelligent Design', as *Science News* reported.

In fact, by insisting that a Creator God is necessary, the Pope endorsed the central claim of Intelligent Design.

Why is it important to get the facts straight when it comes to 'news' of this sort? Here are at least four reasons:

- If believers embrace and share misunderstandings, they will quickly lose credibility among those with whom they seek to share important truths.
- As Christians, we believe that truth has an intrinsic value and, whatever we may believe about the institution of the papacy, it is still a sin to 'bear false witness'.
- As long as we are distracted by untruths, we will not be engaged with what is true.
- Understanding what is actually happening provides important insights into the state of our world at this end time.

So what is really going on with the sensational articles about the Pope's address to the Pontifical Academy of Sciences?

This appears to be a case of agenda-driven journalism going viral. These headlines would appeal to a secular mind because, if the Pope were to endorse scientific theories rooted in materialism, this might undermine belief in the eternal truths about creation that God has given in Scripture. The church would be surrendering its authority and bowing in the face of materialistic science. Those who identify themselves as Christians but embrace

extra-biblical beliefs like theistic evolution may see papal endorsement of evolutionary views as a big step forwards for their reinvented Christianity.

Whatever the motivation, it seems some people were so eager to hear the Pope endorse their Darwinian views that they actually heard the words 'Big Bang' and 'evolution' and stopped listening.

On a more subtle level, there seems to be some equivocation over word meanings. For example, the Pope appears to use the word 'evolution' to mean development and change over time. This is a perfectly legitimate use of the word that no one – other than possibly some Platonists – would have trouble with, even the most ardent biblical Creationist. The difference between theists, like the Pope, and others, like atheists, involves the use of 'evolution' to mean materialistic Darwinism, which denies any supernatural role in the origin of the universe and life.

Seventh-day Adventists and Roman Catholics agree in some areas. As Christians we are theists. We both believe Jesus Christ is the Creator God who died and was raised from the dead.

However, there are many areas in which we diverge, possibly most crucially over the authority of the Bible versus the authority of tradition. This leads to profound disagreement over the nature of humans, the state of the dead, and other doctrines. The unbiblical belief that God inserted an immortal soul into Adam at his creation allows for a diversity of unbiblical Catholic views about the creation.

In his address, the Pope spoke in carefully crafted diplomatic language that employed ambiguities to accommodate these views. At the same time, he was very clear that he believes in divine action, both at the time of creation and, quoting Acts 17:28, in sustaining all of nature.

It would be surprising to learn that the Pope suddenly publicly embraced materialistic Darwinian views at the expense of fundamental Catholic doctrines about God. Such a stance would put him in opposition to traditional views held by the early church fathers, not to mention those Catholics who share Adventists' belief in the biblical creation. If Pope Francis had done this, the Catholic News Agency probably would not have chosen to report his Monday address with the headline: 'Francis Inaugurates Bust of Benedict, Emphasises Unity of Faith, Science'.

It would be unfortunate if misleading headlines confused anyone into thinking that the Pope endorses materialistic Darwinism.

The Adventist disagreements with the doctrines of the Catholic Church are not news. They are long-standing. Among these, the Adventist Church asserts that the Pope lacks the authority to change God's commandments, particularly as they relate to the Sabbath, which commemorates the creation. We invite all people, from the Pope to priests to parishioners, to join us in worshipping the Creator God on His weekly seventh-day Sabbath.

This article originally appeared in *Adventist News*, 30 October 2014.



Traditional marriage

by Jim Cunningham, a retired head teacher with extensive experience in the administration of UK secondary schools

I remember, back in the mid-1960s, a school friend telling me that he didn't believe in marriage. It was an unusual statement back then because the vast majority believed in traditional marriage. Not only that, but it was unusual to find a child born outside wedlock, and to grow up with friends who were not living with their biological mothers and fathers.

When using the term 'traditional marriage', I mean it to convey a lifelong commitment between a man and a woman, and, for those of a religious bent, a bond made sacred and everlasting by an oath before God.

It was one of the first institutions, not just according to our own Christian/Judaic traditions, but the traditions of many other cultures and religions. It is widely accepted that the traditional family is key to a stable society and its longevity is guaranteed among those from a traditional Christian background.

In fact, statistics also bear this out to be the case for those from the British Jewish Orthodox tradition.¹ It is easy to understand how the ethos generated by this longstanding bond greatly surpasses that generated by any other model in terms of supporting the birth and rearing of children. Indeed, as many of you can testify, it also provides invaluable support on into young adulthood.

A traditional marriage can only legitimately end in either the death of one partner, or an irreconcilable loss of trust through adultery.²

However, this institution has been subject to attack and redefinition ever since I had that conversation back in the 1960s. First came the lax divorce laws, which permit one of the parties in a marriage to walk away from that contract at the slightest whim. Rarely are the consequences of such action on other parties, including the children who happen to be the

result of that union, taken into consideration.

The Christian marriage contract includes the ennobling values of 'cherishing' and 'loving'. Too frequently this contract is broken, usually due to the violent, thuggish, alcohol-fuelled behaviour by the man in the relationship. This violent action is also a breach of trust.

We also live in an age when young men can enter into a casual, intimate relationship, sometimes resulting in pregnancy, while being able to absent themselves from the consequences of their actions – as if it was just an unfortunate inconvenience that intruded upon their pleasure-seeking. Perhaps from the secular, evolutionary point of view, where the 'god' of chance is the ultimate arbiter as to whether life exists or not, the conception and birth of another human being is of little consequence. In sharp contrast is the Christian proposition, that we are all creatures of God, with an

entitlement to be treated with proper dignity and respect by those through whom we have been conceived – even before we leave the womb. What a huge responsibility that places on the biological parents, along with a divinely ordained sense of purpose.

Today, we have the added burden of being compelled, in our secularised society, to consider same-sex marriage as being equivalent to the traditional marriage, between a man and a woman. Before I say anything more on this, let me make it clear that this is not a rant against those from the gay community. Too frequently they have been subject to vile, violent attacks from those from the straight community which have got nothing to do with the loving, Christian philosophy we should uphold. As Christ has said, we are all sinners and have fallen short of the glory of God. 'He who is without sin, let him cast the first stone.'

Neither do I accept, just because I strongly advocate that traditional marriage is the only legitimate form of marriage, that I am some sort of ageing, bigoted oaf. My advocacy of such a position is not just based on the biblical text, but on firm, objective evidence and anecdotal experience.

With the introduction of lax divorce laws in the '60s, it was only a short time before divorce in this country became an epidemic. The natural consequence of this was an undermining of the institution of marriage itself. Its sacredness was gone, and certainly any notion of its permanency.

Where at one time it stood for lifelong commitment, it now seemed to be a convenient contract until one party tired of it. Consequentially, many, especially among the young, asked, 'Why bother?' 'Better to live together, and when we tire of that arrangement, one or other of us can walk away without any legal impediment, and with the added bonus of not enriching the coffers of a divorce lawyer.'

With such a devaluation of the institution, it was only a small step to having it redefined according to the whims of society. Hence, we are now compelled to treat gay marriage on the same footing as heterosexual marriage – and make no mistake about it, our young people and children, going



through the education system, are under immense pressure to do so.

During these years of debate and change, the interests of children may have got a mention, but usually only at the margins, certainly not at the core. Christ's remarks to His disciples still ring in our ears today: 'Suffer the little children to come unto me.' Too frequently they have been an inconvenient afterthought during our legislative debates, but that does not negate the fact that Christ's statement is still as relevant today as it has ever been.

There is a significant amount of good, quantitative evidence to demonstrate that children who have been the victims of the loosening of the bonds of traditional marriage have suffered emotionally, and sometimes physically and sexually. Let me be absolutely clear that some children brought up with some step-dads and step-mums do wonderfully well. They are protected, are emotionally well-developed, and go on to lead productive, happy lives. Conversely, some children brought up with their biological parents are emotionally, physically or sexually abused, and go on to lead miserable, sad lives. So when going on to draw conclusions about human behaviour, one can only generalise. One cannot be dogmatic about every case, but the evidence for the positive influence of traditional marriage and family life speaks for itself.

Here is some of that evidence, based upon extensive US-based research:³

- 'On average, husbands and wives are healthier, happier and enjoy longer lives than those who are not married.'
- 'Married couples build more wealth on average than singles or cohabiting couples' and married women 'are economically better off than divorced, cohabiting or never-married women'.
- Children raised by their biological parents are 'less likely to be poor or to experience persistent economic insecurity' and 'more likely to stay in school, have fewer behavioural and attendance problems, and earn four-year college degrees'. They are also 'less vulnerable to serious emotional illness, depression and suicide'.
- As far as crime and domestic violence are concerned, married women 'are at lower risk for domestic violence than

women in cohabiting or dating relationships' and married men are 'less likely to perpetrate violent crimes than unmarried men'. Boys 'raised in single-parent homes' are 'more likely to engage in criminal and delinquent behaviour than those raised by two married biological parents'.

- 'The institution of marriage reliably creates the social, economic and affective conditions for effective parenting.'

During my professional years as the head of a number of large secondary schools, I saw first-hand the emotional damage caused to the lives of teenagers by broken marriages or casual relationships. It led so many of them into criminality, promiscuity, or drug and alcohol abuse, or to a complete lack of self-regard and personal ambition. Many were so emotionally wrecked that they took years just to partially recover. A few never recovered.

At times I was aware that some youngsters were returning home after school, not knowing which stranger was going to confront them when they went through their front door, the latest partner of their mothers, or occasionally their fathers. Or a mother sprawled on the floor because of some afternoon alcohol- or drug-fuelled session. This, unfortunately, was a common reality facing some of my pupils, because they didn't have a stable, loving family to which they could go home.

Teachers, social workers, and other professionals were asked to provide support to such youngsters from dysfunctional backgrounds. But it was like providing sticking plasters to the symptoms of a cause, which we were unable to address, because the traditional family was no longer permitted to take primacy over a plethora of other models.

Well, today we can make a clear value judgement, and declare that we are here to celebrate the traditional family, where there is a mum and dad who are respectively female and male, and which is divinely ordained, and proven to be by far the best model by which to raise children.

³www.bod.org.uk/content/CommunityStatistics2012.pdf – see pp. 11, 13, 15 ²See *Seventh-day Adventists Believe*, chapter 22, 'Marriage and the Family', for a detailed discussion of divorce. ³<http://www.foryourmarriage.org/what-are-the-social-benefits-of-marriage/>

features

Wales and Border Counties DOF

by Pastor John Surridge, Welsh Mission president



On Sabbath, 4 October, Pastor Kirsten Øster-Lundqvist was the guest speaker for the annual Wales and Border Counties Day of Fellowship, which was held in the Pavilion, Llandrindod Wells. More than 200 people travelled from towns as far away as Pembroke, Aberystwyth, Rhyl, Telford, Newport and Cardiff, to name just some, in order to show solidarity with their fellow members, most of whom usually meet in very small congregations. For the eighth year in a row the sun shone during the day, giving good opportunities for socialising.

During Sabbath School the children enjoyed a varied programme led by Welsh Mission Children's Ministries sponsor Mrs Pat Eastwood, and the adults were led by Malcolm Turner, who has recently taken over as the minister of our Llandudno Junction church. Pastor Kirsten Øster-Lundqvist laid the foundation for her sermon by talking with the children about the importance of names. As Communication director for the

South England Conference Kirsten knows how to tell a good story. Speaking to the adults shortly afterwards, she talked about storytelling and the important role it plays today. 'Storytelling is at the heart of who we are as human beings,' she said. 'Today's society is Bible-illiterate,' she continued, 'but we shouldn't waste time being upset by this, just focus on what we can do about it.' Kirsten went on to explain that we need to tell stories that are relevant to the societies we live in. Although some in the church feel obliged to speak about the Pope, homosexuality and conspiracy theories, these are not the issues that normal people are interested in. They are much more interested in things such as food banks, modern-day slavery and human trafficking. Kirsten pointed out that Jesus did not criticise the Pharisees so much for their theology as for their lack of connection with the real needs of their society.

In her afternoon programme, Kirsten spent some time dealing

with the technological methods which the church can now use to connect with wider society. In a reinterpretation of the 'streams of light' quotation from Ellen White's *Life Sketches*, she suggested that the internet was probably an even greater fulfilment of this prophetic insight than publishing had been in the past. Speaking directly to the youth who were present she challenged them to use their 'digital lives' to share the Gospel with their unchurched friends.

Concluding the afternoon programme Kirsten's husband, Karsten, a university lecturer in Computer Sciences, gave a brief but fascinating presentation on theories of learning. He showed how methods of learning are shifting from 'instructivism', where an expert simply tells the student what to do, and 'constructivism', where the student learns more by involvement and experience, to 'connectivism', where learning takes place in a more diffuse, networked environment. As a church we need to take note of these trends and harness them for spreading the good news with which we have been entrusted.

Numerous musical items and reports helped to enrich the day. Women's Ministries is gaining momentum in the Welsh Mission under the leadership of Jennifer Rowell, and the Youth report brought several rounds of applause. The Newport choir was particularly appreciated for its professionalism, and a group from the relatively new Telford Ghana group entertained and inspired all with lively songs in the Twi language.

For pictures from the day see the Welsh Mission website at: <http://wm.adventist.org.uk>.



Youth worship revives the chapel

Although they possibly form the UK's smallest congregation, the two Liskeard members in attendance on 4 October at the Area 1 Youth Day of Fellowship gave the visiting youth from across Devon and Cornwall a warm welcome.

Held in a lovingly restored Methodist chapel, the programme was well organised by district pastor, Clifford Herman, and Frontier Evangelist and leader of the LIVE St Austell team, Steven Hulbert. The LIVE St Austell team led the group in worship with lively songs. There were also special 'home grown' musical items performed by Falmouth College music student, Arianne Haran, and Plymouth members, Gemma and Jackie Hall, who showcased their talents by performing music and lyrics they had written themselves.

Pastor Herman led the Sabbath School lesson, tackling some of the difficult questions that arise from a reading of James. Youth discussed the saying, 'Actions speak louder than words', and how people are more likely to respond to us living our faith than they are to a lecture. Pastor Herman memorably stated, 'The weirdest thing we can do for somebody else in society today is to do something good without wanting something back.'

Following this the West Country folk enjoyed an excellent fellowship lunch that separated the morning's extended Sabbath School and the afternoon sermon. Facing a church packed with teenagers and youth, Pastor Victor Hulbert took them back 100 years, sharing some of his latest research into the exploits of Adventists during World War I.

'It was fascinating to hear what young men our own age had to go through to stand up for what they believed,' stated Plymouth member, Jennie Hall. According to Pastor Hulbert, many who were labelled as 'conscientious objectors' had to go through the war years in prison as they were seen as

cowards and unpatriotic. It was felt that prison had to be worse than trench life to prevent desertion and discourage non-combatant attitudes. While imprisoned they had to work intensively in poor conditions and struggled weekly to keep the Sabbath. Many fascinating stories and a documentary film can be found on the Adventist WWI website <http://adventist.org.uk/ww1>. Andrew Jackson from Croscombe stated, 'It was a brilliant sermon about conscientious objectors,' while Pascal Martin from Newbold Church, whose own family served in the French Resistance during WWII, noted how practical and important it was to discuss these moral issues. Emphasising the reason for his research, Pastor Hulbert concluded with a quote from Ellen White: 'We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.' (*Life Sketches*, p. 196.)

After more food, the youth were joined by children and parents from the local town as three sets of Christian artists took to the small stage. 'Six Days' started the evening off, siblings singing in fantastic harmony and delivering a wonderful performance. Next to the stage were 'Wildwood Kin', a trio of young women from Devon who recently won the Open Mic UK competition. Both groups shared a folk/indie sound that kept the audience captivated. The finale featured 'Speak, Brother'. They delivered a lively set with well-known songs such as 'You've Got a Friend In Me' from *Toy Story* as well as some original work. Their driving melodies and meaningful lyrics were a hit, especially their latest song, 'Dry Bones', which is available as a free download from their website.

Facebook pages later were filled with comments like, 'Such an awesome day yesterday in Liskeard!' The whole day was a great success and lifted the hearts of everyone who came.

JENNIE HALL



Great excitement in NEC Area 1

The crash came about 10 minutes from the end of the worship service and several men quickly strode out 'just to check'. After all, it isn't every day that a 20-storey-high crane collapses just outside your church! But inside the Newcastle church the 18 October Children's Ministry programme – led by the children – flowed on with hardly a hitch.

Pastor Patricia Douglas, the Children's Ministry director for the North England Conference, was there in support along with her husband, Pastor Carlton Douglas, and Marlene Simpson.

Sabbath School featured the Area 1 children leading out with a creation-centred theme. In the worship service that followed, the children presented impromptu prayers and mini talks. Young Alex Telpov shared the pulpit with Clwyd Halasgo and they taught the experienced presenters a trick or two! They preached an evangelistic sermon with the title, 'Sometimes I mess up'. There was little time left save for a short drama and a brief sermon by Pastor Carlton Douglas. The congregation were happy and felt proud of their children.

Local pastor, Peter Jeynes, and Newcastle Children's Ministry leader, Rowena Ramos, were both elated at the outcome of this special event and thrilled to hear their church called 'a flagship church for children's ministry in the North England Conference'.

The afternoon programme gave local children's ministry teams a taste of what could be provided for the children in their charge, as reflected in the accompanying photographs.

A choice of activities followed for the children, who loved the creative drama group and the crafts. During this time Pastor Patricia Douglas encouraged the adult audience to urge that narrative sermons be preached to enable a wider selection of the church to understand and participate in sermons.

And the collapsed crane? One of the children said, 'Well they shouldn't have been working on the Sabbath, should they?' You can't really argue with the children, can you!

PASTOR PETER JEYNES



Health screening in Great Yarmouth

On Sunday, 7 September, the health team of the Great Yarmouth church conducted yet another successful public health screening in Market Gates Shopping Mall. Katrina Walker of the Hemel Hempstead church, who was home visiting her parents after a year's voluntary mission service in Cambodia, willingly offered her nursing skills to the project.

The day's statistics include 163 blood pressure checks, 148 blood sugar tests, 135 BMI checks, and putting 46 smokers through carbon monoxide testing. Out of the 100 people who sought advice, 15 were referred to their GP. A survey was also taken from the participants and once again appreciative and positive comments were received. Several items of literature were taken, including some of a spiritual nature. A number of leaflets advertising our Creation Health Seminars scheduled for October also attracted some attention. In addition 11 people asked to be put on our mailing list for the vegetarian cooking classes held bi-monthly in our local church.

PASTOR MICHAEL I. WALKER (COMMUNICATIONS SECRETARY)



Dr Dina Borges and Ruth Rose attending

Health checks in Exeter

Members of the public visiting Exeter city centre were invited to 'know their numbers' once again this year, when health checks were conducted at St Stephen's Church, High Street, on 11 October. Nearly 60 people attended the event and greatly appreciated the free service. Pastor Ian Lorek and the Exeter members are very grateful to members from other Seventh-day Adventist churches who came to help. Dr Dina Borges travelled from Bournemouth and along with Ruth Rose, a nurse from Plymouth, conducted the final assessments. The South England Conference Health Ministries director, Elsie Staple, and her husband journeyed from London to support the team. Dr Yaw Akuoko-Frempong, an Exeter member, turned out to be quite a local celebrity, as some people exclaimed on spotting him, 'You're my pharmacist!' Both he and Ruth's son, Sam, were responsible for the cholesterol and diabetes tests.

There was a calm, friendly spirit during the day and people commented on the professional way in which the checks were conducted. Bags containing water, literature and ADC and Bible Quiz cards were given to each person who attended, as well as those passing on the street. We pray that these people will be inspired not only to improve their physical health but to grow spiritually too.

STELLA JEFFERY



'Health is Wealth'

On Sunday 14 September in bright sunny conditions, many people from the community and the church attended Wood Green's well-advertised second Community Health Fair. The hall was partitioned into various sections: GP surgery; a dental surgery; a massage area; an area for juicing, smoothie and cashew-nut demonstrations; one for health presentations; and another for the Boots chemist consultant. Goody bags were available at reception for all who attended.

There had been much prayer before the event asking that God provide both good weather and visitors from the community. He answered those prayers!

The day started with a buzz and excitement as team members erected a welcome gazebo at the side of the church, with another as a nurse's station and CPR demo area in the church yard.

After prayer by the local pastor, Steve Roberts, the doctors (Roach and Welch); a physician associate (Miss Mandeya); two dentists (Walters-Payne and Kimima Chipongo); and all the other team members were ready to go. It wasn't long before the first person from the community arrived for a Health MOT and many others followed.

The 'MOT' was very comprehensive and included free urine, blood sugar, blood pressure and BMI tests; a doctor's consultation; dental advice; a massage; and advice from the Boots representative. Each area was busy, especially those with the demonstrations involving tasty smoothies.

The feedback was positive and encouraging. One visitor was so enthusiastic to get involved in all that was taking place that he almost ended up in a staff photo shoot! His comment: 'I am happy all is well and I am glad I came.'

An Asian passer-by who was invited in promised to come back after having done her shopping. She did, and brought her son with her. She said that the church is 'doing a really good job for the community'.

A Caucasian lady said that she always wanted to come inside our church but had never done so until the health fair, and was surprised at what we were doing for the community.

A church member remarked that 'it seems this is the way forward as the health fair attracts so many people from the community; we are sowing seeds'. Others simply said, 'It was a wonderful day.'

The Boots representative said, 'I saw a lot of people and was happy to be here again.'

Dr Welch, who travelled from Leeds to be part of the health fair, said that he 'enjoyed the day' and will be happy to assist us again next year.

The Health co-ordinator, Ursil McFarquhar, was happy with the day's events and observed that 'the project was relevant to the community because people are interested in their health. They may not always come through the church doors when invited, but many came to the Health Fair. This is one way to build relationships and to let the community know we are here to help.'

BARBARA SOMMERS



Health expo success in Sparkhill

During dry and bright weather on Sunday, 5 October, thirty volunteers including five elders and the senior pastor of Camp Hill Church, Dr Patrick Herbert, assisted at least seventy adults who attended their health expo to learn their current health status and their potential to improve their quality of life. The setting was Robert Wilkinson's Funfair in the Sparkhill area of Birmingham. The fair provided an opportunity for expo volunteers to invite the parents who were out with their children to pop in for a check-up.

Most of the attendees were Asian adults with at least one health challenge, such as excessively long working hours; irregular sleeping habits enforced by a 10-month-old infant; and difficulty attending the gym due to long shifts at work. They were keen to seek advice from our team, which included a doctor, several nurses, a medical student and some other professionals. Even those volunteers without medical training were eager to encourage those in search of a better-balanced lifestyle. Grace Walsh and Naomi Watson gave good support, as did the Wednesbury Pathfinders.

The offer of further sessions enthused the expo visitors, each one of whom received a list of forthcoming Health Ministries events at Camp Hill and information on how to get online and postal access to Adventist health topics.

Robert Wilkinson's Funfair will soon cease its tour of Birmingham's parks but they are keen to work in partnership with the city's Adventist churches, which would like to run health expos during the next summer season. Please email the writer at jhallidaybell@googlemail.com for contact details.

JACQUIE HALLIDAY-BELL



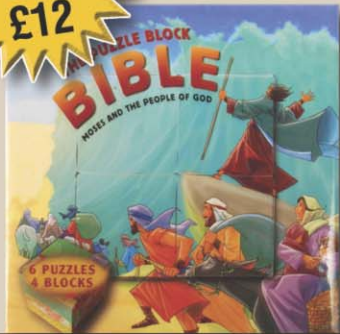
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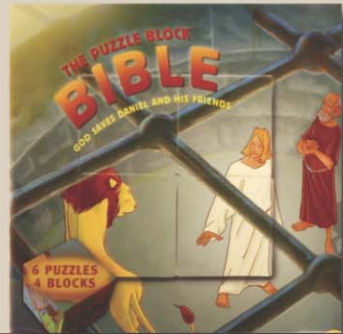
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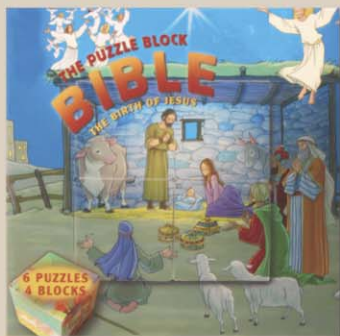


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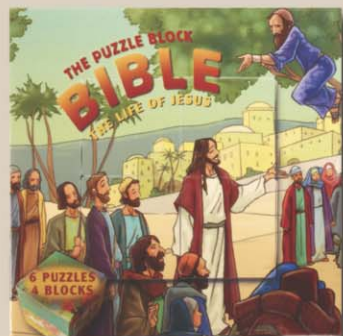


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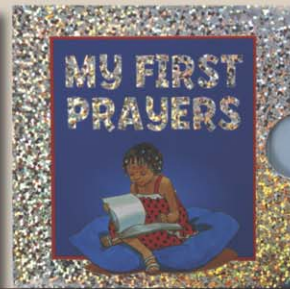


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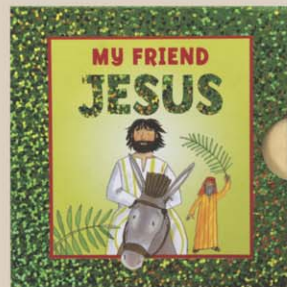


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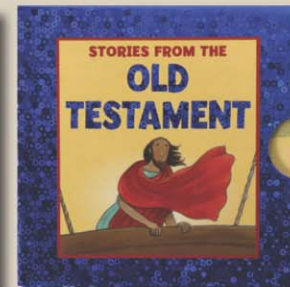


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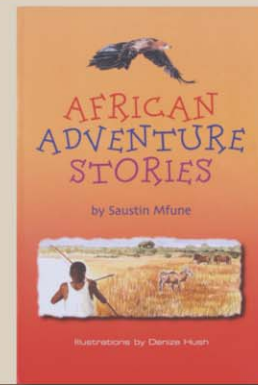
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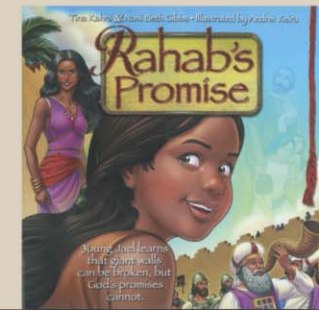


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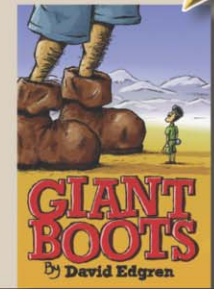
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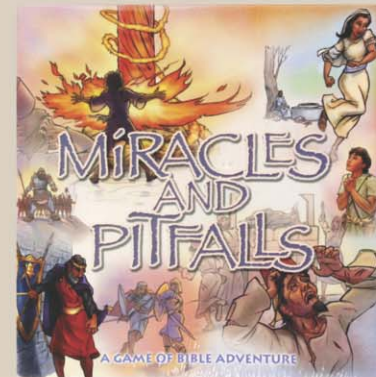
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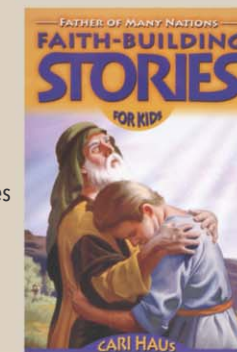
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Matthew 4:4 (KJV)

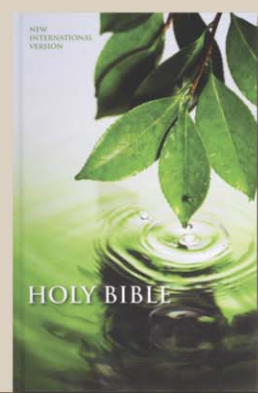
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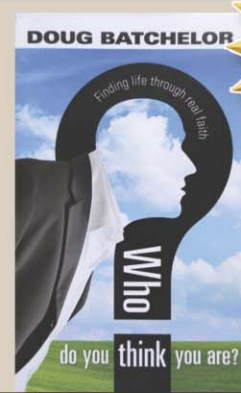
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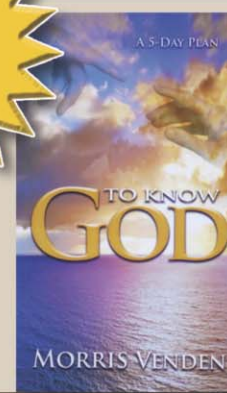


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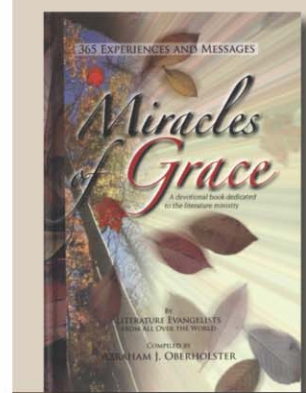


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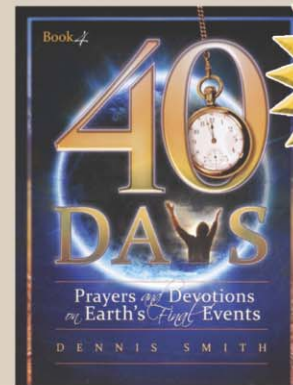


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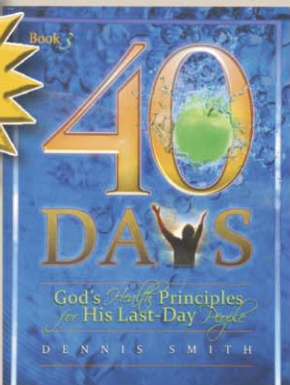
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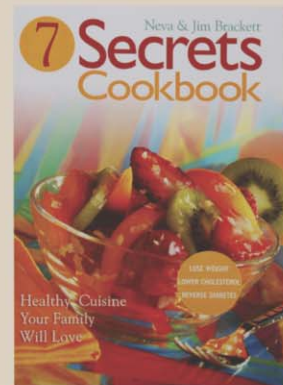
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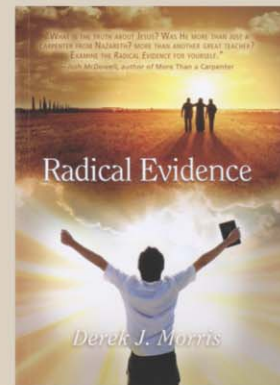
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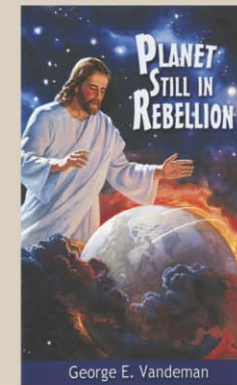
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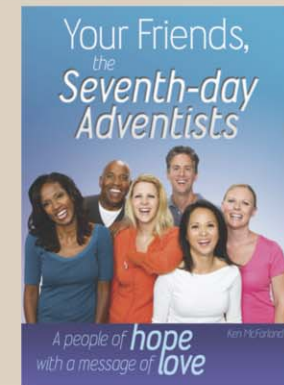
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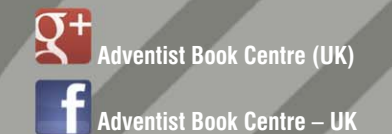
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Cambridge 'Core of Adventism' series

Cambridge Church is still buzzing following the BUC's Core of Adventism series in September. Originally due in May, the speaker, Pastor Michael Pedrin, took ill suddenly, and the Core of Adventism series in Area 8 was postponed.

Pastor Pedrin recovered and was keen to complete his task of sharing our Adventist beliefs with the Cambridge church and their wider Area 8 community. Despite the delay, God's timing was perfect, for this allowed more people to arrange to be there for the whole week. Also, the blessings of a simple Livestream app, with smartphone technology,

enabled everyone and anyone to watch the series live online at no cost anywhere in the world.

On Sabbath, 6 September, the church was full with members, family, friends and visitors – even the number of children exceeded normal numbers! The first message, on 'The European Union in Bible Prophecy', impressed a first-time visitor to say, 'The message was so interesting: I didn't realise how much biblical history is connected to present-day politics!' She enjoyed the whole day, and even stayed on for the evening programme and second topic, entitled 'Knowing the Time'.

Other topics for the week included the 'Mark of the Beast', 'The 144,000', 'The 6,000-Year Prophecy' and the 'Conquest of Tyre' – all of which maintained the audience's interest each evening.

By the next Sabbath, the final day, the church was full of people from near and far across the South England Conference. The morning message

concluded with every person standing to accept the call for service and rededication to the important mission of sharing God's Word in the face of Christ's imminent return.

During the Saturday night vespers programme, members of all ages expressed their thoughts on how the series had positively impacted them.

But the blessings didn't end there! This spiritual renewal has awakened an ongoing spirit of fellowship in the church.

A big thanks must go to Pastor Eglan Brooks and his department at the BUC for making this programme possible at the second attempt.

CAMBRIDGE COMMUNICATION DEPARTMENT



Sutton-in-Ashfield's flower festival

On 20 September Sutton-in-Ashfield Church held its first combined Flower and Harvest Festival. The theme of the flower arrangements was the Creation Week and they were accomplished by the ladies of the church, with a bit of extra help from Beryl Shuttleworth and Margaret Lowe from Derby Chester Green Church. Their efforts resulted in a wonderful display of foliage, flowers and animals representing the Garden of Eden, along with a clay model of Adam.

The harvest produce was donated to Sutton Food Bank for the homeless in the area. The whole event took place over the weekend with a special service on Sabbath that included seven speakers each giving a five-minute talk on one of the days of creation. Melvyn Ellis, our retired pastor, preached on the final one, the introduction of the Sabbath. We had more than thirty-five visitors from the community during the weekend and they were all served with cake and a drink, giving the members time to make new friends in their neighbourhood, proving that such events can be a great success in reaching out to the local community.

MORAY STEWART



New club at Ilford Central

The Ilford Central church's Family Ministries department recognises that there is an increasing number of senior citizens, both in the church and in the community, who have a lot to offer but lack the opportunity to meet and share these things. For this reason the department has set up a Senior Citizens' Club where seniors can interact, express their creativity and learn new skills. Senior citizens in the church have shown a huge appetite for this and many other members have volunteered their time to see the project run regularly on the first Thursday of each month.

There were 13 senior citizens present for this first meeting, which was packed with fun, laughter and a wide array of activities. Not only is the pastor, Harrison Mburani, thrilled at this new development, but Sonia Roman, the Family Ministries leader, is looking forward to the club serving the local community as well.

ILFORD CENTRAL

Two baptised in Birmingham

Two Birmingham women now share the same 'birthday', 18 October 2014: the day they were baptised in the Camp Hill church by the senior pastor, Dr Patrick A. Herbert.

Anamaria Gweneth, mother of two and granny to three, is the author



Clapton's revival success

Between 6 and 20 September the Clapton Community church hosted the evangelist, Roger Duncan, a visitor from Trinidad and Tobago. There was also good support from its sister congregation, Woodford Green, and members from many other churches, all drawn by Duncan's charismatic preaching.

As part of his ministry he challenged those attending to join him on a watermelon fast for ten days in order to sharpen their minds and open their hearts to the Holy Spirit.

The church was packed out nightly and latecomers were left with standing room only on certain evenings. His ministry was well supported by numerous local talented guest singers and one from abroad.

It seems that a number of members experienced life-changing growth under his ministry, with one member testifying to the

of an autobiography entitled *The Hidden True Love*. She was baptised with Kadiyon Anderson, also a mother of two children, and a mental health student nurse.

Anamaria is also involved in setting up a Fijian restaurant in order to fund an activity centre for the victims of abuse.

Camp Hill Church rejoiced with their friends and family at this wonderful event.

NATERLIE SUTHERLAND



Bridgwater weekend

Twenty-two members from Cornwall to Cheltenham, Weymouth to Wales, met for a weekend of spiritual refreshing and fellowship at Hill House Christian Centre near Bridgwater between 10 and 12 October.

During Sabbath School John Overy encouraged the group to consider the blessings experienced in the last year, which led to the sharing of several moving accounts of God's working. After this Pastor Alan Hodge ably led out in the lesson study.

Pastor Richard Willis, the guest speaker for the weekend, was accompanied by his wife, Judy. In his series of talks he led the group through four stages of spiritual development, from ignorance, through

reconciliation of a decade-long family dispute. The release from his burden and the freedom he gained were unimaginable, encouraging others to do the same.

At the close of the series three people decided to be baptised: Joseph Lloyd; Jamoy Burrel (10); and Kyron Skerritt of Holloway Church. Five others plan to follow them soon.

If you would like CDs of Roger's fourteen-day series they are available from Clapton Church's technical team:

claptoncommunications@hotmail.co.uk. CLAPTON COMMUNICATION DEPARTMENT

consciousness and intelligence, to transformation. He interspersed his talks with humour and insight into the workings of the mind.

The weekend was, once again, ably organised by Tony and Christine King, and the group were blessed with good food, good weather, good walks, and much conversation and laughter. New friendships were made and old ones renewed.

All left encouraged and uplifted and are looking forward to the 2015 retreat.

RAY MORRIS (CHELTENHAM CHURCH)



New life at Plumstead and Welling

On a bright warm Sabbath afternoon, 22 June, Plumstead and Welling congregations rejoiced at the baptism of ten new members at Plumstead Church. This was the result of their involvement in the first lay evangelism series supervised by the SEC School of Evangelism director Pastor Kirk Thomas and the resident pastor, Bernard Akakpo.

The lay preachers were Judy Clement (Croydon), and Jessie Samuel and Dheva-Dean Graham (Welling), and they spoke on the theme 'Time Is Running Out!'

The newly baptised members were Thabiso Mafu, Erick Smith, Nicola Vilakazi-Smith, Wendy Belletty, Gloria Samuels, Pauline Stewart, Shenise May, Questa Evans, Shirley JeanJacques and Saturina Evans.

ELIZABETH PICART AND ANGELA LEWIS



Women strive for excellence

Yet another Spirit-filled Welsh Women's Ministries retreat took place recently in the beautiful Belmont Abbey grounds, Herefordshire. Some travelled from as far away as Birmingham, London and Reading, but by the end of the retreat they all knew each other well. The love they had for each other was obvious; there were lots of smiles and hugs as contact details were exchanged throughout the weekend.

Proverbs 31:10-31 was the retreat focus and they learned that being a woman of virtue is not about being 'perfect'. It is about a journey and reaching up to God so that their lives will be transformed. It is also about being wise, as the woman of virtue lives by the Wisdom of God. Paulette Marceny skilfully led out with singing special 'women of virtue' songs and moving many to tears with her solos, and Elva Bryan played her guitar non-stop in the evening while the women sang gospel melodies and danced in praise to the King of all Kings and God of all Gods.

Attendees were reminded that although society tends to applaud physical beauty and achievements, God applauds the beauty of the heart and spiritual excellence. As they departed they were very much aware of the challenges ahead: to become the women of virtue God wants them to be.

JENNIFER ROWELL (SPONSOR FOR WOMEN'S MINISTRIES IN WALES)

A thriving ministry

Leeds Central Adventurer and Pathfinder clubs held their annual investiture service on 11 October, which brings a very busy year to an end. It was in November 2013 that the clubs held their first induction service for new members and their parents.

The clubs have done a fine job of fund-raising, which included a sponsored walk, soapmaking and selling of the products, which raised much-needed funds for the clubs. The proceeds were used to buy equipment and finance their trip to the TED Pathfinder camporee in Ommen, the Netherlands.

The Adventurer Club also attended their own camporee, where they won three out of the four trophies: best-uniformed club, best administrative folder and runner-up best club.

They have also been involved in community outreach, such as visiting housebound members and nursing homes. Their ministry has included songs, giving get-well cards and praying for residents.



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At the investiture service 21 Adventurers and 9 Pathfinders were invested and many more achieved awards and honours, including staff. Pastor Hush preached on the topic, 'The Lion and the Bear', showing how David was able to save his sheep from wild animals with God's help – help which is still available today. Therefore with God's help we should not let anything stand in our way.

V. MAYNARD



Roy and Freda's journey of faith

Roy and Freda Slingsby reached a milestone in August – their diamond wedding anniversary – and the Cheltenham members treated them to a celebration lunch at church.

Roy and Freda met at a dance in 1953 in her home town of Ashford in Kent; Roy was doing National Service in that area.

He was soon demobbed, returned to his home in Doncaster, and rejoined the Railway Engineering Company there. The chief engineer of the British-owned Southern Railways of Peru visited Doncaster and Roy was asked to show him round and explain their five-year development plan. Over lunch he offered Roy the position of District Engineer for the Peruvian Railway from Puno to Cuzco, including responsibility for the five British-built steam ships that plied Lake Titicaca.

Roy accepted the position and sailed in November 1953 for Southern Peru – Freda went six months later. They were married on 21 August 1954 and settled in their home in Juliaca – a flat above the railway station waiting room.

Just down the road from their flat, in this remote town, was a Seventh-day Adventist church, a school and a clinic. People came from far and wide to be treated, sometimes staying in Roy and Freda's flat.

Freda soon made friends with one of the doctors, Kern Pihl, and his wife Jane, and many hours of Bible studies ensued. Freda found answers to her questions about the Sabbath, what happens when you die, and whether Jesus is going to return one day. Freda was eventually baptised in Arequipa in 1957.

Freda has since been a member of Adventist churches in Arequipa (Peru), Mexico City, Loughborough, Bournemouth, Guildford and Abergavenny and now worships in Cheltenham.

Her travels with Roy have given her the opportunity to worship in Brazil, Argentina, Costa Rica, Australia, New Zealand, Spain and Loma Linda (California), where she was able to spend many happy hours with Jane and Kern Pihl after he retired.

Roy's enthusiasm for his work gave him little opportunity for attending church, but now that he is retired he worships regularly in the Methodist church in the Cotswold village of Mickleton.

JILL SWAINSON

Photo shows Pastor Shepley presenting them with a picture of the ADRA project they donated to in Burkina Faso.

obituaries

Pamela Williams (1963-2014) d. 2 January. Pamela H. Williams was born on 11 August 1963 to Mavis Morgan and



Aubrey Williams. She was later blessed to have Mr Lynton Miller as her stepfather and he raised her as one of his own. Pamela was an able student and completed a degree in social work.

She married Robert Brooks in 1986 and they had a beautiful daughter, Larna, to whom she was a devoted mother and friend. Larna holds dear many memories of the two of them laughing and enjoying life together. She taught Larna to cook and together they travelled to various interesting places around the world. Although her life was cut short at the age of 50, Pamela lived life to the full, including a camel ride in Egypt; swimming with dolphins in Mexico; climbing the scenic Dunn's River falls in Jamaica; and catching lots of fish in Canada. She certainly enjoyed participation in the water-related activities of swimming and fishing.

Pamela used her degree in social work to develop her main passion: working with children and young people. Her inspiring nature helped create hope for young people across the West Midlands, where she served as leader of a team appointed to protect children from abuse and bullying. She provided otherwise unattainable opportunities to disadvantaged youths. As she made progress in this area of social work she established her own company, C-De-Vision, in 2005, along with Danny Miller and Adam Brinkworth.

Pamela was very bright, bubbly and vibrant, and many were naturally drawn to her joyful demeanour. She gave generously of her time and was always

willing to help out a friend in a 'tight spot'.

She was an active member of the Breath of Life church in Birmingham and engaged in many of its youth-centred activities.

Pamela's family, friends and associates continue to miss her terribly but they treasure the memories of her in their hearts.

JACQUIE HALLIDAY-BELL

Enid Mary Tolman (née Groom) (1919-2014) d. 19 August. It is with



sadness that we report the death of Sister Enid Tolman, a longtime member of the Chiswick church, who passed to her rest on 19 August at the age of 94. Enid was born in Matlock, Derbyshire, in December 1919. Her family moved to Birmingham when she was 12, and she undertook her secondary education at Yardley Grammar School.

The outbreak of war forced her family to transfer to Brackley, Northamptonshire, where she worked for the same large company as her father as a receptionist. It was here that she met her future husband, Bill, in December 1942. After the close of the war, they were married in August 1947 and moved to Bill's family home in Bedford Park, West London, where they would spend the rest of their lives together.

In April 1951, Enid and Bill were baptised together after attending an evangelistic series in the Chiswick Empire Theatre conducted by an Australian pastor, Tom Bradley. They became active and enthusiastic members of the church, and their home became a focal point for fellowship, especially for the church youth. Their daughter Carol joined the family in 1954, followed by their son John the following year.

Bill was appointed as Chiswick elder in the 1950s and served in that capacity for a couple of decades, while Enid herself held a wide variety of offices. She excelled as church PR secretary, and brought the church colossal coverage in the local press through her writing skills. Her catering abilities also proved an asset in both South and North Conference youth camps, and she was actively involved in mid-week women's meetings in her community. In their home Enid and Bill played hosts to some four thousand visitors from over 90 countries during a 35-year period.

Although in her later years Enid found satisfaction in fellowshipping at the All Souls Church of England congregation in Central London, she did not relinquish her love for Adventists. Sadly her husband Bill suffered a severe stroke in May 1996, and for the next six years she ensured that he received the loving care that he needed.

Enid was a regular participant in the bi-monthly Amersham Fellowship meetings, and served for a lengthy period as treasurer for the group. Her last visit was in July 2014.

She is mourned by many, including her daughter Carol and the family of her son John, who died three years ago.

PASTOR M. I. ANTHONY

Kathleen Mary Till (1929-2014) d. 8 October.



Kathleen Mary Freeth, or 'Kath', as she was called by all who knew her, was born in Luton, Bedfordshire on 9 July 1929. She lived a rather nomadic childhood, because her father, an Adventist pastor, was moved from church to church every few years as things were in those days. However, when her father was dropped from the ministry in the early 1940s, at the end of his two years in charge of the Watford Town church, her wanderings ceased, and she spent her teens in and around Stanborough Park.

Kath was one of the first of a number of students who studied in the newly established Stanborough Park School under the headship of Dr Eddie White. After leaving school she worked for a while in the Granose Food factory, until she was eighteen, when her friend, Ursula Vine, told her of her plans to enter the nursing profession. Kath decided to join her with another school friend, Joan Gallaher, and they enrolled at nursing school together.

When she had finished her basic training she went on to become a midwife, and then,

deciding that she needed to become better acquainted with her Bible, she went to Newbold Missionary College to take the two-year Bible worker's course.

On her graduation from Newbold, she received a call to mission service in Ghana, where they needed a qualified midwife at the Kwahu hospital to supervise and train the young nurses there. She spent ten years in this capacity, first at Kwahu in Ghana, and then at Ile-Ife in Nigeria.

In 1964, at the end of her second tour, she returned to England to study for her sister-tutor's qualification – degrees now having become a government requirement in West Africa for all persons giving any form of professional training. This was when she met up again with Garth Till, a former acquaintance who was suffering the double trauma of a broken leg, which was keeping him in bed, and a broken marriage that had left him with two children. Kath, being Kath, and a nurse to boot, set about looking after him, and in time a romance blossomed which led to their marriage on her birthday in 1965.

Kath and Garth spent 49 happy years together. He cannot remember them ever having a quarrel. She was comfortable to be around, and loyal and supportive through all the ups and downs of life. Garth and Kath moved around a bit. First of all, she was called back to Ile-Ife and Garth went with her into mission service. The Biafran war, however, cut that tour short, and they returned to England in 1969. They spent the next ten years in Derby, where Kath worked as a staff-midwife in the Derby Hospital. They then moved to Wakefield, where they spent four years, and here again she worked in the local hospital. This was followed by a move to Hemel Hempstead, where once again she worked as a staff-midwife, staying there until they both retired. Then in 1996 they moved up to Grantham to be near family, who were all located in the area.

Sadly, Kath passed away on 8 October, 2014, leaving a grieving husband, three daughters (Rosemary, Valmae, and Caryn) and a son (Duane), five grandchildren (Danielle, Michael, Rianne, Catherine and Sarah), and her sister, Esme. They join her wider family, the members of the Grantham church, and community members and friends from far and wide in looking forward to the day when Jesus will wake her to life eternal.

Her funeral service was conducted by Pastors John Ferguson and Solon Kyriacou, assisted by the Grantham elders.

GARTH TILL

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Area 4 Day of Fellowship

Many of the North England Conference's Area 4 members recently held a day of fellowship at the Derby Chester Green church and the local Rivership Christian Fellowship Centre. This all took place between 29 August and 1 September with close to 350 in attendance. These members came from churches across Nottinghamshire, Derbyshire and Lincolnshire and they were treated to a stimulating programme of sermons, studies and quizzes. The main speaker was Pastor Mike Hamilton of the Trans-European Division.

RICHARD SHAW (COMMUNICATION DEPARTMENT, DERBY CHESTER GREEN)

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