

## Proverbs: A Wealth of Wisdom for All Our Youth

*As we learnt at UCG Summer Camp, large parts of the biblical book of Proverbs are addressed to young men. What can young people glean from these wise words of wisdom literature?*

We are deluged with social-media websites which draw an ever-increasing number of youngsters into their enticing lair, along with the cavalier use of blasphemous language which is now commonplace amongst youths.

Internet safety concerns are now a regular feature of our TV screens and airwaves. And it's our youths who appear to be facing untold risks as they log in to the myriad of popular social media networks around. Inappropriate language use – whether it be swearing or other forms of careless speech – is rife and the norm in schools or other places where young people figure in large numbers.

The summer camp theme became 'Learning and Applying Godly Wisdom,' and UCG summer campers were warned to beware of these clear and present dangers.

Much of the book of Proverbs, which was mostly written by King Solomon, is addressed to 'my son' (for example, Proverbs 1:4, 2:1; 3:1; 5:1) and in one case 'my children' (Proverbs 4:1). One of the pivotal verses is in chapter 20, verse 11, which

reads, 'Even a child is known by his deeds, whether what he does is pure and right.' Another reads, 'Train up [educate] a child in the way he should go, and when he is old he will not depart from it' (Proverbs 22:6).

Putting all these elements together, it is evident that Solomon's stated intention in collecting and writing these proverbs was to teach his own children,



A whole-group forum at UCG Summer Camp.

and young people in general, moral values, a correct way to live, and the wisdom which God had given him in such abundance (1 Kings 3:5-13).

This led on to a discussion about such things as placing provocative or revealing photos on Facebook or a per-

sonal web page, and sexting, any of which could lead to threats to tell parents, unless some further favour was forthcoming. Internet safety is often in the news and it soon became clear that the safest course of action for the young people was to be circumspect about their actions, behaviours and attire and to be very wary of unknown 'friends' on the Internet. A couple of clips from CEOP (the Child Exploitation and Online Protection Centre – [www.thinkuknow.co.uk/](http://www.thinkuknow.co.uk/)) reinforced this view.

### Becoming enslaved

A proverb which elicited much reaction was, 'The rich rules over the poor, and the borrower is servant to the lender' (22:7). In Eugene Peterson's Message translation of the Bible this passage reads, 'The poor are always ruled over by the rich, so don't borrow and put yourself under their power.' This proverb isn't solely addressing personal finance; its description of the relationship between borrower and lender is broader than that.

It was evident that the lender has control over the one who borrows, but

by taking this aspect of dominance, the young people discovered that there were other ways in which one could become 'enslaved'. Even at Camp we heard youngsters trying to coerce others with 'I'm telling on you,' when someone had committed an infraction, which had not been generally noticed. Worse would have been intimidation and blackmail along the lines of 'If you don't . . . I'll tell . . .'

### Importance of words

Another topic was based on an individual's choice of language. The book of Proverbs has a lot to say about words (15:1; 18:4). Proverbs 25:11 states: 'A word fitly spoken is like

apples of gold in settings of silver.' Exhortations not to tell lies are mentioned in chapter 17:4 and 19:5, and admonitions against using perverted language in 17:20.

This led to a discussion on the third commandment: 'You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain' (Exodus 20:7). All too often, modern society breaks this commandment by invoking God's names or titles, either explicitly in swearing, or implicitly by the use of euphemisms (for example, using 'gee', 'gosh' or 'golly' – or even OMG – instead of the word 'God').

Although many are unaware they

are doing it, sadly this misuse of the Almighty's names creeps into the language of young people in the Church. It was a good opportunity to draw this to their attention.

Various vulgarities similarly find their way into conversation. The apostle Paul wrote, 'Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers (Ephesians 4:29). The Message puts it this way, 'Watch the way you talk. Let nothing foul or dirty come out of your mouth. Say only what helps, each word a gift.'

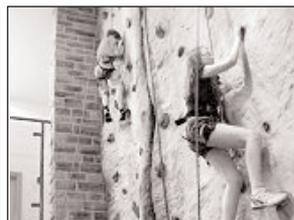
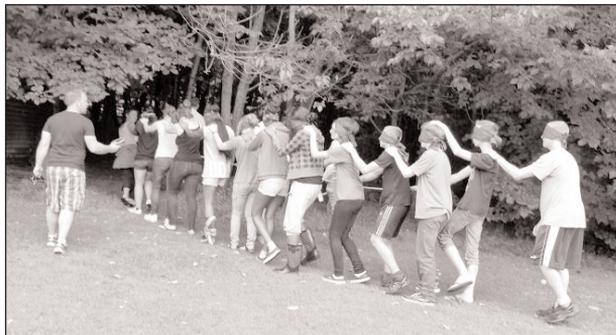
A further extension of this subject was to urge the young people to sup-

## And Fun Too ...

Of course, Summer Camp was not merely about reviewing and practising proverbs and principles in a classroom format. Truly they show us how to really enjoy life without all the kick-backs. So fun activities also characterised Camp, from archery and fencing, through arts and crafts to indoor and outdoor games and Scottish country dancing. Almost the entire group managed a walk from the village along the top of the ridge and back, and this in spite of a heavy rain shower. We also visited Ponds Forge in Sheffield for swimming and spent a day in the spa town of Buxton sightseeing, shopping and picnicking in the park.

Old friendships were reinforced and new ones established. Several were attending Camp for the first time and about half the group had travelled from outside the British Isles. Coming together for just nine nights to share each other's company and to learn and practise God's way of life was an experience that most will never forget, as is witnessed by the number of our adult staff who had attended a similar Camp in their youth and wanted to inspire another generation with the ideals they had learnt.

Clockwise from top: An exercise in trust; games in the sports hall; Jack and Iona on the climbing wall; Michelle spins a plate; the group reaches the summit of *Mam Tor*; picnic in Buxton park; Ester places felt in the sun to dry.



port each other by the right choices of words. For example, on the climbing wall, spectators could call out encouragement with shouts of ‘you can do it’ or ‘well done!’ Achievements could also be cheered and applauded.



## Good manners

The final chapter of the book of Proverbs is described as ‘The sayings of King Lemuel, which his mother taught him’ (Proverbs 31:1). This chapter was used as a basis for teaching etiquette to the girls (Proverbs 31:10-31). It had so much potential that in the short period of Summer Camp we were barely able to scratch the surface.

Apart from putting the characteristics of the woman into modern parlance, the verses could be re-interpreted to come up with a series of traits of a Proverbs 31 man, or camper, or staff member.

Along with other verses bewailing the fact that some women were contentious and several comparing such to the dripping of the rain (Proverbs 19:13; 21:9, 19; 25:24; 27:15), the girls learned that it is not ideal to be loud and noisy, and that the ‘ladette’ culture is not only inappropriate but very unappealing too.

Rather they learned how to set a formal table, how to manage items such as soupspoons, cups and saucers, finger foods and so on. They were also encouraged to choose appropriate clothing that would not lead to embarrassing ‘revelations’ if they needed to move quickly or climb stairs.

Meanwhile, the boys and young men also learned etiquette based on a scripture in Corinthians which states, ‘Let all things be done decently and in order’ (1 Corinthians 14:40). Old-fashioned values such as ‘ladies first’ were



Top to bottom: Group photo after the Sabbath service; a whole-group forum; ending the day with a hymn.



discussed, as well as personal hygiene and not being too loud, especially at the dining table.

Everyone received reminders to turn off mobile phones at mealtimes, to thank hosts/hostesses, and to send a written ‘thank you’ note for gifts. Time-keeping was another matter that applied to both genders. Arriving late, unless in exceptional circumstances, is annoyingly rude.

Both boys and girls watched a recent news item about a school in Fowey, Cornwall, where the girls had sent the boys for etiquette lessons.

Aspects of similar good manners were reinforced during our week at Summer Camp and especially during the final evening’s formal dinner, where the gentlemen escorted a lady, or ladies, since there were more girls than boys, to the dining room.

## Learning principles

The discussion leaders endeavoured to highlight underlying principles con-

tained within the Bible verses read. For example: *Hebrews 4:12*: The word of God isn’t simply ink on paper or pixel on screen, there is an underlying power to it. It is sharp, it penetrates, and it judges the thoughts and attitudes of the heart.

*Titus 2:6, 8*: The advice to young men is to behave in all situations in ways that will cause others to have nothing bad to say about them. This principle provoked much discussion!

*Titus 2:9-10*: Similarly the advice to anyone subject to others in the home, school, college or workplace is to show they can be fully trusted and that in every way they will make the knowledge of God and His ways attractive to others.

*Romans 14:13*: This challenges us to make up our minds, to decide ahead of time, not ‘to place an obstacle in another’s way’. This isn’t just legislation covering health and safety tripping hazards, it is a principle which when followed will encourage friendships and strengthen the relationships between people.

This brings us to perhaps the most basic principle of all, contained in words spoken by Jesus Christ Himself and often referred to as the Golden Rule: ‘So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets’ (Matthew 7:12, New International Version).

This simple, yet profound and far-reaching, principle was returned to time after time during Summer Camp. It is the foundation of all positive proverbs and principles in simply and elegantly describing the way of life God wants us all to follow.

*David and Barbara Fenney*

# The Ominous Threat to our Judaean/Christian Heritage

*An unrelenting battle is being waged against the long-established moral absolutes that underpin the moral fabric of society – the divinely established laws enshrined at Mount Sinai. As a consequence, the Western world in particular has seen a freefall in morality. What is the biblical solution?*

The general decline of moral standards based on the Bible became most notable in our modern age from the 1960's onwards when so-called free love was advocated, and illicit drug-taking among pop stars and others became commonplace. The moral absolutes so dramatically highlighted at Mount Sinai (Exodus 19:16-19) were beginning to be brushed aside – and society is paying the terrible consequences of rejecting the divine laws that regulate human relationships.

All too many religious leaders in Britain and the West have, in the main, remained silent – reluctant to speak out on right and wrong from a biblical perspective.

## A prophetic warning

The moral decline is a sad reflection of man rejecting the divinely established framework of God's law, and instead establishing his own variable sense of morality. The prophet Jeremiah warned 2600 years ago: 'It is not in man who walks to direct his own steps' (Jeremiah 10:23).

Men and women need divine moral guidance – instruction on how to conduct themselves in their relationship with others. The laws of Almighty God, so clearly enunciated at Mount Sinai (Exodus 20:1-20), are fundamental to the wellbeing of society.

The psalmist was well aware of

this pressing need: 'Great peace have those who love your law' (Psalm 119:165). Doing the right thing, living by God's standards, is the best remedy for a happy and successful society.

Author Stephen C Parks in his 1993 book, *Christianity and Law*, reminds his readers of the origin of the laws which have shaped the British nation. 'With the arrival of Augustine in 597 and the subsequent conversion

of [King] Aethelbert to the Christian faith, England came under the influence of the Christian religion and the laws of the Anglo-Saxon kings reveal increasingly throughout the second half of the first millennium the strong influence of biblical ideals and law. This is particularly noticeable with

[King] Alfred and his successors who held up the Mosaic Law as the ideal which the nation must follow if it is to be blessed by God' (publishers, Avant Books, Whitby, England).

Unfortunately, the moral absolutes that the Almighty revealed in His Word are no longer supported by many of our national leaders, so the assault on the nation's spiritual heritage continues unabated.

Britain's former Chief Rabbi, Jonathan Sacks, a member of the

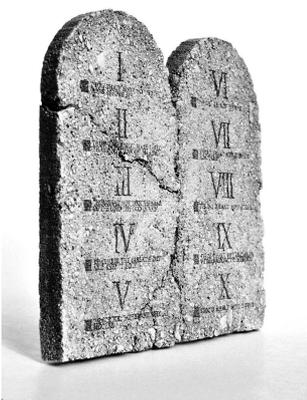
House of Lords, recently stated that 'the [British] Government had not addressed the need to encourage marriage and needed to give "more support" to full-time mothers' (*Daily Mail*, 'Tories "Have Failed" Married Couples,' 19 Aug). He further declared: 'The State has an interest in marriage because the cost of family breakdown and non-marriage, the last time I looked at it, was estimated at £9 billion a year.'

## Defining right from wrong

With the recent 60th anniversary of Queen Elizabeth II's coronation in mind, we note that the law of God given at Sinai played an important role at the Queen's coronation in 1953. She was asked the following question by the Archbishop of Canterbury: 'Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel?'

She answered, 'All this I promise to do.' Later in the coronation service the Primate of All England stood before the Queen and said: 'Stand firm, and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the Name and by the Authority of Almighty God, and by the hands of us the Bishops and servants of God, though unworthy.'

'And the Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your Throne in righteousness, that it may



stand fast for evermore' (The Form and Order of the Coronation of Queen Elizabeth II, Cambridge University Press, 1953).

The same psalmist of ancient Israel defined the righteousness that the Archbishop referred to above in Psalm 119:172: 'All Your commandments are righteousness.'

The commandments of God mentioned in the Pentateuch define true righteousness. These divine laws are applicable at all times and for all occasions. If man wants to be blessed by God he needs to embrace these laws (Deuteronomy 30:11-16). The trend is, however, not only for man to reject the Originator of these laws, but the Almighty Himself.

Yet at Mount Sinai the Creator made it clear to the Israelites of the Exodus that there are moral absolutes by which they should live (Deuteronomy 4:5-8). When Jesus Christ came to earth He demonstrated how it was possible to live according to the law He had codified at Mount Sinai.

He stated that He had not come 'to abolish the law and the prophets' but instead 'to fulfil them'. He also added 'For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled' (Matthew 5:17-18). Luke 16:17 records: 'It is easier for heaven and earth to pass away than for one tittle of the law to fail.'

## A warning from history

Those who see no need to be guided by absolute standards that were divinely highlighted at Mount Sinai over 3,000 years ago should be aware that one of the most evil men who ever lived had this to say about the Ten Commandments: 'We are fighting against the most ancient curse that humanity has brought upon itself . . . it's got to get out of our blood, that curse from Mount Sinai. That poison with which both Jews and Christians

have spoiled and soiled the free, wonderful instincts of man . . .

'We are fighting against the perversion of our soundest instincts . . . The day will come when I shall hold up against these commandments the tables of a new law. And history will recognise our movement as the great battle for humanity's liberation, a liberation from the curse of Mount Sinai . . .' (as quoted by Herman Rauschnig's pre-WWII conversation with Hitler in *The Ten Commandments, Ten Short Novels of Hitler's War Against the Moral Code*, edited by Armin L Robinson, Cassell Publishers).

## A greater evil

Hitler's battle against the Decalogue did not succeed then, but all too many in our age continue to carry his banner of liberation from God's basic moral standards which were delivered to Moses directly in the two tables of stone, and spoken by the voice of God Himself to the whole Israelite congregation. The Ten Commandments are called 'the law of liberty' in the New Testament (James 1:25; 2:12).

A greater evil than Hitler is prophesied to arise just before the return of Jesus Christ. This leader is called 'the son of perdition' and a 'man of lawlessness' (2 Thessalonians 2:3). Lawlessness is described in 1 John 3:4 as sin – breaking God's law. This man will proclaim himself to be greater than God (Revelation 13:5-8). One way he will do this is to try to do away with God's laws (Daniel 7:25).

The result will be persecution for those who seek to follow God.

Christ's words in Revelation confirm that the saints will still be found keeping His commandments right to the end and will be rewarded with the gift of eternal life (Revelation 12:17; 14:12; 22:14).

## God's laws in our hearts

What we have seen develop over

recent times is that man has rejected God's moral standards and has provided his own concepts that have failed him miserably. God's laws are eternal and breaking them results in penalties.

But the prophet Jeremiah promised a time when God's law would not just be written on tables of stone, but on the human heart: 'Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah – not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD:

*'I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 'No more shall every man teach his neighbour, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more' (Jeremiah 31:31-34, emphasis added).*

But one day these laws will be internalised by all people – written on our hearts and minds. On that day mankind will be finally reconciled to God. For more information, please download or request our free booklet *The Ten Commandments*.

Gerhard Marx

## New Bible Study Aid

The UCG television programme *Beyond Today* has sponsored a brand-new reprint article entitled 'Overcoming Pornography Addiction.' If you would like a free copy, just ask for reprint 109, or request it by title. All requests will be treated in confidence.

# Sacred Music and the British Monarchy

*To celebrate the 60th anniversary of Queen Elizabeth II's coronation, David Starkey has presented a series of programmes for BBC2 that look at how British music has been influenced by its monarchy. Music has been used by monarchs over the last 600 years to inspire and influence their subjects. We also reach back 3,000 years to assess the music of two ancient biblical kings.*

Music can provoke strong emotional reactions in people, and rulers through the centuries have realised the value of this emotional response in persuading people to support their political and religious ideologies. In his book, *This Is Your Brain on Music*, David Levitin observes: 'As a tool for arousing feelings and emotions, music is better than language.' (2006, page 267).

The majority of the music that has been composed for the British royalty has also had a sacred function, as nearly all of the ceremonies of the monarchy are religious in nature.

Many of the most inspiring sacred pieces that have ever been written were composed for royal occasions (such as Parry's 'I Was Glad,' and 'Zadok the Priest,' by Handel). We now live in an increasingly secular age, but when Britain truly was a country that feared God, inspiring sacred music helped the reigning monarch to convince people that he or she was appointed and favoured by God.

Music and musicians played an important part in the court life of the British monarchs: for example, Henry VIII employed over 40 full-time musicians. However, the first of the programs in the 'Music and Monarchy' TV series highlights the fact that a number of British monarchs were composers themselves. Most notably

Henry V and Henry VIII both produced large quantities of original compositions.

## David and Solomon's music

In the Bible, we find another example of a king who was an avid and accomplished composer: King David. The Bible contains many stories about David's skills as a musician, and 73 out of 150 Psalms (many of which are songs) are also attributed to King David. However, a version of the Psalter found amongst the Dead Sea Scrolls claims that David actually composed 3600 psalms and 450 other songs ([www.thinkingonmusic.com/2012/12/03/composing-legends/](http://www.thinkingonmusic.com/2012/12/03/composing-legends/)).

David's son Solomon was also a prolific composer. 1 Kings 4:32 tells

*The majority of the music that has been composed for the British royalty has also had a sacred function.*

us: 'He spoke three thousand proverbs: and his songs were a thousand and five.' Whether these figures are accurate or not, it is very clear that music was incredibly important to both David and Solomon, as it has been to the British monarchy, and foremost in their minds was to use their musical skills to worship God.

Although King David did not live to see the completion of the temple, he oversaw the organisation of the music that was played in the tabernacle: He

had instruments built for the musicians, appointed leaders of music from amongst the Levites, and established the liturgy of music that was performed. The musical practices that were established by David were carried through to the musical worship in the temple (2 Chronicles 23:18). David ordained that 'four thousand are to praise the Lord with the musical instruments I have provided for that purpose (1 Chronicles 23:5). These 4000 Levites (over ten per cent of all the Levites) were professional musicians who dedicated their lives to the worship of God through music.

## The golden age of biblical music

We have no way of knowing what the temple music would have sounded like, but with 4000 professional musicians to draw on, it must have been impressive! Indeed, the era of David and Solomon is recognised as the golden age of Israelite music. In terms of scale, the music that the Israelite kings instructed for the worship of God far outshines any that the British monarchy has commissioned.

The Bible describes the music that happened at the dedication of the temple built by Solomon: 'And the Levites . . . stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps,

and with them one hundred and twenty priests sounding with trumpets' (2 Chronicles 5:12).

There are also a number of Psalms, which the Greek Septuagint attributes to David that are commonly known as the royal psalms. These psalms were written by a king, in praise of the greatest King who has ever lived, and ever will live: Jesus Christ. These psalms focus on Christ as the King of creation, as the King of Israel, and as the coming King of kings and Lord of lords, who will rule over the entire earth. The royal psalms are identified by the phrase 'the Lord reigns' (for example, see Psalm 93:1-2).

The NIV Study Bible comments on the royal psalms: 'Together these hymns offer a majestic confession of faith in and hope for the Kingdom of God on earth. They were probably composed for the liturgy of a high religious festival [probably the Feast of Trumpets or the Feast of Tabernacles] in which the kingship of the Lord . . .

was annually celebrated.'

The Feast of Trumpets celebrates Christ returning to the earth as the King of kings, and music plays a vital role in this event through the symbolism of the blowing of trumpets: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first' (1 Thessalonians 4:16).

The instrument meant here for 'trump' is the shofar (ram's horn), which was used to give warnings and announcements in the Old Testament. A shofar was also used to announce the presence of God upon Mount Sinai (Exodus 19:16). It is interesting that this tradition has carried through to our modern age, with trumpet fanfares often being used to announce the arrival of a monarch.

### **Music and the Kingdom of God**

The Bible also tells us how impor-

tant music is around the throne of God the Father in heaven, and how music will still play a vital role in the worship of God after Christ has established His Kingdom on the earth: 'And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders.' (Revelation 14:2-5).

The earthly music in the temple of God must have been incredibly majestic, but how much more inspiring will it be to experience the heavenly music used to worship God on His throne.

Music has been linked with a physical monarchy since biblical times, and kings and queens have realised the power that music can have to inspire and influence.

As God is the Creator of music, it is obviously very important to Him. We know that music is used to worship Him and Jesus Christ in heaven, as we should use music to worship Them.

*Dr Laura Payne*

## **Sacred Singing and Scripture**

**G**od's instruction is for us to 'Come before His presence with singing' (Psalm 100:2). References to music, and specifically singing in the Bible, show us how important harmonious sound is to God and His people. Primarily the Bible shows us that songs should be used to thank God. Indeed, the first mention of singing in Scripture is Moses' hymn of thanksgiving to the Lord for delivering them from Egyptian bondage (Exodus 15:1-21).

Singing also played an important part in the worship services that the Levites performed in the temple. God instructed that 4,000 Levites (approximately ten per cent of the priestly tribe) were to be set aside solely as instrumentalists and singers (1 Chronicles

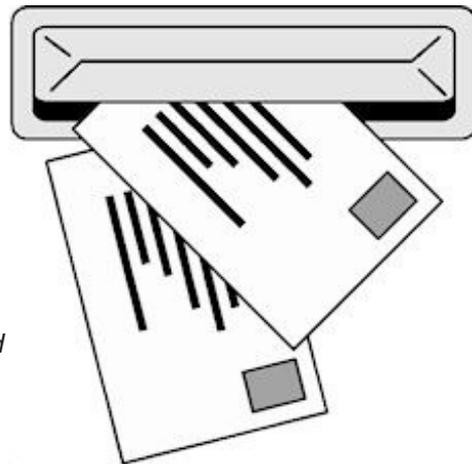
23:3-6). The Bible reveals how God favoured their musical offerings: 'When the trumpeters and singers were as one, to make one sound to be heard in praising and thinking the LORD . . . the house of the LORD, was filled with a cloud, so that the priests could not continue ministering because of the cloud: for the glory of the LORD filled the house of God' (2 Chronicles 5:13-14).

To put this into today's perspective, a modern symphony chorus (of the type seen at the BBC Proms) would consist of around 100-200 singers. So the sound created by the 4,000 musicians and singers in ancient Israel must have been awe inspiring. But wait until you hear the angels sing in the Kingdom of God.

### ***How our literature is funded***

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# Letters from our readers



## **The Good News and British Supplement**

I have been so blessed by *The Good News* over the past year, and wanted to thank you for the work you put in and for making this publication and other resources available to everyone. Truly your work is building and equipping the body. I have found many of the issues you address to be enlightening and 'nourishing food.' I appreciate you tackling important issues that I often find our churches avoiding for the sake of political correctness. In your March/April issue of the British & European Supplement, 'Living by Every Word of God' offered a 12-lesson *Bible Study Course*. I would like to request the course in printed form along with 'Learn, Live and Love the Bible.'

Apart from my own personal growth, I would love to work through this Bible course with my two teen daughters in our home school. It looks like just the thing I've been looking for to help equip them in apologetics for the world they will one day have to contend with on their own.

S-A V, Chesterfield

- *We are privileged to have honoured your request for enrolment in the Bible Study Course and have posted Lesson One, along with the reprint article 'Learn, Live and Love the Bible.' The lead article about the book of Proverbs in this issue may also be of help in tutoring your two teen daughters.*

## **Good News renewals**

Would you kindly renew your free *Good News* magazine? I am very grateful for all the magazines you send

to me. They are a great help and a good read.

Mrs A R, Gateshead

Please renew my subscription. Thanks in anticipation. God bless *The Good News* and all involved in its existence.

E K, London

Thank you all so much for these very informative magazines, so easy to understand. May God bless you all in the work that you do until our Lord Jesus Christ returns.

K J, Peterborough

Please renew my subscription to continue to receive *The Good News*. Thank you for the excellent booklets and magazines you publish. They enlighten your readers to understand all aspects of life and the way God wants us to live.

Mrs E D, Newton Abbot

Please keep me on your mailing list. Thank you for being faithful to your calling. The Lord richly bless you and your staff. A small donation is enclosed.

F T, Peckham

## **Bible Study Course**

I am taking this opportunity to thank God the Father for the life of *The Good News* family. Through the *Bible Study Course* I have learned so many things about the Holy Bible. It sheds more light on many things. The final remarks are very helpful and it gives guidelines as well. Please check my file and see if I have completed the *Bible Study Course*. If I have missed any lesson, please send it.

O A, London

## **Readers appreciate United literature**

I began studying the Bible almost five years ago, and have accrued various booklets from different sources, but have often returned to your literature as I find it well presented. It helps me to understand the message within the Bible. I have recently begun attending the Sabbath service in central London and the sermons have been a great help in furthering my understanding of the Scriptures. It has also been a great help to be able to discuss Scripture with others in the congregation. Please find enclosed a cheque, being a donation to the United Church of God.

Miss H F H, Amersham

The booklets about clean and unclean meats and *Making Life Work* are very informative and well written. I have never eaten crabs, lobsters and shrimp in my entire life, and certainly not horsemeat, frogs and snails. The fish I have eaten is clean. As a family going back many years we have stuck to ordinary wholesome foods.

Mr R C, Portsmouth

- *Good for you! Many have had to come to this essential biblical knowledge in later life and have had to alter their diets considerably. Readers may wish to request our free booklet What the Bible Says About Clean and Unclean Meats.*