

Why Many Britons Object to Governance from Brussels

Why does much of the media raise such stark objections to increasing political involvement with the European Union? And why did the United Kingdom choose not to embrace the euro currency? Is there both an historical and a biblical answer?

Do European Union (EU) leaders always obey their own laws and rules? Consider Article 125 for instance. It clearly states: 'The Union shall not be liable for or assume the commitments of central government, regional, local or other public authorities, bodies governed by public law, or public undertakings of any Member State' Violation of this article shows us the plain evidence that EU law is virtually ignored when it stands in the way of accomplishing the Union's major goals.

When threats to the euro's survival became apparent and bailouts were desperately needed, Article 125 was quickly sidelined. Christine Lagarde (formerly Finance Minister of France and now Director of the International Monetary Fund) admitted: '*We violated all the rules because we wanted to close ranks and really rescue the Eurozone. The Treaty of Lisbon was very straightforward. No bailouts*' (quoted by Daniel Hannan, *Inventing Freedom*, 2013, p 5, emphasis added throughout). Apparently, it was primarily on the basis of Article 125, that Germany agreed to replace the Deutschmark with the euro.

Little wonder that German Chancellor Angela Merkel was initially so hesitant to commit Berlin's funding to massive bailouts. She had previously stated: 'We have a treaty under which there is no possibility of paying to bail out states' (ibid, see accompanying sidebar on page 6).

Why the British objected

Significant parts of the British establishment were astonished by these massive bailouts which broke EU law. The rules were clear. Yet the Brussels establishment mocked UK attitudes and labelled them *literal-mindedness*.

Even European democracy sometimes appears as only a means to an end. Some member states did not even allow a referendum of the voters to approve or disapprove the Lisbon Treaty. Those that did (France, Holland and the Republic of Ireland) rejected this treaty out of hand. Later Ireland was persuaded by considerable perks to reverse its decision with another referendum. In effect, the Lisbon Treaty is still in force despite the popular will. The British citizenry have been promised a future referendum as to whether or not Britain will remain

in the EU, and under what conditions.

What legacy or heritage has historically bound Britain to the rule of law? Why do we island peoples tend to be somewhat stricter interpreters rather than more liberal interpreters of law? Why would the UK object to a cavalier strategy of convenience that clearly breaks the law?

One can point principally to Magna Carta, set in place in the year 1215. This historic charter limited the power of King John and subsequent monarchs, and remains very highly regarded wherever English is the principal language. Lord Denning, a noted 20th century British jurist, stated:

'Magna Carta is the greatest constitutional document of all times – *the foundation of the freedom of the individual against the arbitrary authority of the despot*' (quoted by Hannan, page 110),

Article 25 of Magna Carta remains the fundamental basis for due process of law in the modern world. It reads: 'No Freeman shall be taken or imprisoned, or be disseised [dispossessed] of his Freehold, or Liberties, or free Customs, or be outlawed, or exiled, or any otherwise destroyed; nor will We not pass upon him, but by lawful judg-

ment of his Peers, or by the Law of the Land [ultimately, English Common Law, gradually developed over many centuries]. We will sell no man, we will not deny or defer to any man Justice or Right.'

English common law also remains another important factor in this island's approach toward law in general. The legacy of law by the will of the people permeates the British system of government. But is the Bible an even more fundamental source, accounting for our legal heritage as well as Christian civilisation itself? After all, the British and the Americans have spread the Bible around the world.

Biblical limits to royal power

The Bible clearly recognises the foibles and flaws of human nature with its strong downward pull. Rather than loving God and neighbour, we often exalt self-love way out of proportion. This distorted aspect of 'love' takes unfair advantage of others. The apostle Paul recognised that 'the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be' (Romans 8:7).

The Hebrew prophet Jeremiah expressed this same basic truth somewhat differently. 'The heart is deceitful above all things, and desperately wicked. Who can know it?' (Jeremiah 17:9).

Individuals can be bad enough, but kings and governmental rulers often multiply this dangerous tendency to embrace outright autocracy. Daniel Hannan wrote: 'Humble kings are rare creatures . . . Few men can wield supreme power without being turned' (*Inventing Freedom*). We find that biblical law limits the power of governmental authorities, starting with officials at the pinnacle of power over others.

The Bible clearly states: 'Also it shall be, when he [the king] sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from the one before the priests,

the Levites. And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God *and be careful to observe all the words of this law and these statutes, that his heart may not be lifted above his brethren*, that he may not turn aside from the commandment to the right hand or to the left and that he may prolong his days in the kingdom, he and his children in the midst of Israel' (Deuteronomy 17:18-20).

No king was to consider himself above the law or think himself intrinsically superior to any of his subjects.

The Torah law was to be obeyed by everyone, king included. Except for two major incidents, King David of Israel largely lived up to this biblical instruction. He studied and obeyed God's laws throughout his life, as evidenced by many of the psalms he penned. In fact, David became the standard whereby subsequent kings were judged (1 Kings 15:1-5, 11; 2 Kings 18:1-3).

King David articulated God's specific instruction on just leadership: 'The Spirit of the LORD spoke by me, and His word was on my tongue. The God of Israel said, The Rock of Israel spoke to me: "*He who rules over men must be just, ruling in the fear of God*"' (2 Samuel 23:2-3).

These principles are also applicable for Christians today (see Matthew 5:17-20; 2 Timothy 3:15-17; 2:15; 2 Peter 3:1-2). The strict letter may not always apply in every instance, but these biblical principles remain inviolate, especially the Ten Commandments – the whole basis for loving both God and neighbour (1 John 5:3; Matthew 22:36-40).

The biblical statutes and judge-

ments in the Hebrew Bible (Exodus, chapters 21-24) are based on the Ten Commandments (Exodus 20; Deuteronomy 5).

New Testament principles of governance

Romans 13:1-7 was written in the historical context of protecting the Christian brethren at Rome from the cruelty of Nero. (If you want to know what the Roman Caesars were really like, read Suetonius' book, *The Twelve Caesars*). Nonetheless, these principles in Romans 13 certainly apply to the modern world as well.

Instruction to the Church at Ephesus also reflects God's general principles of governance. Ephesians

'Having developed and exported the most successful system of government known to the human race, the English-speaking peoples are tiptoeing away from it' (Daniel Hannan, Inventing Freedom).

6:5-9 tells us: 'Bond-servants [slaves], be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eye service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.

'And you masters, do the same things to them, giving up threatening, knowing that your Master also is in heaven, and there is no partiality with Him.' At the time of this writing, the Ephesian Christians were also under the yoke of Rome. Paul's letter to the Galatians and his personal epistle to Philemon say a lot about this apostle's feelings about slavery as well (Galatians 3:27-28; Philemon 9-16).

(Continued on page 6)

Confronting Loneliness

Britain's Care Minister Norman Lamb recently stated: 'January is often the loneliest time of the year for many people.' When loneliness afflicts you – here are some positive suggestions on how to deal with it constructively.

Loneliness touches everyone's life to some degree, observes John Woodward, PhD, one of America's leading researchers on loneliness and a Professor of Psychology at the University of Nebraska. He defines loneliness as 'a feeling of isolation and separation from others.' It can result when a person is physically isolated from family and friends, or when a person is in a room full of people and feels totally disconnected. Loneliness can range from mild to severe and occur only occasionally or be a chronic problem.

There are many types of circumstances that can bring on loneliness. A person may be suffering the loss of a spouse by death or divorce. An individual may be shy and not feel confident interacting with others. One might be so busy with a career that devoting a lot of time to relationships appears impractical. Or a person may live in a remote area, far from neighbours, and not have many visitors.

There may be unresolved issues or misunderstandings that have resulted in alienation from friends and family. Perhaps children have grown up and moved away, leaving you with a gnawing void in your life. This can worsen as one grows older and experiences loss of friends and neighbours due to long-term illness, death or simply moving away. And sometimes you can feel lonely for no apparent reason.

Certainly God created us to be social creatures. All of us need a certain

amount of 'people contact.' Some need more than others, perhaps depending on how extrovert they are. So how do you cope if you feel detached and lonely? Here are five suggestions for confronting this heart-wrenching, yet common human emotion.

1. Admit you are lonely

It may not be easy to admit to yourself that you're lonely. After all, we live in a society where popularity is celebrated and encouraged. To admit loneliness may seem like conceding to being unpopular and unwanted. Yet it is important that you acknowledge your feelings to yourself. Doing so may help you to overcome this condition. If you



Sean Nel, Shutterstock

don't, you're in effect saying these issues really don't exist. The result: Then they won't be dealt with.

You may also want to confide in a family counsellor, pastor or other trusted person. A friend called me in tears to relate how lonely she had become after moving to another area. But later she phoned again with an update for me about her situation.

Fortunately, she had made friends at church. What had happened, she related, was 'I picked out one of the ladies at church who I thought would be understanding, and without attacking anyone, I told her how I felt excluded.

'To my surprise, she told me that sometimes she feels left out too. That did wonders. After that, she made a special point of introducing me to people at church, including me in conversations, and even inviting my husband and me to some get-togethers.'

If your loneliness is related to particular circumstances – perhaps losing a loved one, recently moving to a new area, or struggling with empty nest syndrome – then you may wish to open up with someone who has been in a similar situation. That person may not only make a good sounding board, but may be able to help diminish the lonely feelings.

2. Be friendly

It sounds simple, but one of the best ways to combat loneliness is to be friendly and approachable. It's a biblical principle (Proverbs 18:24). Others will be much more drawn to you if you smile when you see them, make good eye contact, focus on positive conversational topics and show a genuine interest in what they have to say. If you're in a room full of people and nobody's approaching you, then be willing to actively seek out others and start conversations with them.

Try to focus your primary attention

on those who look lonely, withdrawn or 'lost in the crowd.' This is especially good advice if you feel that there are cliques at church, work or school, making you feel excluded. 'If you feel left out, chances are there are others who feel the same way,' says Mary Halpin, PhD, a family counsellor in Deerfield, Illinois. 'Reaching out to others who are lonely can help you relieve your own feelings of loneliness.'

Strive to be the kind of person who seeks connections with those of all social circles. It'll help rid you of your loneliness and set the right example of not being cliquish. And you'll make others feel less lonely as well.

3. Cultivate new interests

Explore new interests, hobbies and pastimes. Sign up for a class to learn something new. Your local library will have information on courses available. Volunteer to be a tour guide at your town's art or history museum. Join a bowling league, garden club or bridge club. See if there's a book discussion group you can be a part of at your local library.

One woman who recently moved to my community started a morning walking club to get to know new people and get some regular exercise. She invited mothers she met at her son's school events, and told them they could bring their friends too. Each morning the ladies walk about five miles together, and they're all becoming really close.

Another lady I know overheard some ladies at her church talking about how they were interested in making homemade soap. My friend took the initiative to learn how to make soap on her own and then invited these other women to join her. It turned into a monthly get-together where they make a batch of soap together, share a pot of coffee and have lunch.

Any of these activities can be ideal springboards for meeting new people and allowing you to develop new interests, which may serve as common

ground for connecting with others.

4. Don't let long-distance friendships slide

Whether you've recently relocated to a new area or you have lots of friends who have moved to different parts of the country, don't let long-distance relationships fall by the wayside. Phone calls, letters, cards and e-mail messages from far-flung friends and family can go a long way in keeping loneliness at bay.

In many ways, it's easier than ever to stay in touch. Nowadays, most phone companies offer inexpensive long-distance calling plans. You might want to pick regular days and times to call out-of-town friends and relatives each week. You may even want to consider opening an account with a social networking site. It's an easy way to share photos with friends and keep up with what others are doing. And who knows, you may be able to reconnect with some long-lost acquaintances. (*A note of qualification:* Take normal precautions when using networking sites, avoiding any negative remarks, as such sites have their downsides.)

5. Draw close to God

Most importantly, seek God's help with your situation. If you think you are lonely because you're too shy, ask God to help you overcome this condition. If you feel detached from others because of a misunderstanding, ask God to give you the right mindset, strength and the wisdom to be able to go to your friends and talk things out. This is another biblical principle (Matthew 18:15).

The fact is, sometimes God allows us to go through difficult, lonely periods to get our attention. It's when we are at our lowest points, when we feel that we have no one with whom to talk, that we often seek God the most fervently. That's when we have the opportunity to sort out our thoughts and realign our priorities – to ensure that God is the number one relationship in our lives.

Visiting and Praying for the Lonely

Even the British government recognises the necessity of reaching out to those less fortunate than ourselves. Presently there is 'a government drive to combat a national "epidemic" of loneliness' (*Daily Telegraph*, 31 December 2013).

Certainly the Bible teaches us to love our neighbours as ourselves (Leviticus 19:18). This includes genuine concern for those who may be lonely among us. Scripture encourages Christians to visit those who are lonely for companionship. Where geography is a factor and Christians are scattered, a telephone call or email message would be very welcome.

'Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble . . .' (James 1:27). Prayers for the lonely and afflicted should also occur regularly (Colossians 4:2). Paul exhorted Christians to 'comfort the fainthearted, uphold the weak, be patient with all' (1 Thessalonians 5:14).

The main article urges the lonely to do their part. But it's a two-way street. All Christians should do their part as well by reaching out to the lonely.

God will certainly help us get through lonely times, providing us with the human companionship that we all need. But we need to make sure we are truly putting Him first (Matthew 6:33). At the same time, we all need to remember that as long as we have a close relationship with God, we will never be completely alone (John 16:32).

Take your concerns to God in prayer, and you will not feel like you are facing the tough times alone – because truly you won't be.

*Adapted from an article by
Becky Sweat*

Filling the Tragic Spiritual Void in Our Troubled Society

Can a civilised society survive without a genuine spiritual dimension?

The *Daily Telegraph* recently published an article titled 'Britain At a Crossroads.' The text began: 'A hundred years ago today on January 1, 1914, many people in Britain awoke to the new year with a sense of foreboding about the future. The Archbishop of York, Cosmo Gordon Lang, gave expression to this feeling in his New Year message when he warned that 1914 "may well prove a very fateful year in the history of our land"' (emphasis added throughout).

Today the media expresses little sense of foreboding for the nation. In fact most believe that the year 2014 heralds optimism about our material well-being. A recent *Times* article was titled 'Power and glory comes to Britain – in 2030'. A respected think tank believes that the 'UK is set to become [the] strong man of Europe . . . outperforming France and Germany' (*The Daily Telegraph*).

But back in 1914 voices were more worried that an astonishing rise in national prosperity in the previous decade 'might have disastrous consequences for the "moral fibre" of the British empire itself' ('Britain At a Crossroads'). Current indications show that we too at the onset of 2014 should share these historic concerns.

The decline of belief

Britain, along with the rest of the Western world, has seen incredible achievements in science and technology, signifying an unprecedented increase in human knowledge in almost all fields. And yet, at the same time, belief in God and adherence to biblical standards has nosedived.

Today, on the one hand, scientific

and technological know-how is increasing at a spiralling rate. Simultaneously, belief in God is being replaced with a devotion to the theory of evolution as well as new-age practices – resulting in an alarming decline in spiritual concerns and sound moral standards.

Today national polls continue to reveal that an increasing number of people in Britain and continental Europe no longer really believe in the biblical standards when defining right and wrong. In this secular age of situation ethics as well as a 'do as you

God's laws guide us through today's moral maze and spiritual void.

please' philosophy, the current moral maze isn't surprising. It's an age of relentless pursuit of personal comfort and unlimited pleasure.

During the past half century we have witnessed a continual decline in the role and relevance of Christian morality, with little sign of this trend being reversed. This has resulted in a tragic lack of Bible knowledge, a book which was previously instrumental in fashioning our traditional moral codes and ethical standards.

Thankfully, the Bible as God's inspired Word provides the solutions and the answers that can fill that void potentially in every human being. In this important respect, the secular world is pitifully helpless.

Christ promised an abundant life

Jesus Christ taught that 'man shall not live by bread alone, but by every word of God' (Luke 4:4). He came to

offer us a meaningful life now, yet with an ultimate purpose that very few understand. He was very aware of this tragic spiritual void when He said: 'I am come that they may have life, and that they may have it more abundantly' (John 10:10).

Although the Bible is most published book in the world (readily available in many nations), it is no longer widely used as a spiritual textbook in formulating moral standards. In an increasingly secular society where success is usually measured by material achievements, the biblical mandate for proper moral codes of behaviour is all too often ignored.

A popular view today is that the Bible is old fashioned and outdated, having nothing to offer modern society. But nothing could be further from the truth.

Charles Dickens' surprising view

He stated: 'It [the Bible] is the best book that ever was or ever will be in the world – because it teaches you the best lessons by which any human creature who tries to be truthful and faithful can possibly be guided.'

Britain's most famous 19th century author undoubtedly came into contact with a number of moral philosophies and ethical ideas, all of which fell short of the Bible's teaching of how to live and the true explanation of man's ultimate destiny.

Queen Elizabeth II was reminded about the Bible during her coronation in 1953. The divine origin of God's inspired word was impressed upon the then new monarch, with the injunction to be 'ever mindful of the Law and

Gospel of God as the Rule for the whole life and government of Christian princes.'

As the moderator of the General Assembly of the Church of Scotland presented a personal copy of the Bible to the new Queen, it was said: 'We present you with this Book, the most valuable thing that this world affords.'

The remarkable value of God's Word

The Western world in general has forgotten that the Bible is God's revealed message to mankind. The Hebrew prophet Isaiah informs us that the moral standards it teaches are good for all time (Isaiah 40:8). This is equally reflected in New Testament teaching (see 2 Timothy 3:15-17; 2 Peter 3:2).

Rather than being out of date and no longer relevant to modern society, the reality remains that God's Word teaches us how to conduct our rela-

tionships both with our Creator and with one another (Matthew 22:36-40). It also reveals why mankind was put on this earth, emphasising our personal obligations to both our Creator and our fellow human beings in pursuit of the purpose of life (Hebrews 2:5-10; Romans 8:16-23).

The Bible provides a proper code of ethics for governments as well as individuals, both rulers and citizens. Heads of state are mentioned in particular (Deuteronomy 17:18-20). Scripture is a spiritual manual that all too few governments and citizens alike read and study in this predominantly secular age.

Observing God's commandments

Jesus Christ humbled Himself to become one of us, a human being, and to sacrifice His precious life to open the door to salvation for spiritually lost and helpless men and women

(Philippians 2:5-9). Christ came in the flesh to show us a way of life based on God's Ten Commandments. When an eminent person in the Jewish community asked Him: 'What good thing must I do that I may have eternal life?', Christ replied: 'If you want to enter into life, keep the commandments' (Matthew 19:17). In the passages that follow, Jesus left no doubt that He was referring to the Ten Commandments (verses 18-19).

The Scriptures teach us that God's laws show us how to get through today's moral maze and spiritual void in an increasingly chaotic and unstable world society.

To fill this tragic void of biblical knowledge in your life, why not enroll in our free 12-lesson *Bible Study Course*?

Also request our two free supplementary booklets *How to Understand the Bible* and *Is the Bible True?*

Gerhard Marx

Governance from Brussels?

(Continued from page 2)

The fruits of biblical law

The facts show that Christian civilisation (generally based on the Bible and the rule of law) has had the most beneficial influence on humanity of any religion or philosophy in history. Of course, the degree of understanding, dedication and emulation of Jesus Christ has varied among the adherents of Christianity.

Yet what Christ passed on to His followers was destined to alter world history and to change the world for the better. Historically, despots and arbitrary governments in the English-speaking nations have been the exception rather than the rule.

Christ clearly taught compassion for the common people (whether ruled by secular or religious authorities). Therefore, those countries that have historically lived by Christian ethics have been blessed with the most free-

dom from autocracy, along with greater opportunity for social and economic advancement than anywhere else on earth.

However, current indications are that the major English-speaking nations' ever-increasing immorality may now be diluting their historic advantages. Germany, China, India and Brazil are beginning to challenge them on various fronts. As Daniel Hannan wrote, '*Having developed and exported the most successful system of government known to the human race, the English-speaking peoples are tiptoeing away from it*' (page 17).

To understand more, download or request our free booklet *The United States and Britain in Bible Prophecy*. This publication will give you the historic and prophetic links of ancient Israel to Britain and America today

John Ross Schroeder

The European Union and Law

As the main article clearly stated, today the EU does not always obey its own rules and laws, much less the biblical ones. This Union sometimes focuses on peripheral minutiae, regulating such things as herbal remedies, what vitamins one may purchase and other relatively trivial matters.

These minor matters are better regulated by ordinances of member states, without interference from Brussels.

Jesus Christ warned against 'Blind guides, who strain out a gnat and swallow a camel' (Matthew 23:24). He also stated: 'For they bind heavy burdens hard to bear, and they lay them on men's shoulders, but they will not move them with one of their fingers' (verse 4).

Christ was talking about some of the religious leaders of His day, but the principles clearly apply to governance on every level anywhere in the world.



Princeton Theological Seminary, under article: 'Cross'.

'The word does not occur in the Old Testament, but crucifixion was common among various nations of antiquity. Cross is used in a *figurative* sense by Jesus (Matthew 10:38; 16:24) . . . Crosses are of three leading types: one, generally called the St Andrew's cross,

Q The cross appears to be almost universally used as a symbol of the Christian religion. Should all Christians, therefore, wear one?

Reader from the South of England

A While it is true that many Christians acknowledge a literal cross as a symbol of their faith, not all do. It was made popular in the fourth century by Constantine the Great, who recognised the Christian Church as the state church of his day after 'seeing' the cross in a dream.

However, this seems to have been a political move, with little or no evidence of true conversion. The cross as an emblem of Christianity cannot be traced to the disciples of Jesus. It was used, with some variations, in ancient Egypt and in Babylon long before.

You may also find the following information helpful. It comes from *The Westminster Dictionary of the Bible* by John D Davis, former Professor of Oriental and Old Testament Literature,

like the letter X [similar to the flag of Scotland], another like the letter T and the third of the Dagger, known as the Latin cross. The cross of Christ was probably as artists believe, of the last-named type, which more easily than others allowed the name, title or crime of the victim to be affixed to the upper part (Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19). Up

It is all too easy for crosses to become icons, idols, or a form of talisman.

to the death of Christ, *and even after*, the cross was evidently a name of horror and loathing (John 19:31; 1 Corinthians 1:23; Galatians 3:13; Philippians 2:8; Hebrews 12:2; 13:13), so to bear the cross meant to incur great reproach'.

Based on the above analysis, it becomes clear that none of Christ's first-century disciples wore the cross as an outward symbol of the crucifixion.

Once the cross was introduced as a symbol by Constantine, it wasn't long until it became an object of worship, clearly violating the Second Commandment against idolatry.

During the English Reformation, a huge crucifix in London's St. Paul's Cathedral was removed. Also, on the outside walls of Salisbury Cathedral the thirteen crosses were mostly scratched out by the Puritans in the 17th century. So the feeling that the crucifix, and to a lesser extent the cross, shouldn't be used existed during and after the Reformation.

God's people follow the Bible in showing them how to worship our Creator. So they rightly avoid customs and practices that may have originated in non-biblical or perhaps outright pagan backgrounds. The important thing in our Christian lives is to live God's way internally and allow the manifestation of our godly character to be our symbol of being a Christian (Matthew 5:16).

It is all too easy for crosses to become icons, idols, or a form of talisman. True Christians would not wish to break the principle behind the Second Commandment. The apostle Paul wrote about his acceptance of 'Christ crucified,' but there is no evidence whatever that he or any other early Christians ever wore a cross as an external symbol of their faith.

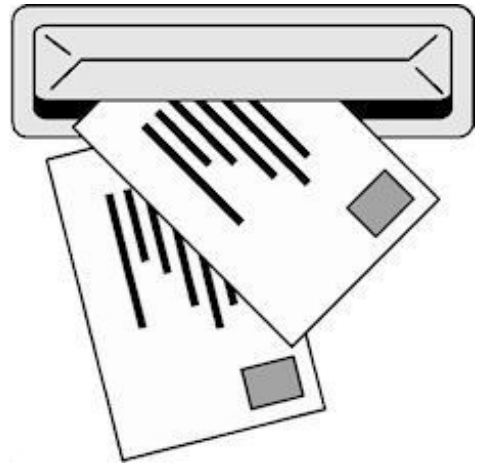
For more information, please request or download our free booklet *Jesus Christ: The Real Story*. This publication also covers the importance of Christ's sacrifice in terms of our salvation.

How our literature is funded

The United Church of God – British Isles is registered as a charity in England and Wales (number 1079192), and in Ireland (CHY17954). The publication of this Supplement and other literature is funded by the generosity of members of the Church, co-workers and our readers. Following Jesus Christ's instruction (Matthew 10:8), it is supplied free of charge so that His message can be made available to all. We are grateful to those who assist financially in the work done by *The Good News*. Donations may be sent to: United Church of God, PO Box 705, WATFORD WD19 6FZ, United Kingdom, or donated online at www.ucg.org.uk/donate.html through Paypal or Charity Choice.

Letters

from our readers



The Good News

Please renew my subscription to *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

I look forward to your *Good News* magazine to see how prophecy lines up with all that is happening today to see how God's Word is being fulfilled. I find it very interesting and informative in the way subjects are explained.

PS, London

My family and I are blessed by your literature and magazine. God will continue to uphold and strengthen you in Jesus' name.

A A, Manchester

Thank you so much for *The Good News* magazine! We both love reading it. Please renew our free subscription. It provides us with great support and resources in our day to day walk with God. May God bless you.

I A, London

The British and European Supplement

I've been re-reading The British and European Supplement. I hope you will be able to send me the free article entitled 'Overcoming Pornography Addiction' (reprint no. 109). I'll take this opportunity to say thank you for your support and kindness throughout this year as it has been stained by melancholia, illness and crushing loneliness. Just about every church, including so-called Bible-believing ones, celebrated Christmas this year. I know I can depend upon you for truth.

Reader in Northern Ireland

- Please see our article about 'Confronting Loneliness' beginning on page 3. The free reprint has been posted.

Please send me two copies of the Supplement where it stated that the Welsh people kept the Sabbath day on Saturday. That was amazing. My daughter, who lives in Newbury, England, was very impressed, and she took that copy back home with her.

Mrs J M G, Tonyrefail, South Wales

Readers appreciate booklets

Please can you send me the free booklet about *Holidays or Holy Days*? And if possible the one which covers the 'Mark of the Beast'. Thank you. Your booklets are most interesting and I believe illuminate some very important, vital matters.

M W, Brixham

- In addition to the items requested we have posted the free booklet *The Book of Revelation Unveiled* which also addresses the subject of the *Mark of the Beast*.

I would like to thank you for all the booklets that you send me as they are much appreciated. I am enclosing my tithes.

Mrs D R, Ossett

Spreading the gospel

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

K J, Peterborough

Thanks for your godly works. I have really been blessed and I pray to God to continue to empower you people to do more. I would like also to enrol in the 12-Lesson *Bible Study Course*.

K O, Reading

Bible Study Course

I never knew that God had annual festivals that we need to observe, which have great significance. This is an eye-opener and I am grateful that I took the *Bible Study Course*. Keep on with this good work because you are enabling so many lives to be saved, people who couldn't afford to pay for these booklets that you send free of charge. I would like to know more about the annual festivals.

L O, Loughborough

- We have mailed our free booklet, *God's Holy Day Plan: The Promise of Hope for All Mankind*. This publication covers all seven of God's annual Festivals and Holy Day, as well as how to observe them.

These annual Sabbath days are every bit as important to observe as the weekly Sabbath (see Leviticus 23:1-4).

The early New Testament Church observed them.

The *Encyclopedia Britannica (14th edition)* states: 'There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers. The sanctity of special times was an idea absent from the minds of the first Christians, who continued to observe the Jewish festivals, though in a new spirit, as commemorations of events which these festivals had foreshadowed. Thus the Passover, with a new conception added to it of Christ as the true Paschal Lamb, continued to be observed.'