

From Elizabeth I to Elizabeth II Is Britain Returning to Obscurity?

The reign of the Tudors set the foundation for the rise to greatness of the English-speaking peoples. Four centuries later, during the reign of the second Queen Elizabeth, much of Britain has rejected the Word of God, politicians have relinquished its empire and turned towards Europe.

The recent death of the New Zealand mountain climber Sir Edmund Hilary may have brought back memories for older Britons. Their minds may have gone back to Coronation Day, 1 June, 1953, almost 55 years ago. For on the morning of the Queen's coronation, the news reached London that the peak of Mount Everest had been scaled, just in time to share banner headlines with the coronation itself.

The two events seemed to herald a 'New Elizabethan Age'. The first Elizabethan Age was four centuries earlier, when Elizabeth I reigned as the last monarch before the United Kingdom came into being. When her reign ended, Scotland's King James VI became England's King James I and the two kingdoms have been ruled by a single monarch ever since.

A study in contrasts

The two reigns are an interesting study in contrasts. The first Elizabethan Age was one of the greatest periods in English history, during which freedom

from Rome was secured and the foundations of the future British Empire were laid.

This period was so important to the development of the Western world as we know it that the American writer Michael H. Hart listed Elizabeth I as one of the two most influential female figures in history (*The 100: A Ranking of the Most Influential Persons in History*, 1978).

Mr Hart wrote: 'Queen Elizabeth I is widely considered to have been the most outstanding monarch in English history. Her forty-five-year reign was marked by economic prosperity, a great literary flowering, and the rise of England to first rank among the world's naval powers. Living in an era when English monarchs were not mere figureheads, she is justly entitled to a significant share of the credit for the achievements of

England's Golden Age' (pp 468-469). Mr Hart added, 'She left England with the world's strongest navy, and laid the foundation for the enormous British Empire which followed' (p 473).

In contrast, as

a constitutional monarch, Queen Elizabeth II has had to witness the disintegration of the British Empire and the considerable decline of Britain as a military power. The United Kingdom's military strength is now less than 25 percent of what it was at the time of the Queen's

ascendancy to the throne in 1952. The great military display of forces from all over the Empire and Commonwealth that took place on Coronation Day could not be assembled today.

There is, of course, a major difference between the two queens. As noted earlier by Michael Hart, Elizabeth I



Tudor Queen Elizabeth I

lived in an era ‘when English monarchs were not mere figureheads’. Elizabeth II as a constitutional monarch is not personally responsible for decisions made by her governments. However, as a long-reigning monarch her rule has seen a downward spiral of national prominence. Yet the present Queen’s personal character is no doubt on a par with Elizabeth I, if not greater.

The importance of faith

Elizabeth I’s father was King Henry VIII (1509-47). It was Henry who led England away from the Roman Catholic Church. In 1537 he legalised the publication and distribution of the Bible, which had been banned by ecclesiastical authority for hundreds of years.

Only a few months earlier, the English religious reformer William Tyndale had been burned at the stake by an ecclesiastical court across the English Channel for smuggling Bibles into England. His last recorded words were a prayer: ‘O Lord, open the eyes of the King of England.’ Nine months later, that same King lifted the church’s ban on the Scriptures, giving the ordinary people of England the opportunity to read and study the Word of God for the first time.

American historian Benson Bobrick wrote, ‘By royal injunction, the Lord’s Prayer and the Ten Commandments in English were to be taught sentence by sentence on Sundays and holy days throughout the year; at least one sermon on the Gospel was to be preached every quarter . . . and every parish church in England was to “set up in some convenient place” a copy of the English Bible accessible to all as “the very lively Word of God”’. Throughout the kingdom, copies for public use and edification were soon chained to lecterns in the vestibules of churches – six of them in **St. Paul’s church alone**’ (*Wide as the Waters*, 2001, p 151).

An early biography of Thomas Cranmer, Archbishop of Canterbury at the time of this momentous event (later

burned at the stake under the Catholic Queen Mary), observed: It was wonderful to see with what joy the book of God was received, not only among the learned sort . . . but generally all England over among all the vulgar and common people; with what greediness God’s word was read, and what resort



Her Majesty Queen Elizabeth II

to places where the reading of it was. Everybody that could bought the book and busily read it, or got others to read it to them, if they could not themselves; and divers among the elderly learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scriptures read’ (*Wide as the Waters*, pp 151-152).

When did all this change? French Canadian historian Jacques Barzun wrote: ‘It did not cease for 350 years: 1900 was the first year in which religious works (at least in England) did not outnumber all other publications’ (*From Dawn to Decadence*, 2000, p 10).

The title of Mr Barzun’s book is itself revelatory. The dawn of our present Anglo-American civilisation was the Protestant Reformation. The decadence referred to in the title of the book is the present era; decadence being defined as the rejection of many of the traditional values upon which our civilisation was built. The rejection of those values has been the hallmark of the second Elizabethan era. While the Queen herself is reputedly a very religious

woman, most of her subjects today are not. During the reign of the first Elizabeth there was an incredible enthusiasm for the Bible as the ‘very Word of God’. The time of the present Queen Elizabeth sees instead almost universal ignorance and rejection of the Bible, resulting in a people living in spiritual darkness! Again, paradoxically, the Queen herself recently affirmed her commitment to Christianity.

Enthusiasm for the Bible

Britain’s rise to greatness coincided with the country’s enthusiasm for the Word of God. ‘Only in England was the Bible in any sense a national possession . . . Englishmen carried their Bible with them – as the rock and foundation of their lives – overseas . . . Beyond the shores of Albion it fortified the spirit of the pioneers of New England, helped to shape the American psyche, and through its impact on thought and culture eventually spread the world over . . .’ (*Wide as the Waters*, p 12).

It can also be said that Britain’s decline from greatness coincided with the establishment’s distancing itself from the Word of God in education, popular culture and even in organised religion.

The Old Testament book of Deuteronomy helps us to understand. In Chapter 28 God promised blessings to the descendants of Israel for obedience to His Laws. Later in the chapter He says that disobedience will result in penalties.

Verse 1 says: ‘Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today, that the Lord your God will set you high above all nations of the earth.’ This passage sums up Britain’s rise to pre-eminence in the two centuries after Elizabeth I.

The British people and their descendants received the promised blessings to Ephraim, one of Joseph’s two sons, who were to become ‘a multitude of

nations' (Genesis 49:19). Ephraim's older brother Manasseh was prophesied to become a great single nation, which turned out to be the United States of America.

The enthusiasm for the Word of God in Britain lasted right up until the end of the Victorian era. In the 20th century, many of the British peoples progressively turned away from organised religion, and even from God. 'But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you' (Deuteronomy 28:15).

The blessing promised to Ephraim was to occur within the multitude of nations, the Empire and Commonwealth of which the British monarch was the symbolic head. It was this group of nations that fought together through two world wars and countless other smaller conflicts, resisting tyranny and bonding together as 'an association of free peoples'. Sir Winston Churchill, said to be the Queen's favourite Prime Minister, understood its importance, but the British politicians and people after World War II either chose to turn their backs on it as being politically incorrect, or lost interest in it.

Decadence and decline

Two years ago, my wife Diane and I were in Cape Town, South Africa, watching the celebrations of the Queen's 80th birthday. It was in Johannesburg, South Africa, 59 years earlier, on her 21st birthday, that the then Princess Elizabeth broadcast to the peoples of the Commonwealth and pledged her life 'to the service of the great imperial family to which we all belong'.

At her coronation six years later, she was crowned Queen of the United Kingdom, Australia, Canada, New Zealand, the Union of South Africa, Pakistan, and Ceylon, all fully independent nations, 'and her other realms and territories', the various colonies and

protectorates that were ruled from London. It is doubtful that anybody on that day could have foreseen the dismantling of that same 'imperial family' by political will, but in the lifetime of one monarch it's practically all gone.

The Commonwealth remains, but is now a loose affiliation of fully independent nations with no military and limited economic ties. The British government today concentrates on Europe, having diverted its attention from the Commonwealth, a reminder of the 'politically incorrect' colonial days. Few people realise the significance of the changes that have taken place during the Queen's reign.

Among the nation's intelligentsia, the Queen herself continues to care about the organisation, visiting its 54 member nations in her role as Head of

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the Commonwealth. After she is gone, we cannot predict its future.

Not once on the occasion of her birthday did I hear the Commonwealth even mentioned. Her son and heir Prince Charles spoke only to the British people on television toward the end of the day. Television stations covering the event appeared to ignore the Commonwealth or not reflect on Britain's greatly diminished role at this point in her reign.

It was as if the 'multitude of nations' had never existed!

The Empire and Commonwealth was the glory of Britain, the prophesied strength promised to Joseph's younger son, Ephraim. The multitude of nations that God gave to Great Britain stood at her side in countless conflicts, as she stood with them. For centuries Britain concentrated on her relationships with her overseas possessions, of which she was the undisputed leader. Now, the emphasis is on Europe and her commitment is to an uncertain future within an emerging European superstate where

she is just another member.

Elizabeth I's kingdom was small, mainly just England, Wales and Ireland. Yet she set in motion a train of events that led to the prophesied development of perhaps the greatest empire in history. During this time England largely turned her back on Europe, only getting involved when one nation or leader attempted to significantly alter the balance of power on the continent, which would in time be a direct threat to Britain itself.

Coming full circle

It is ironic that in the reign of Elizabeth II, England has come full circle. The British parliament has reversed the course of 400 years of British history, and many of its members now enthusiastically embrace

Europe, even submitting to the supremacy of European law and institutions.

At the same time, Britain has lost its empire and the Commonwealth is largely a ceremonial institution.

If at some point Scotland should choose to break away from the United Kingdom, England will reflect the condition it was in at the time of the first Queen Elizabeth, a small kingdom off the coast of Europe, of no great political significance. If it should later withdraw from Europe again, it would fulfill Elizabeth I's worst nightmare, of an England alone and surrounded by hostile powers owing their allegiance to Rome – this time the Treaty of Rome, the founding document of the European Union.

Our comprehensive booklet *The United States and Britain in Bible Prophecy* summarises the predicted fate of both Britain and America. However, it also shows that after their national downfall, God will restore our peoples to greatness after the second coming of Jesus Christ. Please request your free copy.

Adapted from a presentation in London by Melvin Rhodes, Senior Writer for The Good News

Preparing for the Afterlife

Travelling up the Nile and visiting the remains of Egypt's glorious past brings an important topic to mind – the belief in an afterlife. Yet what remains very striking about the ancient Egyptian concept of attaining immortality is its obvious difference from what the Hebrew Scriptures teach. True Christians are led by the teachings of the entire Bible – both Old and New Testaments.

Earlier this year my wife Diana and I travelled to Egypt. One thing our visit highlighted to us was that the ancient Egyptian way of supposedly gaining everlasting life was to preserve the body of the deceased at all costs. In preparing the ancient Egyptians for the next world, meticulous care was taken to prevent the remains from decomposing.

Forty days were allocated for the process of removing vital organs and dehydrating the body, after which another 30 days were taken to meticulously prepare the body for its burial. They believed that an immortal soul existed and it returned to the body at the moment of burial, 70 days after the person had died.

The Hebrews or Israelites had a totally different method – they buried the body soon after death. Whereas the ancient Egyptians relied on their fellow Egyptians to send them on their way to 'paradise', the Hebrews and their descendants, the Israelites of the Exodus, relied on the omnipotence of God to bring about their salvation.

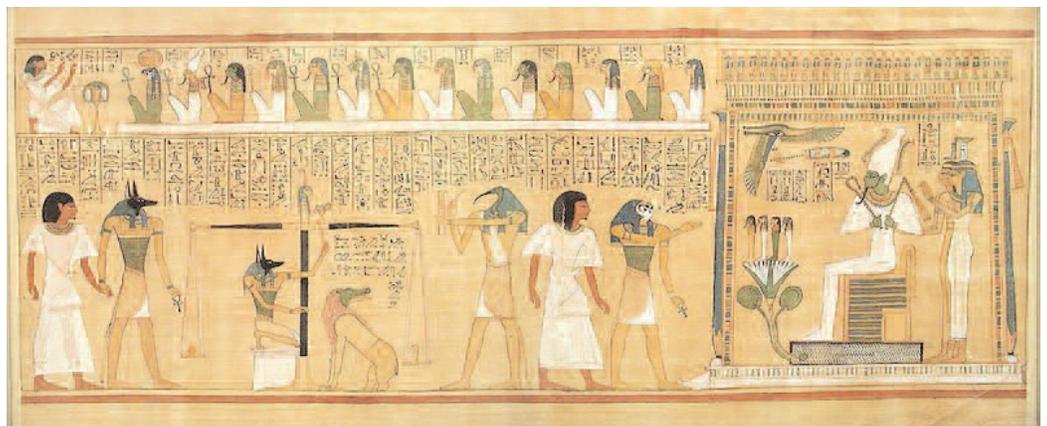
That was also the belief of the early Christians in New Testament times, and remains the belief of God's Church. It's a question of faith and trust in the unlimited power of the Almighty.



Temple remains near Aswan.

The true path to everlasting life

If we compare the religious belief about the afterlife of the ancient Egyptians with what the Bible teaches, we see a totally different concept and approach on how to attain to everlasting life. Whereas the ancient civilisations like Egypt, Babylon, Greece and Rome laid great importance on physical achievements like constructing the pyramids, temples and colosseums, the Scriptures take a totally different view. In contrast to building great edifices, the prophet Isaiah passes on God's statement as to what impresses the Almighty: 'But on this individual will I look. On him who is



Book of the Dead illustration: weighing of the heart scene from the book of the dead of Hunefer.

poor and of a contrite spirit and who trembles at My word' (Isaiah 66:2). Humility and respect for His Word carry great importance in God's eyes. Character development eclipses physical achievements.

In Genesis 17:1 we find a good example of the course of action to take in assuring everlasting life. 'I am Almighty God; walk before Me and be blameless,' God tells the patriarch Abraham. Also 'he who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city,' is what the wisest man in Old Testament times stated in Proverbs 16:32.

Conquering our nature is greater than conquering cities. In God's Word the preparation for everlasting life focuses on the development of character rather than the preservation of the body. 'For what profit is it to a man if he gains the whole world, and loses his own soul,' Jesus Christ stressed to His disciples (Matthew 16:26). In verse 27 Jesus tells us that 'He will reward each according to their works.' That is works of character rather than achieving great recognition in the world.

Man's mortality

God makes it plain that at the end of one's life, the physical body returns 'to the ground, for out of it you were taken; for dust you are and to dust you shall return' (Genesis 3:19). Notice the emphasis is on the mortality of man and not on the immortality of an independent soul. 'And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being' (Genesis 2:7).

Gaining everlasting life the biblical way follows a similar pattern to how life was created in Genesis, as is made clear in Daniel 12:2: 'Many that sleep in the dust of the earth shall awake . . .'

The Bible is clear. The deceased remain unconscious, are 'asleep' until resurrected. It is God who shall impart life to us again, just as He breathed life

into our first parents, Adam and Eve. The apostle Paul makes this point when he refers to Genesis 2:7, as quoted earlier, 'And so it is written, "the first man Adam became a living being. The last Adam became a life-giving spirit"' (1 Corinthians 15:45).

Paul shows us in 1 Corinthians 15:49 that our existence starts with a physical creation as the children of Adam and culminates in a spiritual creation as the spirit-born children of God. Notice: 'As we have borne the image of the man of dust, we shall also bear the image of the heavenly Man [Jesus Christ]. In other words, true Christians will experience a glorious transition from temporal life to an immortal life, as verse 53 shows: 'For this corruptible must put on incorruption, and this mortal must put on immortality.'

The flesh is temporary

Passages in Paul's letter to the Corinthians make it plain that there is nothing immortal about our bodies. We as human beings experience a temporal existence in the flesh, but have been given the opportunity to become immortal at the time of Christ's return. This assumes that we are called by God during this age, accept the gift of salvation through Jesus Christ and are willing, with God's help, to live uprightly before the Creator. (See the 'Questions and Answers' on page 7.) The Bible does not teach about an immortal soul or going to heaven when we die, which are erroneous beliefs of many in Christendom. Such concepts aren't biblical; they were believed by the ancient Egyptians too, just as Satan



Aerial view of the Valley of the Kings at Luxor.

had deceived Eve (Genesis 3:4).

According to the famous fifth century B.C. Greek historian Herodotus, 'The Egyptians were the first to maintain that the soul of man is immortal' (JG Wilkinson, *The Ancient Egyptians: Their Life and Customs*, vol. 2, p 379). The Egyptians spread the immortal soul concept to many other nations in Europe and Asia, even entering Celtic society in pre-Christian times. Notice: 'The doctrine of transmigration [of the soul] is mentioned by Plutarch, Plato and other ancient writers as [being] the general belief among the Egyptians, and it was adopted by Pythagoras as well as other philosophers of Greece.'

Wilkinson continues: 'The Buddhists have the same notion [as the ancient Egyptians] of the soul of man passing into the bodies of animals; and even the Druids believed in the migration of the soul, though they confined it to human bodies' (ibid, p 380).

At the tombs of the Pharaohs in the Valley of the Kings in Luxor, my wife and I saw the evidence, inscribed on the walls of the tomb chambers, of boats taking the deceased pharaoh on his long journey into paradise, as stipulated in the Book of the Dead.

The correct way to prepare

However, the concept of an immor-

tal soul residing in heaven and the belief in the transmigration of the soul through some kind of purgatory are not derived from any part of the Bible, but rather from sources outside of the Hebrew and Christian Scriptures. God's Word teaches that man is mortal, but that he can attain to immortality by means of a resurrection from the dead.

But who is eligible to be resurrected to everlasting life? And how do you prepare for it?

Salvation is a gift of God that cannot be earned.

Fundamental to gaining everlasting life is the need to humbly acknowledge and accept the atoning sacrifice of Jesus Christ. But that is only the essential first step in preparing for the afterlife.

Some 2000 years ago, a rich young ruler asked Jesus what he needed to do in order

to be saved. Christ's answer was: 'If you want to enter into life, keep the commandments' (Matthew 19:17), which are revealed in verses 18 and 19 as the Ten Commandments.

Some years after the New Testament Church began, the apostle Paul covered the same theme by stating that 'circum-

cision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters' 1 Corinthians 7:19, emphasis added throughout). Several decades after Paul's death, the apostle John described the true followers of Jesus Christ as those 'who keep the commandments of God and have the testimony of



The River Nile

with Him through baptism into His death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection' (Romans 6:4-5).

Gerhard Marx



Valley of the Kings, burial ground of pharaohs.

Jesus Christ' (Revelation 12:17).

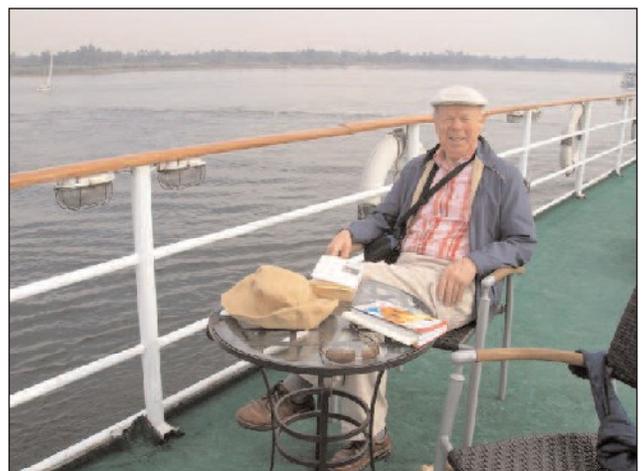
Jesus Christ's atoning death on our behalf opens the door to our salvation. Then the laws and precepts of God show us how to live a morally upright life before the Creator. Accepting Christ as personal Saviour and then walking uprightly before our Creator are both required to achieve the afterlife. If we follow the way of life practised by Jesus Christ, we take part not only in His sacrificial death, but also in a resurrection to everlasting life in God's family.

'Therefore we are buried

Left and right; Diana and Gerhard Marx relaxing in the warm winter sun on board the tour ship.

Recommended Reading

The United Church of God has published several booklets that expand on several of the key points expressed in the above article. They are: *What Happens After Death?*, *Heaven and Hell: What Does the Bible Really Teach?* and *The Road to Eternal Life*. Please request them in print or download them on the Internet.



Questions & Answers

Q Don't we receive eternal life while we are here on earth and alive? I thought a person received eternal life when he or she believed in Jesus Christ. I would appreciate your comments along with supplementary scriptures.

J K, Southall, Middlesex

A In one very important sense we do have the promise of eternal life at the time when we are truly converted, accept Christ's atoning sacrifice, and receive God's Holy Spirit. 'He who has the Son has life; he who does not have the Son of God does not have life' (1 John 5:12; compare John 5:24; Acts 2:38).

Yet several passages in the New Testament show there is a possibility that we can lose the Holy Spirit if we do not continue in the faith, persist in prayer and Bible study, and remain in an overcoming attitude. The apostle Paul stated: 'But I discipline my body and bring it into subjection, lest, when I have preached to others, *I myself should become disqualified*' (1 Corinthians 9:27; compare Hebrews 6:4-6; 10:26-27, emphasis added throughout).

Paul emphasises this point in Romans 8:12-14. 'Therefore, brethren, we are debtors – not to the flesh, to live according to the flesh. *For if you live according to the flesh you will die*; but if by the Spirit you put to death the deeds of the body, you will live [eternally]. For as many as are led by the Spirit of God, these are the sons of

God.' As an Old Testament example, in King David's prayer of repentance after having committed both adultery and murder, he said to God: 'Do not cast me away from Your presence, and *do not take Your Holy Spirit from me*' (Psalm 51:11). When David showed real repentance, God honoured his request. 'The LORD has put away your sin . . . ' (2 Samuel 12:1).

Several more passages in the New Testament also show that receiving the Holy Spirit now in this physical life constitutes a down payment, or deposit or earnest money (to use an earthly comparison). Then at the time of the first resurrection to eternal, everlasting life the converted Christian receives the inheritance or full possession in the form of a new spirit body like that of Christ's (Philippians 3:20-21).

Paul wrote: 'Now He [the Father] who establishes us with you in Christ and has anointed us is God [the Father], who has also sealed us and given us the Spirit as a deposit [earnest, KJV]' (2 Corinthians 1:22). Later he repeats the promise in principle: 'Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee' (2 Corinthians 5:5).

Paul mentions this point yet a third time in Ephesians 1:13-14. 'In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, [which] is the guarantee of our inheritance until the redemption of the purchased possession.'

Another way of expressing this promise of God is the concept of comparing the firstfruits of a physical harvest with the spiritual harvest at the time of the resurrection. 'But we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption [or sonship], the redemption of our body' (Romans 8:23).

This spiritual process may also be compared to a human pregnancy. Once a child is begotten in the mother's womb by the agency of the human father, unless something very radical happens in the meantime, that child will be born.

God has committed Himself, with all the resources of the whole universe at His command, to help us gain eternal life. But we have our part in this spiritual process in that we have to endure once we are truly converted and have received God's Holy Spirit. 'But he who endures to the end shall be saved' (Matthew 24:13). Jesus Christ also spoke of 'those who are *counted worthy* to attain that age, and the resurrection from the dead' (Luke 20:35).

This relatively brief answer contains but a short summary of these important spiritual events. For a much fuller understanding, we have published several booklets that will help you gain understanding of the relevant scriptures. Please request or download our free booklets *The Road to Eternal Life*, *Transforming Your Life* and *What Happens After Death?*

How our literature is funded

The United Church of God – British Isles is registered as a charity in England and Wales (number 1079192). 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

Our readers renew and support *The Good News*

Please find enclosed a small donation towards the spreading of *The Good News*. I look forward to reading your magazine every month. I love the mix of topics: relationships, prophecy, theology, current affairs. All these topics are discussed through the prism of Holy Scripture. Once again, thank you for your wonderful publication.

J K, Dublin

Many thanks indeed for all the articles in *The Good News* magazine and its British Supplement. They make interesting and knowledgeable reading in the sense that they are written in line with the Word of God. May God bless your efforts and may the anointing of God change the hearts of unbelievers.

S Y, Erith, Kent

The Good News is a constant source of religious commentary and study which I enjoy immensely. Please renew my subscription and accept my donation so you may reach others.

Mr D M, Worthing

Please renew my subscription to *The Good News*. I find it clear and helpful, guiding me forward in these end-time days. Enclosed is a love offering.

Mrs I S K, London

I have thoroughly enjoyed reading through *The Good News* articles and thank God that you are helping on God's agenda for Europe and the nations. I have been helped by reading through and applying these articles to my preaching. I now have a double edge, also seeing this material from

the eye of an African pastor here in the United Kingdom.

R G, London

Please do not stop sending *The Good News*. I find it very interesting, especially the last issue including the seven prophetic reasons showing why Christ could not have already come back. If possible could you send me another copy to pass on to my son who is an evangelist, both here and abroad? I enclose a small gift to help.

Mrs A P, Leominster

- *We deeply appreciate the help and support of all of our readers, enabling the Church to spread the message of God throughout the British Isles. The New Testament mandates that the gospel must go free because there are those who cannot contribute financially and God wants them to freely receive the teachings of the true gospel (Matthew 10:8). No price can be put upon the gospel.*

Free booklets help

Thank you for your free booklets. It is great to know that there is a means where you can learn more about the Bible. I am truly blessed. You have just convinced me more that God has a purpose for us all.

F W, Coventry

I am very happy with your service. Do you have any thing to read about "How to Live Life," or something to help me stop being depressed?

M C, Republic of Ireland

- *We do! We have posted the free booklet Making Life Work along with the two reprint articles titled*

'Depression: Ways to Win the Battle' and 'The Bible's Keys to Mental Health'.

Bible Study Course

The *Bible Study Course* is something I've always wanted to take part in. I am a practicing Christian seeking to understand God personally and to really comprehend the Bible in its entirety – the Old as well as the New Testament. Thank you for [being an instrument] in answering my prayers and giving me an opportunity to know and love God more.

Mrs P H, Peterborough

Observing the weekly Sabbath

Thanks to your teaching my understanding of God's Word is now clear and His calling to me grows stronger day by day. I have broken the weekly Sabbath for the last two years, but through your teachings, my growing faith and with God's will, this situation is about to be righted.

Reader from the Southeast

- *Readers unfamiliar with the importance of keeping the seventh-day Sabbath may wish to request our free booklet Sunset to Sunset: God's Sabbath Rest.*

Prayers for the ministry

I continue to pray for the ministers and the Work of God in preparing a people for the Lord's return. I also pray to the Lord of the harvest to send more workers to sow the seed of His Word in more hearts and minds. May we all do our part and be worthy of our calling. Thank you for your part in feeding and leading God's people.

C S, Lincolnshire