

# *Creation versus Evolution*

## **A New Debate in England**

*The national media in Britain recently reported that one of the highest-performing British state schools is teaching creation as a viable alternative to evolution. What does it signify?*

Come March in the British countryside, a colourful floral display unfolds before our eyes, followed by a new cycle of life-sustaining vegetation. This kaleidoscope of majestic natural beauty has been the inspiration of artists and poets from time immemorial. Truly a green and pleasant land.

However in March of this year, the public's attention was drawn to the question of the very origins of that life we see around us. A debate has been triggered as to *who* or *what* is responsible for its origin. Scientists and theologians have been involved, with even the Prime Minister being drawn into the debate. It centred on a basic question: Is God the Creator of man as stated in the biblical creation epic in Genesis, or are we the product of chance evolution?

### **Creation taught in an English college**

These questions took on new significance when a well-known

English college in Gateshead, northeast England, confirmed it teaches the Genesis creation account as a viable alternative to the theory of evolution. This bold move caused resentment in some scientific circles.

Others, who had taken the theory of evolution for granted as a proven fact, were surprised that Emmanuel College, as one of the highest-performing state schools, was teaching that man was indeed created by God rather than the result of evolution. The college's prospectus states that 'the study of science is not an end in itself, but an academic meditation; a glimpse into the rational and powerful hand of the Almighty' (*The Observer*, 17 March).

But there are unbelievers who take the opposite view, among them Richard Dawkins of Oxford University, whose evangelical fervour as a disciple of evolution is unmistakable. Referring to 'the clique of Genesis creationists who have moved in on Emmanuel

College, Gateshead,' professor Dawkins adds: 'What they deny is unassailable evidence for biological evolution' (*The Guardian*, 9 March).

However, the Head of Emmanuel, Nigel McQuoid, and his predecessor, John Burn, wrote in 1997: 'To teach children that they are nothing more than developed mutations who evolved from something akin to a monkey and that death is the end of everything is hardly going to engender within them a sense of purpose, self-worth and self-respect' (*The Guardian*, 9 March).

### **The God of creation**

This view certainly agrees with the Bible. The biblical books from Genesis to Revelation talk of a great purpose for man's creation. God's creative hand in man's existence is not in doubt, as we read in the divinely inspired writings of Isaiah: 'I am God, and there is no other. I am God and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet

done' (Isaiah 46:9-10). It is from God, not man, that we should seek an answer to why we were born.

The Creator, as Isaiah shows, is best equipped to tell us what happened at the beginning of man's creation. God, who has always existed, 'inhabits eternity' (Isaiah 57:15).

The Holy Scriptures show the Creator God as omnipotent and omniscient – all powerful and all knowing – something that man's mind cannot fully comprehend.

'In the beginning God created the heavens and the earth' (Genesis 1:1). The beginning means just

that, some time in the far distant past. Exactly when isn't revealed in the Bible.

But we are also told that man was created in due time. 'So God created man in His own image, in the image of God He created him; male and female He created them' (Genesis 1:27).

Being made in God's image, man became a very special creation. The animals, each made 'according to its kind' (Genesis 1:24), do not reflect the image of God. Mankind is different.

God gave men and women the divine attribute of minds, rather

than just brains. This gives the human family, unlike the animal world, the ability to plan, to build, to explore, to invent – God-like powers – in a limited way.

Professor Terrence Deacon said in his book *The Symbolic Species*, 'As our species designation – *sapiens* – suggests, the defining attribute of human beings is an unparalleled cognitive ability. We think differently from all other creatures on earth, and we can share those approaches with one another in ways that no other species even approaches' (1997, p. 21).

### What is our destiny?

In God's physical creation of mankind, He intended man to rule over the world – properly and justly. Once they learned the God-like attributes revealed in the Holy Scriptures and made them a part of their own character, men and women would live forever as spirit beings, possessing the character of Almighty God.

Thus man's physical creation will be followed by a spiritual creation – the crowning achievement of God's awesome creative work. Real, permanent life will then have begun. What we have today pales into insignificance by comparison.

Physical life does exist, and that life requires a life giver. Even evolutionists generally agree that some time in the distant past, life did not exist. Where, then, did it come from? Evolutionists have no real answers, but the Bible makes it clear that God is the Creator of man and is responsible for the life we now see around us.

For further knowledge on this seriously important question, write for our free brochures *Life's Ultimate Question: Does God Exist?* and *Creation or Evolution: Does It Really Matter What You Believe?*

Gerhard Marx

## Is God Just Another Fantasy?

**B**ritish folk history is replete with tales of witches, magic and ancient gods. Bronze Age standing stones, such as Stonehenge, often become shrines. But why should this be?

Deep in the British psyche must lurk a spiritual element that is not satisfied by modern interpretations of religion.

How many people's religious experience is an occasional or once-a-week trip to a church service? How many of these church services shed any light on the true meaning of life, where we are going and what we are supposed to be achieving while we are here? How many people are so disillusioned with a form of religion that seems dislocated from real life that they no longer attend, finding more fulfilment in secular or materialistic activities such as football or shopping?

Little wonder that the Archbishop of Canterbury, Dr George Carey, two years ago described Britain as a country where 'tacit atheism prevails'. Little wonder that the spiritual needs of the country are apparently being met by fantasy, a very poor substitute for the real thing. Computer games such as *Simon the Sorcerer* and Terry Pratchett's *Discworld*, along with the current *Harry Potter* and *Lord of the Rings* bandwagons were preceded by *Excalibur* and *Merlin*.

Why is there such a growth of interest in fantasy? Perhaps it is due to the way religion is viewed today. Children are taught in school that all religions are of equal value, even those clearly involving magic.

Perhaps it is time people took a long, hard look at what they really believe and, possibly more importantly, why they believe it. Have they proved it for themselves or are they just blindly following someone else's ideas which seem to fulfil their own inner yearnings?

God Himself challenges human beings to prove His existence. The apostle Paul instructs us all to 'Prove all things; hold fast that which is good' (1 Thessalonians 5:21).

# In Memory of the Queen Mother

**P**rince Charles articulated the feelings of so many in Britain when he said: ‘Ever since I can remember, my grandmother has been a most wonderful example of fun, laughter, and warmth and above all, exquisite taste in so many things. For me she has always been one of those extraordinary, rare people whose touch can turn everything into gold . . . She belongs to that priceless brand of human beings whose greatest gift is to enhance life for others through her own effervescent enthusiasm for life’ (Anne Morrow, *The Queen Mother*, p. 13).

To understand the story of the then-Duchess of York, we need to review the royal crisis of 1936. The heir to the throne was the future Edward VIII. In some respects few kings had ever been better prepared for office. As Prince of Wales he undertook various international tours on behalf of Britain. He had a charming personality and, unlike his brother, the Duke of York, tended to be gregarious and outgoing.

## The abdication crisis

But a fatal attraction to married women was to mar Edward’s early adulthood. These attractions led to his friendship with Wallis Warfield Simpson, a divorcee from Baltimore, Maryland. Edward’s relationship with Mrs Simpson coincided with the final sickness and death of George V. A constitutional crisis was emerging. At that time it simply was not possible for an English king to marry a divorced woman. The British monarchy was in serious straits. Public confidence was waning and disillusionment was setting in. Abdication seemed inevitable.

After Edward did indeed abdicate on 11 December, 1936, his brother Prince Albert, the Duke of York, became George VI, the new king of England. It remained for the new king to restore confidence. War clouds were looming in Europe and steady leadership was sorely needed.

Humanly speaking, George VI seemed ill suited for this great constitutional office. He tended to be shy and retiring and lacked the natural confidence of his brother. He had never been Prince of Wales, and although his training was royal, it was not directed towards future kingship.

## The charming Duchess of York

However, George VI already held a decisive trump card, due to a crucial choice he had made as a young man.

He had married the right girl. Lady Elizabeth Bowes-Lyon was ideal for the role of future Queen Consort. The Duke of York proposed twice in the early 1920’s – and twice he was refused. His intended wife was reluctant, but the Duke knew she was the right one. He persisted. She surrendered.

The royal family accepted Elizabeth Bowes-Lyon at once. Wrote Anne Morrow: ‘He [George V] sounded surprised that the hesitant Bertie [as his family called him] should have found such a winner’ (*The Queen Mother*, p. 25 ). In addition, ‘there was not a hint of scandal about her.’ Elizabeth brought effervescence and a fresh spirit into the royal family, and the marriage became a model. The Duke and Duchess’ behaviour was above reproach. Marriage to Elizabeth was bringing out the best in the Duke of York. He even began to conquer his stammer. They rehearsed his speeches together.

Anne Morrow has written: ‘The Duke and Duchess of York were basking in an aura of achievement in the summer of 1927. They won the hearts of the people, and the regard of that stern taskmaster, the king’ (ibid, p. 68). Perhaps they were being prepared for what Providence knew was to follow. A decade later they came to the throne.

Royal office was not easy for the new king. The abdication of his brother had a traumatic effect on him. Humanly the office was foreign to his nature. But George VI proved equal to the occasion and performed his new task with integrity and dignity.

Robert Lacey tells us: ‘George VI was sustained by the strength of his wife’ (*Majesty*, page 110). She was a living ‘testimony to the power of loyal and unquestioning affection’.

When King George died in 1952, his wife assumed a new role as the Queen Mother. She grew in popularity and usefulness throughout the subsequent 50 years. She worked a full and busy schedule for most of that time.

The nation mourned her death on 30 March, 2002 at nearly 102 years of age.

# Britain – Why the Current Crisis in Standards and Values?

*Religious values are on the wane in the British Isles.*

**T**raditional British cultural values are fast disappearing – steadily undermined by a growing ignorance of the Bible and the persistent forces of secularism. And yet the state of British society is being judged by the standard of material prosperity.

Britons today take previously undreamed-of holidays abroad. Florida and the Costa del Sol in Spain are particular favourites. The post-war years of sacrificial rationing have given way to a plethora of brand new motor cars and all the modern conveniences that our Western technology can provide.

Economically, few want to return to yesteryear. But we must ask the question: Can this material prosperity continue to defy the uncivilised face of a culture in deep crisis, where traditional family values are increasingly becoming meaningless? In the long run, can the marketplace function properly without moral restraints on the behaviour of the citizenry?

There is no question of huge holes in our national fabric. Relationships are fragile. The land is full of broken marriages, lonely people, confused and uncared-for children, and rising violence, plus a marked decline in courtesy, civility and good manners. Even the standard of driving has suffered in recent years.

This general decline is not without its causes. And ignorance of biblical standards and values constitutes a major one.

## The virtual disappearance of real religious influence

As British author Leo McKinstry observed: ‘Children growing up today know nothing of the central tenets of Christianity: the Ten Commandments, the four gospels, the Sermon on the Mount . . . We are living in a religiously illiterate society, where young people are not even given the opportunity to decide for themselves whether to believe in God or not because they are so ill-informed about the

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religion which built our civilisation’ (*Turning the Tide*, 1997, p. 6).

Is this overstating the case? Perhaps, but if so it is only an error of small degree. Jonathan Sacks, England’s Chief Rabbi, adds: ‘We have become less religious, and religion was the classic source of our belief in a revealed morality, commandments engraved on tablets of stone. We have become more culturally diverse, and we now know that what seems wrong to one group

may be permissible in a second, and even admirable in a third’ (*Faith in the Future*, 1995, p. 17).

Spiritually speaking, what is generally being taught in the educational system is not helping our young people. Wrote one Oxford professor: ‘Some people think that the Ten Commandments are a set of universal moral rules, which everybody should obey. *But they are not*. They are addressed to the Jews . . . Again these are not universal moral rules for the whole world’ (Keith Ward, *God: A Guide for the Perplexed*, 2002, p. 73, emphasis added). The Bible teaches otherwise!

The observing of biblical standards is definitely on the wane in the British Isles and elsewhere in the Western world. Confusion reigns as to what is right or wrong, good or bad, truth or error. The Hebrew prophet Isaiah looked at his own age, and what he saw certainly applies to ours. He wrote: ‘Woe to those who call evil good, and good evil, Who put darkness for light, and light for darkness, who put bitter for sweet, and sweet for bitter’ (Isaiah 5:20).

All these woes plague us today. We spend many millions annually trying to cope with crime, single mothers, irresponsible fathers, AIDS and other sexually transmitted diseases, abortion – the list is virtually endless. And yet our society is chock full of moral relativists whose unofficial creed proclaims a message of situation ethics, ‘play it by ear’, with no universally right or wrong

assessments of any given problem (see Isaiah 5:21).

In answer, the intriguing book *Relativism: Feet Firmly Planted in Mid-Air* poses this declaration: 'In the end, we must accept one of two alternatives. Either relativism is true or morality is true. Either we live in a universe in which morality is a meaningless concept and thus we are forever condemned to silence regarding any moral issue; or moral rules exist and we are beholden to a moral God who holds us accountable to His law. There are no other choices' (Francis J. Beckham and Gregory Kouki, 1998).

### **A cause for every effect**

Clearly the fact that our culture is in crisis testifies to the existence of a moral universe ruled by basic spiritual principles. There is a cause for every effect. 'The curse causeless shall not come' (Proverbs 26:2, KJV).

Our general way of living is producing countless undesirable, but predictable, effects. For instance, the mental junk food we absorb daily from our television sets is a huge factor in the spiritual pollution currently dogging our permissive society. Truly our moral compass is gradually being broken and fragmented. As a nation we are losing our moorings.

Plenty of specifics are available for public scrutiny. To name one, consider the wholesale breaking of the Seventh Commandment. Helen Weathers, *Daily Mail* writer, observed: 'Britain has become a nation of adulterers. When academics studied the sexual habits of men and women in 40 countries they discovered the British are more likely than any other nationality to cheat on their partners. Not only this, but a third of all men are in relationships with women they "stole" from marriages or other

long-term relationships, while 28 per cent of women have "stolen" their other halves. Two in five marriages now end in divorce – the highest rate in Europe – and adultery is cited in around 30 per cent of those cases. In France the rate is one-third lower, and Italy is one-fifth that of Britain' (8 Dec, 2001).

## ***'We must accept one of two alternatives: either relativism is true or morality is true.'***

Again, hear the prominent Jewish Rabbi Jonathan Sacks: 'In teaching our children moral relativism, we have placed them in a world without a moral compass, even hinting that there is no such thing. In the name of tolerance we have taught that every alternative lifestyle is legitimate and that moral judgement is taboo, even "judgemental" . . . A political order based on liberty and tolerance has yielded a Britain significantly less tolerant and more violent, harsh and abrasive than the one my grandparents knew' (*Faith in the Future*, 1995, pp. 14-15).

### **A call to repentance**

What is the purpose of this article? To defame Britain and unfairly put the microscope on her many moral problems? No, but an integral part of the true gospel message involves a call to *genuine repentance* – a change of heart and a turning to an altogether different direction, one of obedience to God's basic spiritual law, the Ten Commandments.

What Isaiah wrote so many centuries ago applies equally well today: 'Cry aloud, spare not; lift up your voice like a trumpet; tell my people their transgressions, and the house of Jacob their sins' (Isaiah 58:1). For what purpose? So that as

many individuals as possible (if not the whole nation) may repent and turn to God, thereby receiving His abundant mercy.

The same prophet Isaiah also spoke of this vital reconciliation process. 'Come now and let us reason together, says the LORD, though your sins are like scarlet, they shall be white as snow.

Though they are like crimson, they shall be as wool. If are you willing and obedient, you shall eat the good of the land' (Isaiah 1:18-19).

The staff and publishers of *The Good News* and the United Church of God ministry are fully committed to spreading this message of repentance as far and wide as God makes possible – to the British Isles as well as the rest of the world.

Luke's version of Christ's commission to His Church emphasises repentance in particular. 'That repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem' (Luke 24:47).

### **The Ten Commandments**

We also publish a booklet, *The Ten Commandments*, showing how each and every one is as powerful, active and unchanging as the scientific law of gravity. This basic spiritual law is the very summation of God's absolute standard for the conduct of all people.

Ideally every home in Britain should have a copy of this booklet, and every reader of this *British and European Supplement* in particular. Don't neglect writing for your free copy today.

*John Ross Schroeder*

# What Is 'The Everlasting Gospel?'

**T**he apostle John tells us that, in a vision, he saw an 'angel flying in the midst of heaven, having *the everlasting gospel* to preach to those who dwell on the earth; to every nation, tribe, tongue, and people.' Notice the essence of that everlasting gospel: 'Fear God and give glory to Him . . . and worship Him who made heaven and earth, the sea and springs of water' (Revelation 14:6-7, emphasis added throughout). Jesus Christ referred to the everlasting God, who was and is His Father, as 'Lord of heaven and earth' (Matthew 11:25).

God's message to mankind is eternal and consistent. He has always emphasised the importance of our having a relationship with Him as our Creator. He said to Abraham, 'I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you' (Genesis 17:7).

## The family of God

The term *Kingdom of God* implies much more than Jesus Christ's administration of the righteous laws of God during the millennium. It also encompasses the very children of God. His own sons and daughters will share the administration of the laws of God over the nations with Christ, the chief Ruler on earth.

Christ promised: 'To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne' (Revelation 3:21). What will they then do? 'And he who overcomes, and keeps My works until the end, to him I will give power over the nations' (Revelation 2:26).

A remarkable relationship exists between Jesus Christ and those who will share responsibilities with Him in the Kingdom. 'In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. Both the one who makes men holy and those who are made holy *are of the same family*. So Jesus is not ashamed to call them brothers' (Hebrews 2:10-11, New International Version).

God the Father regards them as His own sons and daughters. 'I will dwell in them and walk among them. I will be their God, and they shall be My people . . . I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty' (2 Corinthians 6:16-18).

## Building a family

The true gospel is the story of God building His family by first calling out of the world a small group of people who will eventually increase in number and scope until the earth is filled with the children of God.

Initially the Kingdom of God will consist of the firstfruits, the children of God who will be transformed into spirit beings at the return of Jesus Christ. The apostle Paul describes how this will occur: 'We shall all be changed – in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality' (1 Corinthians 15:51-53).

From the beginning, God has wanted to offer humanity the most priceless of gifts – the gift of eternal life as a member of His family in the Kingdom of God. Even as Adam and Eve were banished from the Garden of Eden because of their sins, our Creator had already planned another opportunity for human beings to share in a loving, personal and eternal family relationship with Him.

Jesus Christ is even now preparing special offices for His people in the Kingdom (John 14:1-3). God the Father offers us the opportunity to enter the Kingdom as His own immortal sons and daughters. As the apostle Paul said; 'You know how we exhorted, and comforted, and charged every one of you, as a father does his own children, that you would walk worthy of God who calls you into His own kingdom and glory' (1 Thessalonians 2:11-12).

Further understanding of how these marvellous truths will come about in reality may be obtained by requesting our free booklets *Who Is God?* and *The Gospel of the Kingdom*.

# Questions & Answers

**Q** Which version of the Holy Bible would be the best to study? I have the King James, the NIV, the New Living, etc.

P B, Orpington, Kent

**A** The most helpful tool for Bible study is surprisingly, not a single Bible, but more properly *several* versions – among which you can compare the wording. People will often seek to find the translation that is most accurate, most literal or easiest to read. However, no single translation fits *all* these requirements.

More than 60 English versions of the Bible are available. For convenience of discussion, we can divide them into three broad types: word-for-word, meaning-by-meaning, and paraphrased.

Most Bibles explain, on their introductory pages, which approach was used in preparing that particular version. The word-for-word versions most accurately follow the Hebrew, Aramaic and Greek texts. The King James Version of 1611 and its modern counterpart, the New King James Version, are sound word-for-word translations.

The accuracy of a version is obviously of utmost importance. To establish sound doctrines the first choice should be a fairly literal edition such as the New King James Version or New American Standard Bible.

Manuscripts which have been discovered since the King James Version was translated show it to be extremely reliable. Comparing the King James Version with what was found in the Dead Sea Scrolls, ‘the King James Bible is 98.33 percent pure’ (Norman Geisler and William Nix, *A General Introduction to the Bible*, 1974, p. 263).

For the New Testament, about 98 percent of the 4500 known Greek manuscripts agree with the basic text used for the King James Version. Even the variations found in the remaining two percent of those manuscripts rarely affect the basic meaning. The preservation and transmission of Scripture has been handled remarkably well.

The Old Testament books are equally trustworthy. Although a few textual errors are found in some of the manuscripts used in translating the King James Bible, comparisons with other Bible versions can easily clarify most problems.

The Bible is the best-attested book from the ancient world. Sir Frederic Kenyon observed: ‘The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities. This can be said of no other ancient book in the world’ (Neil H. Lightfoot, *How We Got the Bible*, 1963, p. 120).

But what about the meaning-to-meaning versions? They, too, can be valuable, *as secondary sources* to put the Scriptures into more-understandable wording. When the text is not clear, a modern meaning-to-meaning translation may be of help. The Revised English Bible, The New International Version, and The Good News Bible are popular meaning-to-meaning translations.

Paraphrased Bibles can also be somewhat useful. These can be described as interpretive translations. Caution is necessary in

using these because poetic license is often exercised in interpreting some basic biblical terms.

Paraphrased versions such as The Living Bible can be consulted to better grasp the story flow, *but they should never be used to establish doctrine*. They should be considered poor sources for accurately determining the meaning of any biblical text.

So which version(s) of the Bible should you use? The King James Version, although both accurate and popular, can be somewhat difficult to understand simply because the English language has changed considerably over the nearly 400 years since its publication. The meaning of many words has altered over time. Some readers will find the archaic language distracting and difficult to follow.

Literature published by the United Church of God usually uses the New King James Version, which is more readable and usually very faithful to the original text.

If possible, it would be wise to have two or three reliable translations available for study.

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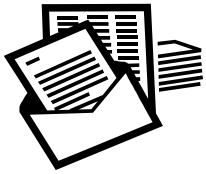
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# Letters From Our Readers

## World Tomorrow broadcast

The broadcast was excellent, and we both managed to hear every word. You will not believe how we did it. We stood in the middle of the living room floor with the radio held upwards at arms length and towards the ceiling. How silly you are thinking, and yes, we did look very silly, but the reception was almost perfect as long as we held the radio.

*Lady, Crosby, Merseyside*

## The British and European Supplement

Thank you for sending the latest issue of *The Good News*. It has taken precedence over *The Daily Mail*. I began with the first two articles in the Supplement. It is sad that we need an American and a man of Dutch extraction (Simon Heffer) to teach some of us about patriotism. I have been studying the origins and movements of our ancestors for some time now. This guards against the tendency to 'sanitise' parts of history. I would like, therefore, very much to receive *The United States and Britain in Bible Prophecy*.

*J R, Carmarthen, Wales*

I would like to thank you for The British and European Supplement to *The Good News*, which often contains articles of particular interest. In the current March-April issue it was good to be reminded of the origins of the

Dutch nation in such a simple, understandable format. My son showed a special interest.

*Mrs A B, Grantham*

This week we received the latest GN Supplement and enjoyed the articles.

*Mr & Mrs P H, South Africa*

## 'The last battle for the British Empire'

For me the article, 'The last battle for the British Empire', by John Ross Schroeder in the March-April edition of *World News & Prophecy*, perfectly encapsulates the steady decline that has been apparent in this country throughout my life.

*N J, London*

• *Readers interested in our supplementary publication World News & Prophecy may obtain a free subscription upon request to any of the addresses shown on page 2 of the main magazine.*

## Muslim interested in the Ten Commandments

Please kindly send me a copy of *The Ten Commandments*. I happened to see a copy of this booklet in the office of a colleague of mine and I am interested in one for myself. I am a Muslim by religion, but am interested in this booklet so that other Muslims would read it too.

*R L, Nigeria*

## Reader from Portugal

Thank you for every precious effort to send me the magazines and booklets, [especially] the articles related to heaven and sin. Please continue to send them in English.

*A P C A, Lisbon*

## Readers seek water baptism

I am a regular churchgoer and over the years I have been apathetic and indifferent towards religion and its implications. So much so that I did not think it necessary to have my son baptised. He is 34 years of age and suffers from depression for which I feel partially responsible.

*R E L G, Bristol*

Thank you for your timely reminder of the Passover and Days of Unleavened Bread. The significance of Christ's blood is on our minds. I am very interested in becoming baptised. I know I must be truly repentant and totally immersed in water.

*P C, Cornwall*

• *Baptism is personal between each person and God. No one can make that decision for someone else. However, if any readers would like personal counsel about repentance and water baptism, we will be glad to arrange a private appointment. In the meantime, why not request the two free booklets The Road to Eternal Life and Transforming Your Life?*

## How our literature is funded

The United Church of God *British Isles* is a charity registered in England and Wales (number 1079192). The publication of this Supplement and other literature is funded by the generous donations of members, coworkers and our readers. Following Jesus Christ's instruction (Matthew 10:8), it is supplied free of charge so that it can be made available to all who may desire it.