

## UK BIBLE STUDENTS NEWSLETTER

End-July 2010

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*Scripture citations are to the British-English version of the New International Version (NIV-UK), unless noted..*

### **CONSERVATION: The Christian and the Environment (Part 2 of 2)**

*By A. Prentice*

*To read Part 1, go [here](#)*

*Scripture references are to the British edition of the New International Version (NIV-UK)*

*'Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations' (Revelation 22: 1, 2)*

*'... use the things of the world, as if not engrossed in them. For this world in its present form is passing away' (1 Corinthians 7: 31).*

**Looked at from** the humanist or materialist standpoint, Nature encompasses all that can be known. Human beings are thus regarded as one part of a continuum of existence that runs from the single-cell through to the more complex. Nor is man regarded as the best expression of life. This 'we're all in it together' approach has no space for the spiritual or super-natural. For if what we see is all that we have, faith in an external Power or creative Mind is irrelevant.

*Read on [>>>>](#)*

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### **FOR YOUNG READERS**

#### ***Moses – No Ordinary Man***

*All Bible references are to the Anglicised New International Version (NIV-UK)*

*By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be ill-treated along with the people of God rather than to enjoy the pleasures of sin for a short time. (Hebrews 11: 24, 25).*

**Once a prince in Egypt**, Moses had got himself into serious trouble and had fled for his life to Midian. Born to Hebrew parents, but adopted at three months old by the Pharaoh's daughter, he had lived in great luxury and had been educated in all the wisdom of the Egyptians. Now as a fugitive in the land of Midian, life was very different, but Moses found contentment in the supervision of the stock-rearing business of Jethro, whose eldest daughter had become his wife.

*Read on [>>>>](#)*

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### **Q&A**

**Question:** Explain Matthew 6: 7.

*And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.*

**Answer:** Jesus here finds fault with those prayers in which the perceived value is primarily ritualistic and devoid of sincerity. As Gentile languages sounded like meaningless babble or stutter to the ears of a Jew, so empty appeals sound to God.

This does not mean that complex, formal, or even repetitive prayer is necessarily improper or would be unacceptable to the Heavenly Father. It is not the *form* which is in view, but the *nature* of the prayer. Private prayer ought to be a response of the believer's heart; how it is expressed is secondary. It is not *in itself* intended to fulfil a meritorious obligation. And, as with so many things in life, rote prayer can become dull and monotonous, even for the most sincere, and it's probably a good idea to vary one's approach in this regard.

Jesus follows on with His 'model' prayer, the Lord's Prayer of verses 9-13, which exemplifies the basic elements we may well touch on in our own, such as reverence for God and His exalted nature; a grateful acknowledgement of His power and providence in our life; our recognition of the sacrifice of His Son and our resulting forgiveness and justification by faith; and the expression of our continued trust in Him and His plans for the future.

Whether one chooses in private to reiterate the Lord's Prayer on a regular basis is a matter of personal preference. There is, however, something to be said for repetition in a formal religious setting; in fact, some repetition is unavoidable under such circumstances. Most churches have some form of oft-repeated declaration of faith or devotion, intended to foster community spirit. Many churches and schools throughout the land say the Lord's Prayer in unison on a regular basis. Indeed, this is the means by which generations of Britons learned this prayer (and many hymns) in the first place. But as a general rule we do well to avoid a formula from which our mind or heart is disengaged.

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## IN THE REAR-VIEW MIRROR

### 1965: *Britain*

Peter Hitchens, *The Abolition of Britain* (2000; Quartet Books Limited, London), 26.

'[T]he survival of the fabled Victorian, Sir Winston, into the modern age somehow postponed a final recognition of the truth about Britain. As young men are restrained by the survival of a once-feared father, and liberated by his death, so the new, less majestic England could not properly be born until this symbol of lost times was safely out of the way. Just as President Kennedy's murder signalled the end of the USA's era of white-bread suburban innocence, Churchill's death compelled those living in his shadow to grow up, very quickly, in ways which he would not much have liked. It is a sad truth that young men often go to old men's obsequies mainly to make sure that they are dead, and many young men in the Britain of 1965 were relieved and liberated once the elegiac ceremonies were over. Or at least they felt they were. There is another quite simple reason for the restlessness of the time – the fact that the great "bulge" of children born in the years immediately after the war were about to come of age, at twenty-one as they still did then, and so had started to anticipate the new freedoms of adult life. Those who had matured before this date had all grown up in the deep shadow of the war generation, whose heroes and footsoldiers were still in their full vigour. Now, with

their leader dead, these veterans were suddenly middle-aged, and knew that they too must eventually step aside.’

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## **1970: Canada**

George Grant, *Lament for a Nation* (1970; 1994 edn, Carleton University Press Inc., Ottawa), 28.

‘Since 1960, Canada has developed into a northern extension of the [North American] continental economy. . . . Our traditional role – as an exporter of raw materials (particularly to Europe) with highly protected industry in central Canada – gradually lost its importance in relation to our role as a branch-plant of American capitalism. Our ruling class is composed of the same groups as that of the United States, with the signal difference that the Canadian ruling class looks across the border for its final authority in both politics and culture. As Canada is only gradually being called upon to play a full role in the United States’ world policies, our military is less influential at home than is the case in the United States. Of all the aspects of our society, the military is the most directly an errand boy for the Americans.’

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## **DRAGNET**

*Items of interest from the World Wide Web*

### **Britain**

*Politics:* British Jews support ‘two-state solution’ for Middle East

<<http://www.bbc.co.uk/news/uk-10647990>> (retrieved July 24, 2010)

*Climate Change:* ‘Damsel flies in Distress’

<<http://www.independent.co.uk/environment/nature/damsel-flies-in-distress-forced-back-to-uk-by-climate-change-2032220.html>> (retrieved July 24, 2010)

*Genetic Engineering:* ‘Artificial life – or not?’

<<http://www.e-n.org.uk/2010-07/>> (retrieved July 31, 2010)

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