



Working to see what Christ will do in Scotland tomorrow.

**Stornoway
Reformed Presbyterian
Church of Scotland**

part of a global church with a glorious heritage



August 2017 Newsletter



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm

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WORD FROM THE MANSE

Dear congregation,

Our Mission Team is safely back in America. They really enjoyed their time in Stornoway and you can read a bit from their perspective in this newsletter. Thank you to all of you who housed team members, had the team round for meals (or gave food for them to enjoy at another's house), organised lifts to help them get to where they needed to be, took them to see some of the beauty of the island, encouraged them, and prayed for them. These simple tasks meant a lot to the team, probably more than you realise. Of all things it was the spiritual elements that the team enjoyed most. In a day when spiritual refreshing is neglected it is good that we have been able to help others in this way. "For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother." (Philemon 7)

The team did a lot of work while they were here and we should be thankful to God for what they accomplished. We are to expectantly leave the results to God, saying, "I planted, Apollos watered, but God gave the increase." (1 Corinthians 3:6). That being said, we must never see the work of evangelism as something done once a year by others for us. Rather they were merely helping us in our evangelism. Evangelism must be an ongoing priority in the church.

I want to reiterate what I intimated a few weeks ago. The Session would like to pray specifically for those that you know and love that need the Gospel of Christ. We do not intend to publicly pray for specific people but you may pass on names of these people and your elders will confidentially pray for them. The Session does not mean to do the work of prayer for you, but rather that we all would labour in prayer together.

Towards the close of his book, *Evangelism and the Sovereignty of God*, J.I. Packer states, "God will make us pray before He blesses our labours in order that we may constantly learn afresh that we depend on God for everything. And then, when God permits us to see conversions, we shall not be tempted to ascribe them to our own gifts, or skill, or wisdom, or persuasiveness, but to His work alone, and so we shall know whom we ought to thank for them. The knowledge, then, that God is sovereign in grace, and that we are impotent to win souls, should make us pray, and keep us praying."

In Christ,

Stephen

NEWS & EVENTS

SCOTLAND RP MISSION TEAM

It is hard to believe that the end is already here. I remember very well the first day getting off the plane and wondering who would be in the airport to pick me up. Heading to the church to meet everyone was a bit nerve-racking as well, but now we all know each other so well and have had the chance to form connections that would not have been possible had God not brought us together as a team. This trip was different in more ways than one from any I have done previously, and it has been a great opportunity to learn how others do missions outside of the circle I am used to.

2 We started out the trip in Airdrie, Scotland. Our first task was to prepare our presentations for the schools. We each organized a 5 or so minute talk on our testimony or a big truth found in the Bible. Much time was spent in preparation as Pastor Andrew Quigley and Pastor Peter Loughridge worked with us individually to make sure we were well organised before going into the schools. Towards the end of the trip we were able to go into St. Margaret's, a Roman Catholic school, to give our talks, which was a unique opportunity due to the differences in our belief systems. We spent most of the first week in the church preparing, but also taking the time during the

day to do private worship, team worship (studying Hebrews), and reading and discussing *Spiritual Disciplines*. We also did some leaflet distribution in the surrounding areas around the church building. Some practical work, such as painting and cleaning, was also done by the team throughout the month when we returned to Airdrie in between traveling to other congregations

The next congregation we served was North Edinburgh during the second week of the mission trip. Here we were given the opportunity to go into four Religion and Moral Education classes at Craigroyston Community High School. While it was intimidating at first, the overall



North Edinburgh

response was very positive. Our time in North Edinburgh was primarily dominated by leaflet distribution. Pastor Peter Loughridge was giving three special sermons on the Wednesday, Thursday, and Friday of that week discussing how the bad, good, and religious all need Jesus. The leaflets we distributed promoted those three special sermons, inviting the community to come listen and join in with worship. We got to spend the afternoon on the Royal Mile taking in the sites as well before heading to the Friday night mission.

Week three of our trip was spent with the Stranraer congregation. Our primary focus while there was also leaflet distribution for the upcoming mission nights Pastor Stephen Steele was planning. His dealt with why each life has a purpose. We also were able to participate in their thanksgiving worship as they gave thanks to God for his provisions and those in the community who gave time and resources to help bring their new church hall together. Some team members had the opportunity of spending fellowship time with those from the community working to overcome addictions at the Recovery Café. As a team we cleaned stadium seats at the Stranraer Football Club to help prepare the grounds for the upcoming season. On our final day in Stranraer, Stephen and Carla's baby girl Willow was also baptized. Our team was able to help in setting up the church for the baptism and fellowship that followed.

Our time in Glasgow was limited but our team was able to worship one Lord's Day with the congregation there. We had one day of working in Glasgow, which we spent in the Sunrise Academy. I think it is safe to say that it was a highlight for many on this trip. Going into a Christian school and just seeing the love and devotion the



Sunrise Christian School, Glasgow

students truly have for our God was so special. In the school we gave brief introductions and then a few team members gave their presentations. We were able to play with the students during their recess time. Upon returning from recess, the team was split up, some helping with students writing a holiday story and others helping with mathematics. The afternoon of that day was spent getting a brief tour of the city from Ian.

The final congregation we served was in Stornoway, pastored by Stephen McCollum. It took a full day of traveling to get to the Isle of Lewis. Once there we continued with leaflet distribution. The leaflets we were passing out were similar to the ones in Airdrie, giving a Gospel message and inviting people to worship services on the Lord's Day. Practical work was done by the team as well in the local Christian school. We spent two evenings getting some painting work done for them. It worked out that our trip to Stornoway coincided with the Lewis Christian Conference, which had Dr. Joel Beeke speaking for three nights on pursuing Godliness. For me personally, it was a highlight of the week and honestly probably of the month. I think the team as a whole really enjoyed the three sermons he gave. A few of the families hosting people from our team took us all out to Harris for a day which was beautiful to see. Overall, our time in Stornoway was amazing. Most of the team, including myself, were taken by surprise by the morning and evening family worships held in the homes of the members of the congregation. It was such a blessing to be fully submerged in their way of living on the island as they hold to many convictions that have sadly been forgotten by a majority of the world.



Bethesda, Stornoway

This trip has been a very unique opportunity for me. I have enjoyed being a member of this team for many reasons. It is evident to see how the Lord has been working in each of our lives as we grew together as a group. For me personally, the highlights of the trip were working in the Christian School in Glasgow and staying with various host families as we traveled to the different RP congregations in Scotland. It

was special to get to know a family as they opened their home up to us for a week. All of the people we have met on this trip have been huge blessings to this team. The hospitality and love they have shown our group is unreal. They made being so far from home easier with their welcoming and loving nature.

Emeline Ferguson

ANUGRAHA REFORMED PRESBYTERIAN FELLOWSHIP, BANGALORE, INDIA



Bible Study

Recently, the South Asia Commission of the Synod of the RPCNA formalised [Anugraha Reformed Presbyterian Fellowship](#), in Bangalore, India as a new work with a temporary governing body consisting of the members of the South Asia Commission.

"Anugraha" (pronounced a-noo-grah-ha) means "grace" in many Indian languages. We rejoice at the birth of this church plant in India, as they now can take people into membership and celebrate the sacraments!

GLEANINGS BY BILL LUCAS

THE BROOD OF BABYLON

The Lord reigneth; let the earth rejoice, let the multitude of the isles be glad thereof (Ps. 97:1)

The state of affairs is often involved and confused, that we need not wonder if we see men of wisdom greatly perplexed in their spirits, and almost sunk into discouragement. The best of saints, whose hearts are more furnished and fortified with grace, would be of all men more subject to distress, were it not for the fact that they feel peace and comfort flowing into them from the remembrance and sweet consideration of a God above.

What good man could possibly know any enjoyment of himself, or possess his soul in patience, while he observes the eccentric and irregular motions of things below? The restlessness, tumblings and tossings of the world; desirable comforts and delights blasted in a moment; afflictions and troubles breaking in with a sudden surprise; order subverted, laws violated. He would see things indeed turned upside down; wickedness rampant and religion oppressed; the spurious brood of Babylon clothed in scarlet, and prospering in the world, when at the same time the precious sons of Zion -- are esteemed as earthen pitchers, yes, broken pottery, thrown upon dunghills, or cast into prison ...

These things, I say, would soon break his heart -- did he not see Him who is invisible, and firmly believe a wheel within a wheel, an unseen hand, which steadily and prudently guides and directs all things ...

If we will repair into the sanctuary, consult the divine oracles, and believe them when they tell us that the eternal God, our God, is the Rector of the world, it will revive our spirits. It will also reduce our souls into their right frame, and preserve them in a due composure, when the scene of human affairs is most ruffled.

Samuel Slater (Puritan Sermons)

THE PLACE WHICH IS CALLED CALVARY (LUKE 23:33)

The hill of comfort is the hill of Calvary; the house of consolation is built with the wood of the cross; the temple of heavenly blessing is founded upon the riven rock -- riven by the spear which pierced His side. No scene in sacred history ever gladdens the soul like Calvary's tragedy.

"Is it not strange, the darkest hour
That ever dawned on sinful earth,
Should touch the heart with softer power,
For comfort, than an angel's mirth?
That to the Cross the mourner's eye should turn,
Sooner than where the stars of Bethlehem burn?"

Light springs from the midday-midnight of Golgotha, and every herb of the field blooms sweetly beneath the shadow of the once accursed tree. In that place of thirst, grace hath dug a fountain which ever gusheth with waters pure as crystal, each drop capable of alleviating the woes of mankind.

You who have had your seasons of conflict, will confess that it was not at Olivet that you ever found comfort, nor on the hill of Sinai, nor on Tabor; but Gethsemane, Gabbatha, and Golgotha have been a means of comfort to you. The bitter herbs of Gethsemane have often taken away the bitters of your life; the scourge of Gabbatha has often scourged away your cares, and the groans of Calvary yields us comfort rare and rich. We never should have known Christ's love in all its heights and depths if He had not died; nor could we guess the Father's deep affection if He had not given His Son to die.

The common mercies we enjoy all sing of love, just as the sea-shell, when we put it to our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at every-day blessings, but at the transactions of the crucifixion. He who would know love, let him retire to Calvary and see the Man of sorrows die.

CH Spurgeon

THE TAPESTRY POEM

| | | |
|-----------------------------|-------------------------------|-------------------------------|
| My life is but a weaving | Of't times He weaveth sorrow; | Not 'til the loom is silent |
| Between my God and me. | And I in foolish pride | And the shuttles cease to fly |
| I cannot choose the colours | Forget He sees the upper | Will God unroll the canvas |
| He weaveth steadily. | And I the underside. | And reveal the reason why. |

| | |
|-----------------------------------|---------------------------------|
| The dark threads are as needful | He knows, He loves, He cares; |
| In the weaver's skillful hand | Nothing this truth can dim. |
| As the threads of gold and silver | He gives the very best to those |
| In the pattern He has planned | Who leave the choice to Him. |

Never be afraid to trust an unknown future to a known God.

Corrie ten Boon, the Tapestry Poem referred to in a recent sermon by the Rev Kenneth Stewart.

O YE OF LITTLE FAITH

Shall He not much more clothe you, O ye of little faith? (Matt.6:30)

Why are ye fearful, O ye of little faith? ... there was a great calm (Matt.8:26)

O ye of little faith, why reason ye among yourselves, because ye have brought no bread? (Matt.16)

The Lord rebuked the disciples three times because of their lack of faith. Each one could be seen as touching on the three areas that make up our beings: body, soul and spirit. Shall He not take care of our every bodily need? Shall He not give our souls a "great calm" when we are in distress? Shall He not forgive us and free our guilty spirits? May we ever have eyes to see His faithfulness.

Tom Steere

GOD THY PORTION

With God for thy portion thou art rich indeed, for He will supply thy need, comfort thy heart, assuage thy grief, guide thy steps, be with thee in the dark valley, and then take thee home, to enjoy Him as thy portion for ever. "I have enough," said Esau; this is the best thing a worldly man can say, but Jacob replies, "I have all things," which is a note too high for carnal minds.

A LIVING HOPE

And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. (Judges 2:7)

Yesterday's blessings are good to ponder and learn from -- but we need faith that demonstrates a living hope for the future too. Teaching children about God's miracles and past deliverances is important and essential. But challenging them to seek God and experience Him personally is even more critical. Faith that is based on ancestry will grow cold and sterile. Faith that is based on one's own relationship with God will be alive. Which faith are you living today? Which faith will be your children's experience?

Deborah Manera

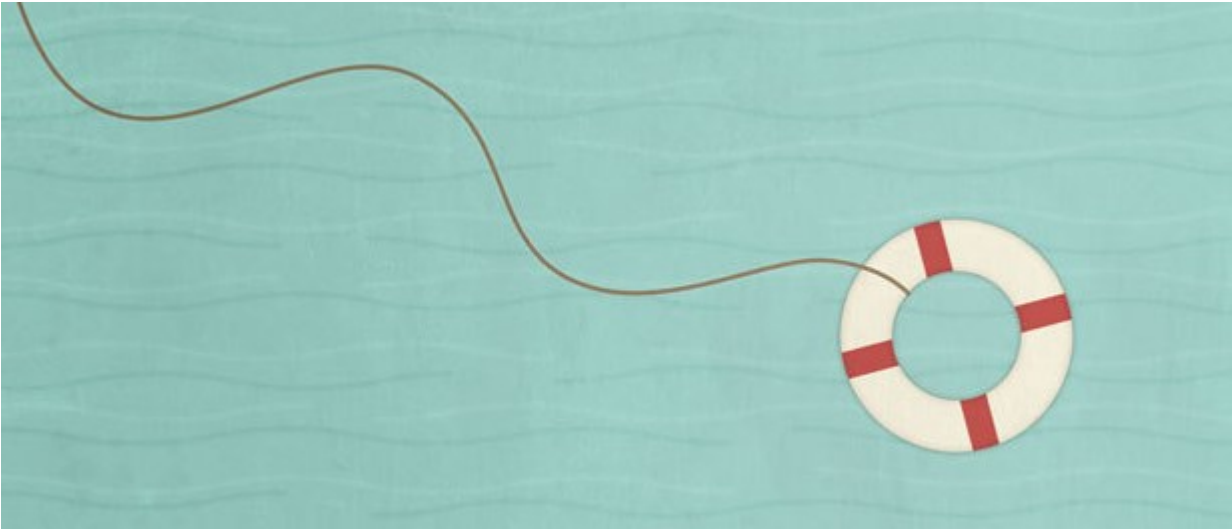
TRAGEDY

6 You know tragedy is an equal opportunity employer. It has no prejudice. It picks you, no matter what your race, or religion or politics ...

In war there is never total knowledge. For the secular, there is no doubt. For the believer, there is faith.

Israeli author Captain Dan Gordon (IDF) (Res.)

ALIENATION FROM GOD



Alienation was one of the “buzz words” of the twentieth century and a key idea in Marxist communism. Karl Marx held that a fundamental problem with the world was the deep alienation between the working classes and the fruits of their labor. He believed that if only we could set the worker free to enjoy ownership in his labor, a foundational element of the world’s ills would be dissipated. This was part of the central message of communism.

Marx failed to take account of what became obvious behind the iron and bamboo curtains: human greed, pride, and the lust for power. It became increasingly clear in communist states that there was deep-dyed and high-reaching corruption. Instead of bringing reconciliation, communism simply continued to sustain human sinfulness. Alienation remained.

With the rise of psychiatry and psychology, not least in their “pop” versions, we have now become a therapeutic culture—patients who need inner healing, victims who need a better self-image. Our deepest problem is now seen to be personal alienation—whether from those around us or from ourselves. Thus, many therapists set out to deal with those alienations as if they were “sicknesses” without any moral dimension, behavior patterns for which the individual bears no personal moral responsibility.

In so many instances, however, this is what the philosophers call a “category mistake.” It treats as illness behavior patterns that properly belong to the category of moral disorder. It should not surprise us that such therapy cannot solve the world’s ills. Neither should we expect it to. Therapy that takes no account of man’s deepest problem—sin—can never resolve man’s deepest alienation—his broken relationship with God.

A socioeconomic theory cannot bring world-scale or individual reconciliation when the basic problem is moral. Treating sinful behavior as a medical category and prescribing chemical therapy will not solve alienations that are not caused by chemical deficiency. The problem is not ultimately economic, biological, or chemical.

In 2 Corinthians 5, Paul squarely faces the basic problem. He deals with the mother alienation that gives birth to all other alienations: the alienation between God and man, man and God. His desire is to explain the divine remedy for it.

But first we need to consider why this reconciliation is so necessary.

Christians no longer live for themselves (2 Cor. 5:15). The implication is that before we become Christians, we do live this way. Our worldview is self-focused. Man is, in Martin Luther’s words, “*incurvatus in se*”—turned in on himself, self-obsessed. We belong to what Christopher Lasch has called a culture of narcissism. All this stands in sharp contrast with the divine design, which is—as the famous words of the Westminster Shorter Catechism put it—that we should glorify God and enjoy Him forever.

So we are seriously adrift. We have distorted God’s original design. Contemporary men and women find it almost impossible to conceive that they were made to glorify and to enjoy God. It would perhaps be more accurate to say that the very idea of living for the glory of God appears to be many people’s idea of hell. We might rework the famous words in Jean-Paul Sartre’s play *No Exit*, “Hell is other people.” To many, hell is the presence of God. But to

live for ourselves, that is heaven.

Or is it?

Tragically, instead of finding profound and lasting pleasure in God's world, we find only increased alienation there.

Alienation from God is not only real but dangerous—and the depth of the alienation is evidenced by the fact that we think we are in no danger at all. The sobering truth, however, is that “We must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Cor. 5:10).

The average person finds this analysis distasteful. He is, in his own view, far from being alienated from God. But there are simple tests for this alienation. Mention the words “the Lord Jesus Christ” and watch the reaction; it may vary from an embarrassed silence to a violent argument. Why this response? The New Testament indicates that God's great purpose is that we should honor His Son. Therefore, not to honor Him is, surely, to be deeply alienated from Him.

So when Paul speaks about the need for the gospel in this way, he hits the nail on the head. If reminding people that they are by nature alienated from God arouses hostility in them, no further proof of their alienation is needed.

But Paul also knows that the gospel perfectly fits the human condition. We are warped and twisted in our alienation from God. The gospel tells us that Jesus Christ came to replace that alienation with reconciliation.

Paul uses the language of reconciliation several times in 2 Corinthians 5 (vv. 18, 19, 20, 21). He is an ambassador of Jesus Christ with a marvelous message: God was in Christ reconciling the world to Himself. We are now called to be reconciled to God—to give up our resistance and to yield to Him.

This sounds more like a sermon for the marketplace rather than for the local church in Corinth. Yet Paul is preaching to Christians. It is as if he were saying to them: “What you need to hear most of all is the gospel, and the gospel that you need to hear is the same gospel I preach out there in the marketplace.” He understands that our greatest need, whether we are Christians or not, is to respond to the gospel. So whether he is speaking to non-Christians or to Christians, he is unashamed to say to them, “Understand this, respond to God's saving grace in Christ, and life will be transformed.”

Excerpt adapted from by Grace Alone by Sinclair Ferguson (Ligonier Blog)

HOW TO PRAY FOR YOUR CHILD

PRAY THAT THEY WOULD...

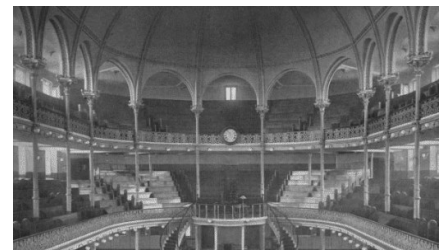
1. Know Jesus Christ as Lord (Philippians 3:8)
2. Love the Word of God (Psalm 119:97)
3. Understand the gravity of sin and repent of it (Rom 6:23)
4. Realise the greatness of the mercy of God (Luke 18:13)
5. Obey and respect authority of their parents (Exodus 20:12)
6. Glorify and enjoy God in all circumstances (1 Thessalonians 5:18)
7. Devote themselves to persistent prayer (Luke 18:1-8)
8. Be protected from the schemes of Satan (Ephesians 6:10-11)
9. Be morally pure (1 Thessalonians 4:3-8)
10. Know and follow God's will in their lives (Colossians 1:9)
11. Be wise, knowing the fear of the Lord (Proverbs 1:7)
12. Speak gracious words always (Colossians 4:6)
13. Forgive as the Lord has forgiven (Matt 18:15-35; Eph 4:32)
14. Think Biblically (Romans 12:1-2)
15. Love going to worship in God's House (Psalm 122:1)
16. Encourage others in the Christian Life (Hebrews 10:24-29)
17. Know the love of God for them (Psalm 103)
18. Love the Lord their God with all their heart, mind, soul and strength (Matthew 22:37)

- | | |
|---|---|
| 19. Hunger and thirst for God’s righteousness (Matt 5:6) | 20. Know contentment with Godliness (1 Timothy 6:6) |
| 21. Understand grace and live humbly (James 4:6) | 22. Keep God’s commands and obey His voice (Deuteronomy 13:4) |
| 23. Know God’s peace in their heart (Philippians 4:7) | 24. Be truthful (Proverbs 12:17) |
| 25. Trust in God with all their heart (Proverbs 3:5) | 26. Be washed from all iniquity (Psalm 51:2) |
| 27. Bear fruit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22-23) | 28. Have a good friend (1 Samuel 20) |
| 20. Resist temptation and pursue what is right (2 Tim 2:22) | 30. Keep their eyes fixed on heaven (Phil 3:20) |
| 31. Persevere to the end (Philippians 1:6) | |

Christian Focus Publications

REMEMBERING C.H. SPURGEON’S SUCCESS AND SPIRITUALITY

In many ways, C.H. Spurgeon’s (1834–1892) ministry was nothing less than amazing: the crowded auditories that assembled to hear the “Cambridgeshire lad” in the 1850s and that continued unabated till the end of his ministry in the early 1890s; the remarkable conversions that occurred under his preaching and the numerous churches in metropolitan London and the county of Surrey that owed their origins to his Evangelical activism; the solid Puritan divinity that undergirded his Evangelical convictions—something of a rarity in the heyday of the Victorian era during which he ministered for that was a day imbued with the very different ambience of Romanticism; and finally, the ongoing life of his sermons that are still being widely read around the world today and deeply appreciated by God’s children.



The Metropolitan Tabernacle Pulpit, 1864

What accounts for all of this? Numerous reasons could be cited, many of which may indeed play a secondary role in his ministerial success. For example, in his excellent biography of Spurgeon, Mike Nicholls emphasizes the importance of Spurgeon’s voice to his success as a preacher. He possessed, Nicholls writes, “one of the great speaking voices of his age, musical and combining compass, flexibility and power.” Augustine Birrell (1850–1933), the son of one of Spurgeon’s fellow Baptist pastors and who served as the Chief Secretary for Ireland from 1907 to 1916, testifies to this fact. Birrell records that when he went to hear Spurgeon preach once, the only seat he could find was in the topmost gallery, in what the English call “the gods.” He was squished between a woman eating an orange and a man sucking peppermints. Finding this combination of odours unendurable, he was about to leave, when, he said, “I heard a voice and forgot all else.”

But Spurgeon himself looked to quite a different source for the blessings that attended his ministry. In a speech that he gave at a celebration held in honour of his fiftieth birthday in 1884, the Baptist preacher forthrightly declared that the blessing he had enjoyed in his pastorate “must be entirely attributed to the grace of God, and to the working of God’s Holy Spirit... Let that stand as a matter, not only taken for granted, but as a fact distinctly recognized.” In other words, behind Spurgeon’s successes as a minister of the gospel was his walk with God.

Today we tend to separate success and spirituality. For those of us who delight in “the Puritanic writers,” as Spurgeon once called them, we usually emphasize piety but are wary of being successful. On the other hand, those who write books and give talks on being successful in one’s Christian ministry and how to grow your church seem to give nary a thought to piety as part of the package of success. Spurgeon, though, is concerned about both. There is a vital connection between piety and ministerial success in Spurgeon’s mind and the Church would do well today to seek to connect the two once again.

WE OUGHT TO ESTEEM ABRAHAM AS ONE EQUAL TO A hundred thousand if we consider his faith, which is set before us as the best model of believing. To be children of God, we must be reckoned as members of his tribe. Now, what could be more absurd than for Abraham to be the father of all believers and yet not to possess even the remotest corner among them? But, he cannot be removed from their number – not even from the very highest rank of honor – without wiping out the whole church.

Now, as for the experiences of his life: when he is first called by God's command, he is taken away from his country, parents, and friends – considered, by men, the sweetest things in life – as if God deliberately intended to strip him of all life's delights. As soon as he has reached the land in which he has been bidden to dwell, he is driven from it by famine. Seeking aid, he flees to a place where he has to prostitute his wife to save his life, an act probably more bitter than many deaths. When he has returned to the land of his abode, he is again driven from it by famine. What sort of happiness [is] this – to dwell in a land where you often have to go hungry, even perish from hunger, unless you flee from it? He is reduced to the same straits in the land of Abimelech so that, to save his own head, he has to suffer the loss of his wife. While in uncertainty, he wanders about, hither and thither, for many years, he is compelled, by the continuing quarreling of his servants, to dismiss his nephew, whom he cherished as his own son. Doubtless, he bore this separation as if he had undergone the amputation of a limb.

Shortly thereafter, Abraham hears that his nephew has been taken captive by enemies. Wherever he goes, he finds terribly barbarous neighbors who do not even let him drink water out of the wells that he had dug with great labor. For he would not have recovered the use of them from King Gerar had he not first been denied it. Now, when he has reached a worn-out old age, he finds

himself childless – the most unpleasant and bitter feature of age. Finally, beyond all hope, he begets Ishmael, but the birth of this son costs him dear. For he is wearied by Sarah's reproaches, as if he, by encouraging the handmaid's arrogance, were himself the cause of domestic strife.

Finally, Isaac is born, but with this condition: Ishmael, the first-born, is to be driven out and forsaken, almost like an enemy. When Isaac alone is left, in whom the weary old age of the good man may repose, he is, shortly after, ordered to sacrifice him. What more frightful thing can the human mind imagine than for a father to become the executioner of his own son? Is Isaac had died of sickness, who would not have thought Abraham the most miserable of old men – given a son in jest – on whose account his grief of childlessness should be doubled? If he had been killed by some stranger, the calamity would have been much increased by the indignity. But for a son to be slaughtered by his own father's hand surpasses every sort of calamity.

In short, throughout his life, he was so tossed and troubled that, if anyone wished to paint a picture of a calamitous life, he could find no model more appropriate than Abraham's! Let no man object that he was not completely unhappy, because he finally came safely through so many great tempests. We will not say that he leads a happy life who struggles long and hard through infinite difficulties, but he who calmly enjoys present benefits without feeling misfortune. – **John Calvin (1509-1564), from *Institutes of the Christian Religion* (1559), 2.10.11.**

IT'S NOT SO MUCH FAITH IN CHRIST THAT SAVES,
but Christ who saves through faith.

B. B. WARFIELD

©CHALLIES

I live in the spirit of prayer;

**I PRAY AS I WALK,
WHEN I LIE DOWN
& WHEN I RISE,**
and the answers
are always coming.

George Muller

Children's Corner



Dear Children

Later this month you will be going back to school. I hope you have enjoyed your summer break and are now ready to start your school learning programme. I think that today school is a bit easier and more enjoyable for you than it was for me. We had to learn lots of facts – names of kings and queens, countries and their capitals, longest rivers and highest mountains – and try and remember them too. Nowadays all you need to do is to look these up on Google. I got to know Google some years ago and he has been one of my best friends ever since! But Google doesn't know everything. He doesn't know the most important things in life. So where can we learn about these? Jesus tells us: "Search the Scriptures".

The Scriptures are God's Word and there we learn about God, about ourselves, about Christ the Saviour of sinners, about why we are in this world, about how we should live here and about what happens after we die. All these are very, very important and you are not too young to think about them. It is the knowledge of God and of His Word that will make you truly wise. The world has its own wisdom and often it is a wisdom apart from God but the wisdom that God gives is true wisdom and will benefit you for this life and the life to come. Solomon the king tells us in Proverbs that "the wise shall inherit glory". Isn't that a wonderful promise?

In Greece there is a little village called Berea near Thessalonica. It is mentioned in the book of the Acts of the Apostles and I once had the privilege of visiting it. What was important about Berea? It was that, when the Jews who lived there heard the Apostle Paul preaching, "they searched the Scriptures daily to see if these things were so". That is a very good example to follow. We should always check that what we hear or read is according to the Scriptures. If we do this and become familiar with what the Bible teaches then when we hear something that is not according to the Bible we will know we should reject it.

Some people today are involved in making counterfeit money, that is money that is not genuine. How can you spot a fake £20 note? If you know what a **genuine** £20 note really looks like then you will recognise the fake one. It is the same with the teachings of God's Word. Know what God's Word says and you will spot wrong teachings.

Here is a prayer for you as you search the Scriptures: "Open my eyes that I may behold wonderful things in your Law".

My prayer for you this month is that you will become good students of God's Word and that as you search the Scriptures daily you will come to love the Lord Jesus and put your trust in Him.

May God bless you all.

With my love

Granny M

Activity: There are parts of four quotations from the Bible in my letter. See if you can match the quotations with the following references:

- 1— Acts chapter 17, verse 11
- 2— Psalm 119, verse 18
- 3— Proverbs chapter 3, verse 35
- 4— John chapter 5, verse 39

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Now learn them.