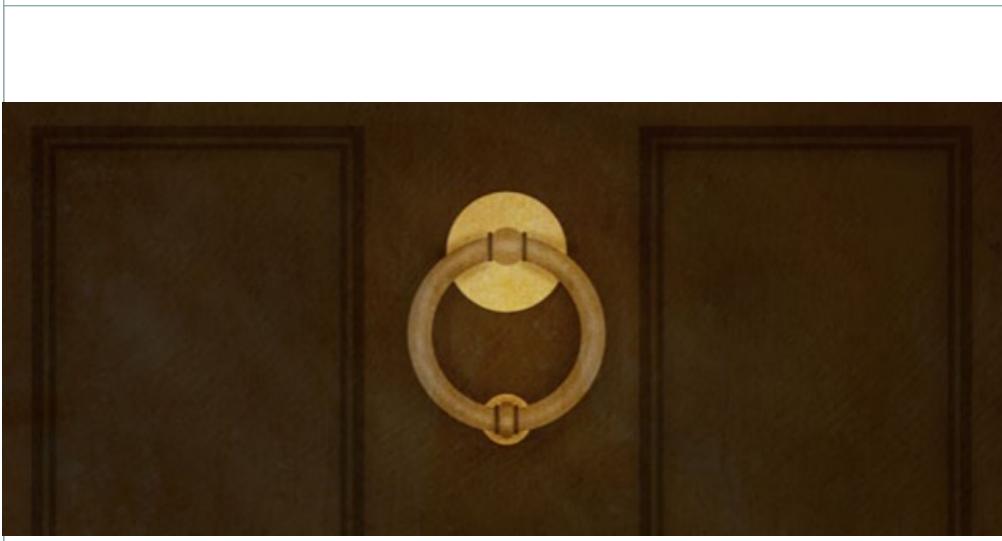




CHRIST JESUS CAME INTO
THE WORLD TO SAVE SINNERS
(1 TIMOTHY 1:15)

March 2020 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,

I wrote the following article for the pro-life blog **Heard But Not Seen** (www.heardbutnotseen.org.uk), and would commend the other articles written there to you.

In Christ,
Stephen

Many pro-life men have spoken against abortion only to be told that we have no right to do so. “No uterus, no opinion!” This slogan is used to shut down discussion or to criticise male legislators when they try to enact pro-life laws. Consequently, the moral question concerning life in the womb has been hijacked as a “women’s rights issue.” Many men feel frozen out of the debate and, unfortunately, keep silent. I want to challenge men to engage boldly in order to protect the weak and vulnerable.

The statement “No uterus, no opinion!” is a logical fallacy. Simply, it is an opinion about who gets to have an opinion. Neither males nor females have a monopoly on what is right or wrong, true or false. Yes, the ramifications of this debate may have a more immediate effect on a pregnant woman’s body, but that alone does not disqualify men from forming well-reasoned beliefs on the topic. Truth is objective because it is God’s truth and morals are absolute because of God’s law. Anyone who seeks the truth may find it, whether male or female. To dismiss pro-life men from the abortion discourse is of course expedient for those who favour abortion, but by using an emotionally-driven logical fallacy they already concede that they are not concerned about principle.

Although men are not inherently disqualified from the controversy it does not necessarily mean that they will be interested in it. Some might prefer to keep their perspective quiet. Biblically, however, there is a real obligation for men not only to care, but to act.

I could try to argue for this point by converting the “women’s issue” into a “men’s issue.” Many babies aborted are male and are denied an opportunity to grow up into men. All the babies have a father who may have been left out of the decision. But this reasoning is not strong. The reason men should care about abortion is not because it’s a men’s issue. I am grieved that baby girls as well as baby boys are murdered in the womb, and whether the father has a say or not doesn’t affect the morality of the case.

Men should be concerned about abortion because we are created by God to be protectors (1 Corinthians 11:3, Ephesians 5:25, 1 Peter 3:7). In the Biblical order of the family the husband is to lead and to protect his wife. He is to do this in love, caring for her physical, emotional, and spiritual needs. What would you think of a man who abandons his wife to physical danger? Hopefully not much. It is unnatural as well as ungodly. The same applies in society. Any man who watches a vulnerable woman being beaten in the street would be cowardly if he did not try to intervene. How can we sit by apathetically as the most helpless in our nation, those who have life but no voice, are legally slaughtered?

But let me first speak this truth to a section of the male population that is part of the problem, those who are sexually promiscuous. Men can have all the pleasure of sexual intercourse with none of the consequences. A guy can pressure his girlfriend to sleep with him and then ditch her if he discovers she is expecting. Sin has consequences. It is better to avoid the sin, but if that has not happened, it is better to face the consequences in a Godly way. Two wrongs don’t make a right. This world needs Godly men who view sex as a great gift from God within the confines of marriage - the only environment in which God permits us to procreate. Men who think only of their own sexual pleasure and of protecting their own interests at the expense of others are directly responsible for the tragedy of abortion. Despite appearing macho, such men are deficient, unmanly, and weak.

In the Old Testament, when Israel sinned it brought about God's curse. On one occasion, during the reign of Ahab, God used Elijah to announce a drought. This drought would be severe for there would not even be the morning dew to temper its brutality. Day after day the heat of the sun blazed down on the arid ground, burning vegetation and causing widespread famine. As king, Ahab should have been moved to pity for his poor, starving citizens, but in 1 Kings 18 we see that his concern is for his horses and mules. Where could they find grass for the animals? Ahab is a depiction of a man with power and influence, whose concern should have been for the poor and the vulnerable in their suffering, yet instead he is self-centred, valuing animal life above human.

In stark contrast to Ahab stand two men of differing temperaments, but who both feared the Lord greatly: Elijah, the fiery preacher who denounces Ahab's sin, and Obadiah, who hid away one hundred of the Lord's prophet's in caves. Both men take their stand, one with words and the other with action. Each puts his life in jeopardy.

Every man has his part to play, even if we have different personalities. God calls us to be protectors in the family and in wider society. How can we stand by knowing the defenceless are in peril? Some could be like Elijah and should speak up. Are you prepared to use your voice for good? We need preachers to denounce child-murder, lobbyists to make the case to politicians, advocates to influence the masses. You have a bigger platform than you perhaps realise. Each of us has friends or colleagues on the opposite side of the debate and our social media accounts can be used to voice the truth.

Others, like Obadiah, can take action to protect the unborn. Paul reminds us in Ephesians 4:28 that work is not merely to earn wealth for ourselves but so that we can be in the position to help those in need. We need men to use their money to promote pro-life causes and who will donate to alleviate the needs of crisis pregnancies. Perhaps you are in the position to foster or adopt to become a father to the fatherless and unwanted.

Finally, let's not abandon our sons to the evil of this generation. Let's teach them to be real men who protect the powerless. We may not have uteruses, but we have truth on our side and a duty to do something about it.

NEWS & EVENTS

SOME PHOTOS FROM GAMBIA



*A new family at Grace Reformed Church, Brikama
(Formerly Roman Catholic)*



Sylvester Konteh Preaching



Evening Bible Study at Kabekel Village (Above)

*Sgoil Creideamh (Faith School),
Kabekel (Below)*



GLEANINGS BY BILL LUCAS

THE LIFE OF FAITH

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they may go forward. (Exodus 14:15).

People often suppose that the life of faith removes all struggles, questions, and contradictions. Just one look at our chapter proves that this is not so. Israel might be delivered out of slavery, but they are not yet delivered out of struggles.

First, there is a struggle over our condition. Think of Israel, freed from their old master, yet the old tyrant was still at their heels, breathing down their necks. Israel might have left Egypt behind them, but they have the red Sea before them. They may be rid of the whips; yet now there are swords and spears clanging behind them. Similarly, believers can struggle over what their spiritual condition really is. They have been made free from sin (Rom.6:18); yet they still struggle with their old nature. They wonder: If I am the Lord's child, why do I struggle like I do?

Then there can be such a struggle over our circumstances. Believers can respond in as conflicted a way as Israel at the Red Sea. Not long ago, Israel groaned and longed to be rid of the bondage they felt, but they groaned to be back in their bondage

(v.12). Likewise, believers can feel very conflicted. The man with the demon-possessed son said it well: "Lord, I believe, help thou mine unbelief." (Mark 9:24)

Next there can be a struggle over the commands of God. On the one hand we are told to "wait on the Lord"; on the other, "strive to enter in at the straight gate." Likewise, Israel was told to "stand still," and immediately thereafter, "Go forward." So often there seems to be a contradiction in the command of God and the reality we see around us. In front of Israel the water clearly closed off their path. Yet, precisely there, God commanded them, "Go forward."

How honest and forthright the Bible is about these struggles. Many Psalms also speak about them at length. These things have been recorded for "our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

Though the life of faith comes with these struggles, faith helps God's children resolve them -- and when they can't resolve them, to continue believing, knowing that the resolution lies in the future. No wonder the disciples prayed: "Lord, increase our faith." (Luke 17:5).

Gerald M Bilkes, Puritan Reformed Theological Seminary. Extract from (A daily devotional).

THE PEACOCK OF PRIDE

He is the most lovely Christian -- who is the most lowly Christian. As incense smells the sweetest when it is beaten smallest -- so saints look loveliest when they lie lowest. God will not allow such a weed as pride to grow in His garden, without taking some course to root it up.

Pride is a sinner's torment -- but humility is a saint's ornament. "Be clothed with humility." The garment of humility should always be worn on the back of Christianity. Where humility is the corner-stone, there glory shall be the top-stone.

God many times places a thorn in the flesh to pierce the balloon of pride. He makes us feel a sense of our misery that we may sue for His unmerited mercy. The first Adam was for self-advancement, but the second Adam is for self-abasement. The former was for having SELF deified, the latter is for having SELF crucified.

We live by dying to ourselves; and die by living to ourselves. There is no proud man who is not a foolish man; and scarcely is there any foolish man who is not a proud man. It is the night-owl of ignorance which broods and hatches the peacock of pride.

"I hate pride and arrogance!" Proverbs 8:13. God abhors those people worst who adore themselves most. Pride is not a Bethel, that is, a house where God dwells; but a Babel, that is, a stinking dungeon in which Satan abides. Pride is not only a most hateful evil, but it is a radical evil. As all other lusts are found lodging in it, so they are found springing from it. Pride is a foul leprosy, in the face of morality; and a hurtful worm, gnawing at the root of humility. Pride is a cancer within, and a spreading plague without!

"Clothe yourselves with humility, because God opposes the proud but gives grace to the humble." (1 Peter 5:5)

(**William Secker**, "The Consistent Christian" 1660)

GRACE

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Ephesians 2: 8 - 9). As sinners we cannot work for salvation, but once saved, our salvation works. Regarding our good works, they are meant to glorify the Lord, not you or me. Are you a servant or a celebrity? You and I must decide whether we will magnify the Lord or promote self. God is glorified when people see the Saviour and not the servant.

W. Ross Rainey

ARE YOU WILLING?

Ask God to show you what your idols are. Tell Him that you want to be only, always, all for Him. Put away not only your sins, but your weights -- i.e. aught that hinders you in the Christian race. If you cannot do this yourself, tell Him that you are willing for Him to take them from you. If you cannot say that you are willing, tell Him that you are willing to be made willing. And when you have thus surrendered your will, give yourself again to Him; entreat Him to take full possession of your entire being; lay yourself as an Isaac upon the altar of self-dedication; and remember that He takes all we give, and at the moment of our giving it.

It may be that He will appear to us at once, flooding our spirits with the old unspeakable joy; or He may keep us waiting for a little. But it matters comparatively little, if only we can say, with the assurance of unwavering faith, "We are His; nothing shall henceforth separate us from the love of God."

F B Meyer (Israel: A Prince with God)

FULL OF GRACE AND TRUTH

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

A number of Bible characters display one outstanding attribute -- faith, meekness, etc. Only One had the perfect blend and balance of all worthy attributes -- full of grace and truth. His compassion for sinners never caused Him to compromise on sin. His holiness never led Him to harshness. His meekness never impaired His judgement. His singular devotion to His Father never diminished His love for us. His infinite knowledge never complicated His sweet simplicity. His might never displaced His gentleness.

Peter Ramsay



HAVING NOTHING, YET POSSESSING EVERYTHING?



We're a culture with an obsession for possession; getting and having more things. In fact, it would collapse if everyone only obtained what they needed rather than what they wanted. You can have it all in terms of material goods and success yet still feel so empty that life doesn't seem worth living. It's possible to possess everything and have nothing from this point of view. But there is another perspective from which "having nothing and yet possessing all things" is a good and desirable thing. In fact, the very words of this paradox come from the apostle Paul in 2 Corinthians 6:10. All things are ours if we are Christ's. And if we have Christ, we cannot have anything better and we will not lack anything we truly need. Jeremiah has the same experience. He is destitute and experiences intense sorrows and affliction. But his hope is "the Lord is my portion" (Lamentations 3:24). Since this is true, he possesses all things, even though he has nothing.

In Lamentations Jeremiah pours out his heart and sorrowful prayers before the Lord. He descends in grief so deeply that he seems to come to the very bottom. Here he is tempted to despair of relief from his misery (Lamentations 3:15-19). Yet at this very point of desperation it is as though God takes him up and draws him towards very different thoughts (Lamentations 3:20-24). He finds hope in the mercy of God. Yet it has taken great wrestling to reach this point. David experienced similar wrestling (Psalm 42:5; Psalm 13:1).

Faith is the means by which they overcome (cf. 1 John 5:4). Even though God may seem to deny us or be silent to us we must not let Him go but still wrestle to receive the blessing [cf. Genesis 32:24–26]. For if we leave Him, where else can we go or what can we do without Him? He is near to all that call upon Him in truth (Psalm 145:18). As David Dickson observes, by wrestling Jeremiah obtains hope and gets his head above the water. He is like a drowning man who engages all his energy in swimming until he can catch hold of something to pull him out. Then he can regain his breath and rest (Psalm 116:3–4).

In wrestling, faith gains the victory; it cannot be overcome and fail (Luke 22:32). It shows us that there is hope in the deepest darkness. Jeremiah is able to come to the point of saying, "The Lord is my portion" (Lamentations 3:24). He goes from despair to hope, from emptiness to fullness and from having nothing to possessing everything. In this updated extract, David Dickson comments on what this means. First of all, he shows the way he comes to possess all things in God, by faith and hope in His mercy.

1. FROM HAVING NOTHING TO POSSESSING EVERYTHING

The prophet draws nearer to God but let us notice the steps that bring him closer. He says he recalls the Lord's mercy to mind and therefore has hope. He says that it is of His mercy that he is not consumed. Then he turns himself to God and praises His great faithfulness. Now at last, he draws nearer to God and pulls Him in his arms, and says, "the Lord is my portion." Here are the steps of a soul drawing near to God. In unbelief his back is turned to God but when a soul begins to believe or think upon God, it has hope. Having meditated a while on His nature, it turns and speaks to Him. At last it embraces Him and says, "the Lord is my portion."

When thoughts of God come into your mind in your perplexity always keep going until you get God in your arms. Follow on till you possess Him in your heart as your portion. Do not leave Him till you get access to Him. Hold Him so tightly that you can say, "my beloved is mine and I am his" (Song 2:16). Lay hold on Him, never to let Him go again (Song. 3:4). Do not be content merely to speak of Him and to Him without embracing Him for He is near in Christ. Embrace Him by faith, hold Him in love. Faith brings Him down and love is shed abroad in your heart (Romans 5:5). He will refresh your heart and make you fight against your enemies, wrestle and run the way of His commands with delight, even though before you could not pray (Psalm 119:32).

The hardest struggles have the greatest deliverances and the dark night of trouble has a clear day of comfort. Therefore, when you come into trouble, wrestle and be sure that release will come. Jeremiah who was earlier calling God a lion or a bear and an archer shooting arrows at him, now calls God His portion. Should not you do likewise? Wrestle and you will find victory.

2. WHAT HAVING NOTHING, YET POSSESSING EVERYTHING MEANS

"The Lord is my portion." What is it to have God for one's portion? Just as in outward things we may get an allowance of wages for our needs as the portion we wait for and make use of, so it is in the church of God. There is a variety of professing believers and servants and everyone has their portion. Someone's portion is what they work and labour for. Many only give outward service to God for a reward in this world, as those who give want to be seen of others (Matthew 6:2). Yet some follow Christ for Himself and every one of them gets their portion, reward, or allowance they seek. If any are disappointed, it is because they have chosen something other than God for their portion.

Jeremiah here chooses God for his portion and lays hold on Him. He is now stripped naked of all the comforts of his fifty years preaching. All his days he was a man acquainted with grief and sorrow and seems to have lost all his labour. When the church was cut off, sorrow and anguish seized on him. He felt many tokens of God's anger and being unable to endure these heavy weights, he flees to God. He pulls Him in his arms and says, "the Lord is my portion". He is resolved that here he will live and die. Even if he can find no ease from his current trouble, having God would make up for the lack of fellowship with the saints.

This is what his "soul" says, it is no mere verbal profession. Many would say that God was their portion. They say they love God above all things and that they would rather enjoy His presence and favour than anything else besides. But their life actually tells us that they have made the world, riches, pleasure, success etc., their portion. These are the things they engage themselves most to acquire and maintain. But Jeremiah takes God as his witness that He is the only thing he would most gladly have (Psalm 73:25). Jeremiah says it with the soul, while others said it with the mouth.

3. HOW POSSESSING EVERYTHING MAKES UP FOR HAVING NOTHING

Jeremiah makes the fact of God being his portion, equivalent to all his troubles and losses. There is no ease in trouble until God is taken for the easing of all trouble. He can make up all for all we lose and lack and counter-balance all evils. Until God is taken hold of to make up for all loss, nothing is able to give ease or contentment. Whatever a soul may need, laying hold of God will make up for it all (Psalm 4:6).

If we can in our souls give up all things, endure all things with God, and be content to have anything done to us (as long as we have God)—trials will not overcome us. Such a person possesses more than anything they can lose. Anything they can suffer is compensated to them. People usually wish contentment in all things, but God will sometimes withhold what we want so that we may seek Himself and be content to lack all other things.

Make God your portion. Nothing else but Him will do you good ultimately. He is always near when all other things fail.

4. THE WORLD DOES NOT KNOW WHAT POSSESSING EVERYTHING MEANS

By saying the Lord is his portion he testifies that he has something unique that the world does not have. Here we see the difference between God's children and others. God's children seek their happiness in God and have Him for their portion. Others seek their happiness in some other thing and have some worldly thing for their portion. But those who seek something other than God for their portion cannot glory in Him. Those that have God for their portion glory in the fact that God is theirs and they are His. It is not possible to have God and something else for our portion at the same time. God reckons the person who makes God his portion, as His child (Genesis 15:1).

Many are inclined to have God as well as something else they want such as riches and honour, but if they do not get these, they leave Him. Even the godly want ease, peace and prosperity as well as Christ but the Lord sometimes strips them naked of all these comforts. He brings on them those things which their soul hates. This is so that in being loaded with troubles they may come to Him to get ease. If they delay to come to Him, His hand is still heavy on them till they come to Him and He becomes to them all in all.

Have you made God for your portion? Do not be surprised if He has withdrawn other things from you so that you find sweetness in Himself alone. Be content with Him and He will be better to you than all that you can want. He will uphold you under all troubles.

When nothing earthly can be relied on you will know what it is to have God for your portion (Psalm 142:5). Seek to have your needs supplied in Him, whatever it is that you lack in this world. Take God for all and take Him not only for outward needs but for lack of knowledge, strength and other spiritual graces, that God may be all unto you. And when you are stripped naked of all things, remember that these things are pulled out of your arms so that you may be filled with better things and may adhere more firmly to God in Christ.

The outward does not please God unless the inward goes along with it. Profession is empty unless the heart directs the mouth. Seek to profess not in word only but also in heart, and so lay hold on God with determination and make Him your portion.

5. HOW POSSESSING EVERYTHING BRINGS HOPE

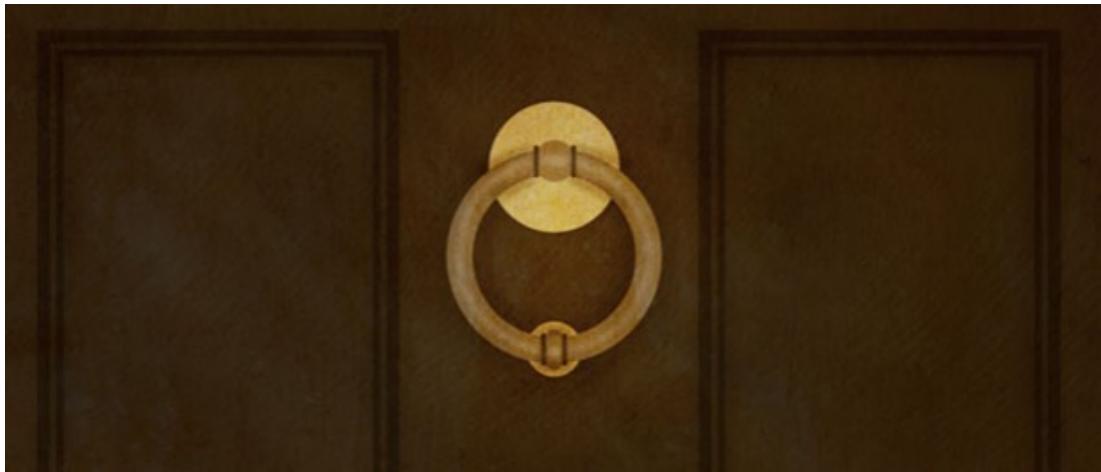
Because God is Jeremiah's portion he has hope that his misery will come to an end. Although those who have God for their portion may be without comfort in heaven and earth they can still hope that all will be well with them. For when someone has taken hold of God with all they are, they will overcome all opposition. If you have resolved to keep God for your portion and to leave all other things rather than leave Him, you may have hope to overcome every trouble and in Him to obtain all you can desire.

The updated extract in this blog post is from a series of sermons David Dickson preached around 1628. They have never been published before but are due for release by Naphtali Press & Reformation Heritage Books in the coming months (DV).

www.reformationscotland.org



IS JESUS KNOCKING AT THE HEART OF THE UNBELIEVER?



We have all heard evangelists quote from Revelation: “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me” (Rev. 3:20). Usually the evangelist applies this text as an appeal to the unconverted, saying: “Jesus is knocking at the door of your heart. If you open the door, then He will come in.” In the original saying, however, Jesus directed His remarks to the church. It was not an evangelistic appeal.

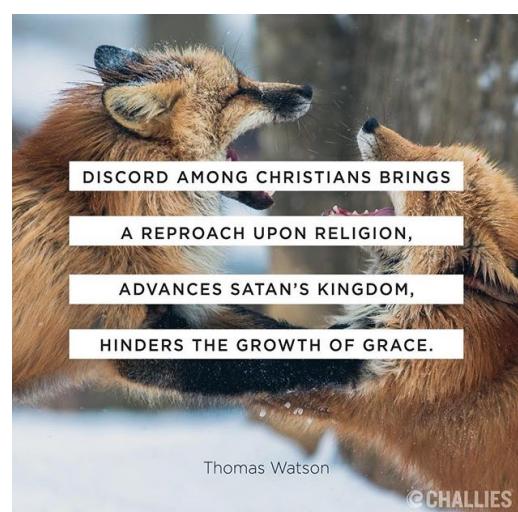
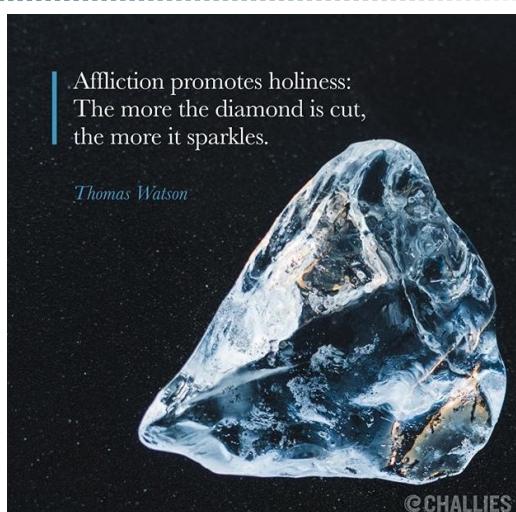
So what? The point is that seeking is something that unbelievers do not do on their own. The unbeliever will not seek. The unbeliever will not knock. Seeking is the business of believers. Jonathan Edwards said, “The seeking of the Kingdom of God is the chief business of the Christian life.” Seeking is the result of faith, not the cause of it.

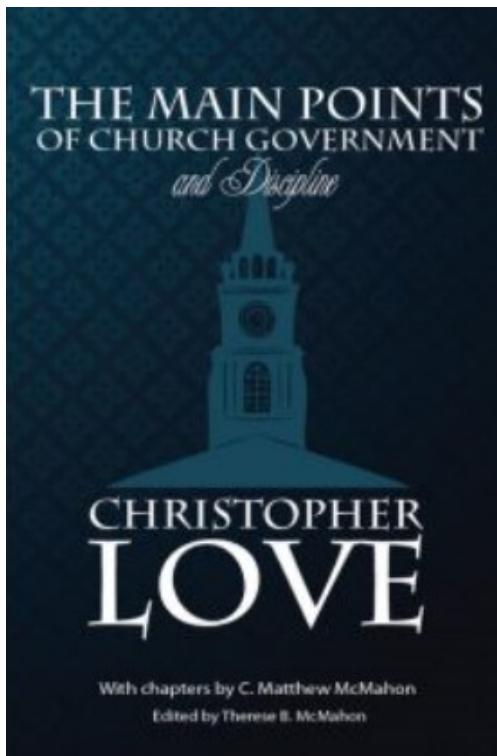
When we are converted to Christ, we use language of discovery to express our conversion. We speak of finding Christ. We may have bumper stickers that read, “I Found It.” These statements are indeed true. The irony is this: Once we have found Christ it is not the end of our seeking but the beginning. Usually, when we find what we are looking for, it signals the end of our searching. But when we “find” Christ, it is the beginning of our search.

The Christian life begins at conversion; it does not end where it begins. It grows; it moves from faith to faith, from grace to grace, from life to life. This movement of growth is prodded by continual seeking after God.

In your spiritual walk, are you moving from faith to faith, from grace to grace, from life to life? Are you continually seeking after God?

RC Sproul, Ligonier Blog





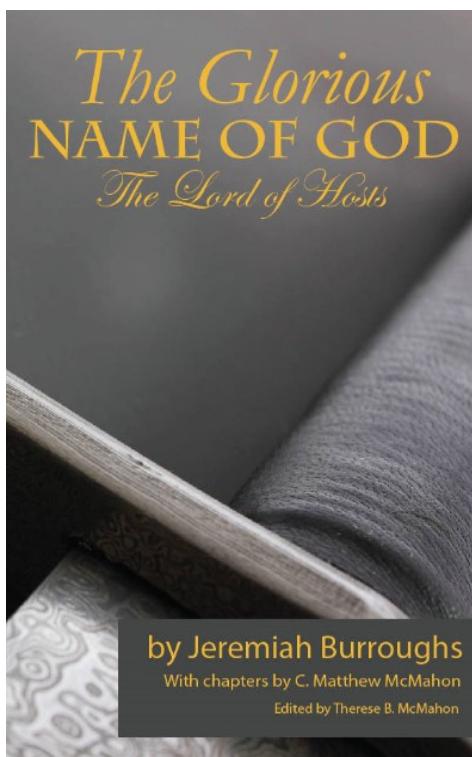
Christopher Love (1618-1651) was a fiery and practical Puritan preacher. His works consist of some of the best written and preached biblical expositions in the English language.

In this work, Love sets down the plain teaching of Scripture demonstrating Presbyterian Government. It is a simple, but profitable, short, but sound teaching on the subject. Though the work is shorter than most works on the subject, there is a great deal of matter in a few words. It is a brief but yet biblically solid work so that not only the weak may be instructed, but the strong also established in the truth.

There has always been a debate surrounding church government, concerning the question, "What is the best oversight of the church that could be had by Christ's people while the church militant is established in the world?" Mr. Love will demonstrate, in catechetical form, that Presbyterian Government is of Divine Right, and is the best means for governing the people of God under Christ as a church body. The government of the church by Presbyters or Elders, who have the rule (Heb. 13:7, 17, 1 Tim. 5:17), and the keys of Christ's church (Isa. 22:22, Rev. 1:18, 3:7), as well as power to remit and retain sin (John 20:23), are those who feed and govern the flock (1 Peter 5:2, Acts 20:17, 28), and are over people in the Lord (1 Thess. 5:12). Such men,

as Love masterfully demonstrates, are Guides, Leaders, Bishops, Governors, and Pastors. And it is by this Divine Right that Christ rules his church in a Presbyterian form of church government. His section on the support of the church, minister and tithing is worth the cost of the volume alone.

THE GLORIOUS NAME OF GOD THE LORD OF HOSTS BY JEREMIAH BURROUGHS (1599-1646)



Jeremiah Burroughs (1599-1646), was a brilliant Reformed preacher of the Gospel, and an astute theologian. He ministered with pastoral sensitivity and a zealous desire to glorify God in his preaching and writing.

This amazing study by Jeremiah Burroughs is set on Isaiah 47:4, "THE LORD OF HOSTS is his Name." It was initially preached as a result of the impending civil war in England, but has much to teach Christians concerning God as a God of war, and the church as the church militant.

His purpose is to point Christians to this, "name of God," and to sanctify this name in our hearts, in such times of reformation when there is much opposition to reforming the church and living a godly life. He shows that God is a God of War, that he orders war in his providence, that he will use it for his glory and that it will show forth his name as glorious.

In a spiritual manner, and a practical one, Burroughs also demonstrates that God raises up all his children to be soldiers under Christ's military discipline. Such warriors under Christ look to be humble and contrite in spirit, will not be a slave to the devil, or any of his own lusts or the lusts of other men. Such a resoluteness of spirit manifests itself in dangerous times, in a readiness to join with the brethren of the church in difficult services, in which there is much trouble while they live in this world. They have a spirit which is befitting this great

Captain, and aims at pleasing God in all their works. One might think, initially, "Why study the God of war?" Since God is the LORD OF HOSTS, which is no small theme throughout the Bible, and is the very substance of triumph and victory in the covenant of God, through Christ, in the power of the Spirit, then such thoughts should raise our minds to give glory to the LORD OF HOSTS, the God of war, as the majestic warrior King.

Children's Corner



Dear Children

I have just stopped reading a story about a young girl in North Korea which I want to share with you this month. Do you know where North Korea is? Find an atlas and find a map of China. China is a large country so it should not be too difficult to find. To the east of China you should see the peninsula of North and South Korea.

North Korea is an atheistic country. That is, it does not believe in the existence of God and anyone living there is not allowed to believe that God exists. Anyone found with a Bible can be put to death or sent to a concentration camp where they are brutally treated. This does not mean that there are no Christians in North Korea. In fact there are thousands but they don't tell anyone. They keep it a secret. If they do gather with other Christians they are always afraid that someone in the group might be a spy planted there by the government so they have to be very careful.

This young twelve year old girl that I read about didn't even know that her own parents were Christians until one day she discovered a copy of the Bible hidden in the house. She didn't know what it was until she read the word 'God' in it. She was afraid and didn't know what to do. Sometimes in school the teachers would ask them if they had seen a black book at home. If they said 'Yes' then the parents would be reported to the government and they would face death or imprisonment. She faced a difficult decision. For two weeks she thought about what she should do. She, of course, thought it was wrong to go against what the government said so it was a very difficult situation in which she found herself. What do you think **you** would do? What do you think **she** did? You think about it till next month and then I'll tell you the rest of the story.

In the meantime I want you to thank God that you have been brought up in a place and in a home where the name of God is not forbidden. Remember to pray for children and adults who find themselves in very difficult circumstances, afraid to be seen with a Bible and afraid to tell anyone that they believe in God. This happened in Scotland too in the time of the Covenanters in the 17th century. Perhaps one day you will read these stories of what God's people, including children, had to endure.

But God has promises in His Word for situations such as these. Look up Matthew chapter 5 and verse 12. Also look up Luke chapter 6 and verse 23.

I pray that if you ever find yourselves in a situation where someone is going to laugh at you for reading the Bible and for believing what it says that you will be strong enough to stand up on God's side and that you will not be afraid to admit that you believe in God. God says: "Those who honour Me I will honour and those who despise Me shall be lightly esteemed." 1 Samuel chapter 2 and verse 30.



Now look up Matthew chapter 10 and verses 32 and 33; and Luke chapter 12 and verses 8 and 9. There you will read what Jesus said to encourage those who were being persecuted for their faith and for being followers of the Lord Jesus.