



STORNOWAY
REFORMED PRESBYTERIAN CHURCH

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

September 2020 Newsletter



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm (Currently meeting via Zoom)

INSIDE THIS ISSUE

Word from the Manse.....	2
News & Events.....	2
Gleanings by Bill Lucas.....	4
The Crisis of Not Listening.....	6
The Reformed Presbyterian Church of Ireland (5).....	8
Puritan Publications.....	11
Children's Corner.....	12

CONTACT DETAILS

Stornoway RPCS
Bridge Community Centre
Bayhead Embankment
Stornoway, Isle of Lewis,
Scotland, HS1 2EB

www.stornowayrpcs.org

info@stornowayrpcs.org

Scottish Charity No: SC043043

WORD FROM THE MANSE

Dear congregation,

Common grace is a wonderful thing. We could define it as the good gifts of God to all people regardless of their spiritual condition or final state. As I write this article the sun is shining and it's a glorious day – I wish I were outside. This blessing is 'common' to both Christians and non-Christians in Stornoway for all are able to enjoy the sun's radiance. I have some classical music playing in the background, Chopin's *Nocturnes* – in my opinion, some of the finest piano music! Again this is an evidence of common grace, not only because anyone could listen and enjoy, but also because these renowned compositions are not the work of a believer. Chopin was a nominal Catholic but that does not detract from his God-given ability to evoke emotion through music. Common grace allows non-Christians both to enjoy blessings and to produce beneficial contributions for society and culture.

Common grace therefore is how we categorise God's goodness to this fallen world. Since this goodness is experienced even by the reprobate – those who will be damned to eternal wrath – it is evident that it does not include any of the specific and saving blessings for God's elect. The atonement secures the redemption of the elect alone, along with many benefits that flow from it. This saving grace is not 'common' but rather particular or limited to God's chosen people.

Whether we consider common grace or special grace, no one has a right to God's favour. How wonderful that He blesses those who curse Him and does good to those who hate Him! Truly God is good. All of the unbelieving world should express their thanks to God for this mercy. How much more should the church give thanks for "grace upon grace."

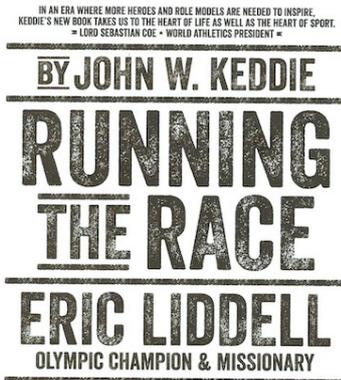
Every blessing,
Stephen

NEWS & EVENTS

CONGRATULATIONS

We wish Ian & Shelby Gillies every blessing after their recent wedding in Pittsburgh. Although family and friends from this side of the Atlantic weren't able to make the wedding, due to the current circumstances, we look forward to meeting them both when they eventually arrive back in Scotland.

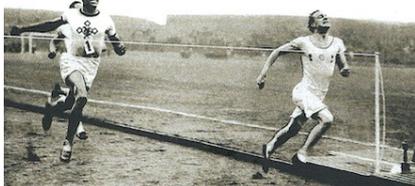
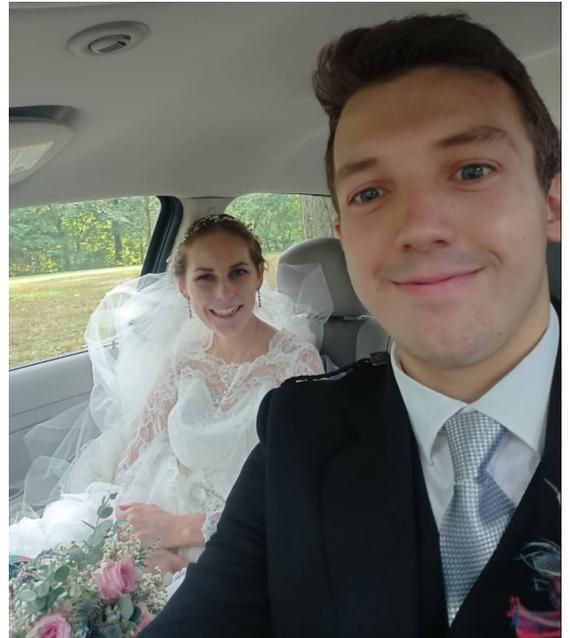
RUNNING THE RACE



Christian Focus Publications has produced a fresh edition of Rev. John Keddie's acclaimed biography of Eric Liddell: *Running the Race: Eric Liddell, Olympic Champion and Missionary*.

First published in 2007 this new edition has been updated and contains new features. The cost is £12.99 and it may be obtained from Christian Focus.

Ian & Shelby Gillies



STRANRAER PUBLIC MEETINGS

Stranraer RPCS will be holding three public meetings this month. Please remember these meetings in prayer. On Friday 18th September they will be holding a meeting at which Trevor Wills will tell his story of drug addiction and the hope and new life that enabled him to break free. Rev. Stephen Steele will give two follow-up addresses under the theme 'A Tale of Two Sons'.

The leaflets below will be distributed from 12th-19th September.



LET'S TALK ABOUT DRUGS.

Friday 18th September
at 7pm

Reformed Presbyterian Church
Dalrymple Street, DG9 7ER

And live-streamed on Facebook:
Stranraer RP Church

TREVOR'S STORY



My parents, teachers and church had all warned me of the dangers of drugs. But I took LSD and had the most amazing experience. I then took ecstasy and had the best night of my life. Soon I became a regular cannabis user and thought it was harmless fun. Were the people who warned me about drugs wrong?

For the next 20 years I would take recreational drugs on a regular basis. But long-term drug use finally caught up with me. I became anxious, paranoid and began to suffer panic attacks. I tried on numerous occasions to give up but I couldn't. I couldn't relax without smoking a joint. I became irritable and depressed. How could I get off drugs and lead a normal life?

This is my story of drug use, and the hope and new life that enabled me to break free.

Come and hear Trevor's story, with a chance to ask questions. Followed on the Sunday by:

A TALE OF TWO SONS

SUN 20 AT 11.30AM
The wild child who blew it all - but found redemption

SUN 20 AT 5.30PM
The obedient son who thought being good was enough

FREE TO DISAGREE

The Scottish Justice Secretary, Humza Yousaf, has been told that he cannot simply "magic away" criticism of his proposed hate crime Bill, after he attempted to dismiss concerns. Critics have pointed out that the Hate Crime and Public Order (Scotland) Bill would severely restrict freedom of speech as it would criminalise language 'likely to stir up hatred' against particular groups.

Following mounting pressure from celebrities, lawyers, religious leaders and free speech campaigners, Yousaf denied that the Bill would have a negative impact on freedom of speech. The Scottish Government has faced increasing opposition to its Bill in recent weeks. Last week, an open letter was signed highlighting concerns about the Bill's potential "chilling effect on free expression".

Mr Yousaf said the letter would be given "serious consideration".

The Christian Institute

GLEANINGS BY BILL LUCAS

THE SENATE PRAYER

A number of years ago when Minister Joe Wright was asked to open the new session of the Kansas Senate, everyone was expecting the usual generalities, but this is what they heard:

"Heavenly Father, we come before you today to ask your forgiveness and to seek your direction and guidance. We know Your Word says: "Woe to those who call evil good," but that is exactly what we have done. We have lost our spiritual equilibrium and reversed our values. We confess that we have ridiculed the absolute truth of Your Word and called it Pluralism.

We have exploited the poor and called it the lottery. We have rewarded laziness and called it welfare. We have killed our unborn and called it choice. We have shot abortionists and called it justifiable. We have neglected to discipline our children and called it building self-esteem.

We have abused power and called it politics. We have coveted our neighbour's possessions and called it ambition. We have polluted the air with profanity and pornography and called it freedom of expression. We have ridiculed the time-honoured values of our forefathers and called it enlightenment.

Search us, O God, and know our hearts today; cleanse us from every sin and set us free. Guide and bless these men and women who have been sent to direct us to the centre of Your will and to openly ask these things in the name of Your Son, the living Saviour, Jesus Christ. Amen."

The response was immediate. A number of legislators walked out during the prayer in protest. In six sort weeks, Central Christian Church, where the Rev Wright is pastor, logged more than 5000 phone calls with only 47 of those calls responding negatively. The church received international requests for copies of the prayer from India, Africa and Korea.

FAITH

Thy faith hath made thee whole, go in peace (Mark 5:34)

Christ loved to help all who came to Him. He delighted to serve sinners and to save them. All bodily illness is a fruit of man's fallen state. Our miseries all flow from the fact of our being sinners. Christ frequently healed the illnesses of men who came to Him. But those who came to Him in faith got more than healing. They got salvation, pardon, and eternal life for their souls.

Both are true in the case of the "woman with the issue" of whom we read here in the Gospels. She came with a physical ailment and yet, more still, she came believing in Jesus as the glorious Son of God. In her timid heart, she said, "If I may touch but His clothes, I shall be whole."

She had, like many others, tried many human helps before this in her longing to be healed. But when she came to the Lord Jesus in faith, she came to the One who truly could heal her in both body and soul.

It is most important to know that we can only be saved in one way. That is by faith and faith alone. The big mistake which multitudes make is to think we are saved by a mixture of faith and works. But until we are saved by faith alone, we cannot do even one single good work. Salvation is by faith alone because Christ's work is perfect and needs no addition from us. The function of faith is to reach out, like an empty hand, to receive the gift of Christ's perfect righteousness.

The touch which the woman gave to Christ was an act of faith. It brought her the blessing which she sought. Christ gave her assurance: "Thy faith hath made thee whole: go in peace."

If we want to know God's pardon in our lives and to feel the peace of God in our souls, we must seek God's forgiveness by faith alone in Christ. Our own righteousnesses are as "filthy rags." (Isa. 64.6).

No wonder God's Word tell us: "By grace are ye saved through faith - not of works, lest any man should boast." (Eph.2 8-9).

Rev. Maurice Roberts (Milk and Honey Devotional)

NEVER STOP GROWING

But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ (Eph.4:15)

The growth of grace will hinder the growth of corruption. The more health grows, the more the distempers of the body abate. So it is in spirituals; the more humility grows, the more the swelling of pride is decreased. The more purity of heart grows, the more the fire of lust is abated. The growth of flowers in the garden does not hinder the the growing of weeds, but the growing of this flower of grace hinders the sprouting of corruption ...

The more we grow in grace, the more will God love us. Is it not that we pray for? The more growth, the more will God love us. The gardener loves his thriving plants; the thriving Christian is God's Hephzibah, or chief delight ... Christ accepts the truth of grace, but commands the growth of grace. "I have not found so great faith, no, not in Israel." Would you be as the beloved disciple that lay in Christ's bosom? Would you have much love from Christ? Labour for much growth, let faith flourish with good works, and let love increase into zeal

The more we grow in grace, the more we shall flourish in glory. Though every vessel of glory shall be full, yet some vessels hold more.

Thomas Watson

ALL GRACE

All grace grows as love to the Word of God grows

Phil Henry

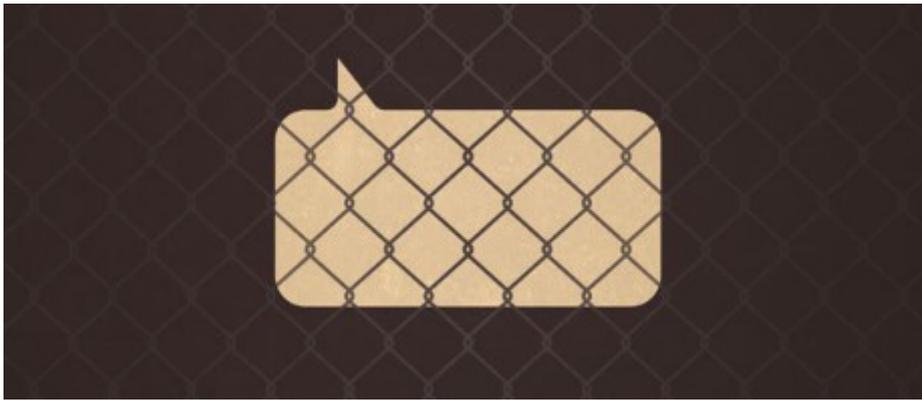
GRACE

Give me grace, Heavenly Father, to be steadfast, unmovable, always flourishing in the work of the Lord.

Most merciful Father! I claim the fulfillment of your covenant promise that you would write your law upon my heart and remember my sins no more.

F B Meyer

THE CRISIS OF NOT LISTENING



Psalm 81 is a remarkable and important psalm in the Psalter. This psalm of Asaph is more specific than many psalms about the original occasion for its composition. The formal occasion for writing this psalm was to celebrate a season of important religious festivals in Israel: “Blow the trumpet at the new moon, at the full moon, on our feast day” (v. 3). Only in the seventh month of the year do we find holy days at the new moon and the full moon. In the festivals of this month, we see Israel called to reflect on God’s great mercy to and care for her, and we see Israel called to remember and repent of her sins.

The new moon marked the new year in Israel’s ecclesiastical calendar. Leviticus 23:24 calls this day a “day of solemn rest.” Numbers 10:10 speaks of this feast as a time in which the Lord remembers His people: “On the day of your gladness..., you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings. They shall be a reminder of you before your God: I am the LORD your God.

The full moon of the seventh month marked the Feast of Booths or Tabernacles. Israel was to live for a week in tents or huts to remember its wanderings in the wilderness and to remember that the Lord had given it the Land of Promise and its annual harvests (Lev. 23:23–43).

Between these two festivals, on the tenth day of the month, was the solemn Day of Atonement. This day was for repentance and sacrifice. It was for rest and for holy convocation. God commanded His people: “You shall afflict yourselves” (Lev. 23:27).

Even more remarkable than the occasion for writing Psalm 81 is the place of this psalm in the Psalter. In a sense, it is the central psalm in the book of Psalms. Of course, it does not stand at the numerical center of 150 psalms. But it is the central psalm in the central book of the Psalter. And at the center of Psalm 81 are these words: “O Israel, if you would but listen to me!” (v. 8b). For all the mysteries of God’s providence with Israel, here is the central truth: Israel was suffering a crisis of exile because she had not listened to her God.

Israel’s failure to listen was a failure of faith and of obedience. At the heart of the Mosaic covenant, God had commanded His people: “Hear, O Israel” (Deut. 6:4), and that command is echoed in Psalm 81:8. Indeed, throughout Psalm 81, there are echoes from Deuteronomy (see, for example, Deut. 6:6–16; 32:12, 16, 21, 28, 43, 46–47).

Psalm 81 renews God’s call to His people to listen to His proclamation of truth. For what was Israel to listen? First, Israel needed to hear God’s word of deliverance. This psalm calls on Israel in very personal terms and very directly to remember how their God had delivered them in the past: “I relieved your shoulder of the burden; your hands were freed from the basket. In distress you called, and I delivered you... I am the LORD your God who brought you up out of the land of Egypt” (vv. 6–7, 10a). God had heard His people’s prayers and saved them in the past.

God also reminds His people that He can deliver them in the future: “I would soon subdue their enemies and turn my hand against their foes” (v. 14). What God has done for His people in the past, He can do again.

The word of deliverance is accompanied with a word of direction. God reminds His people that they must listen to Him. He has given them His law (v. 4) and they must heed it. In addition to the call to listen in verse 8, God says, “But my people would not listen to my voice; Israel would not submit to me... . Oh, that my people would listen to me, that Israel would walk in my ways!” (vv. 11, 13).

As is often the case in the Old Testament, God focuses on the many ways in which Israel has failed to listen to Him on the central issue of worship (see, for example, Deut. 4). Here, after calling His people to worship Him (vv. 1–3), God warns against false worship: “There shall be no strange god among you; you shall not bow down to a foreign god” (v. 9).

The words of deliverance and of direction lead on to a word of destruction. God warns His people that He can and will judge His enemies: “I would soon subdue their enemies and turn my hand against their foes. Those who hate the LORD would cringe toward Him, and their fate would last forever” (vv. 14–15). His people are warned implicitly by this word not to be numbered among those who oppose God.

This psalm is clear that despite all the calls to listen, both in this psalm and throughout her history, Israel has not listened. She has not followed the law of God and she has not kept her worship pure. The people have preferred their own wisdom to that of God: “So I gave them over to their stubborn hearts, to follow their own counsels” (v. 12). These words are particularly ironic in the midst of feasts that remembered and celebrated how God had delivered them from Egypt. Time and again, the people made foolish choices in the wilderness—including actually wanting to return to the bondage of Egypt—rather than listening to the wisdom of their God.

The crisis of Book Three of the Psalter is a crisis provoked by the people’s not listening. Because they have not listened, God has taken away their king, their temple, and their land. But God has not utterly abandoned them. He still declares in this psalm that if they will listen, He will bless them. But is this promise really encouraging? If they have not listened in the past, despite all of God’s mercy and goodness to them, will they ever listen? Ultimately, the Psalter and the whole Bible teach that God must provide a king and substitute who will do for the people what they cannot do for themselves.

Psalm 81 begins with the words, “Sing aloud to God our strength.” God must be the strength of His people when they are weak. He will be their strength when He comes in His Messiah-King.

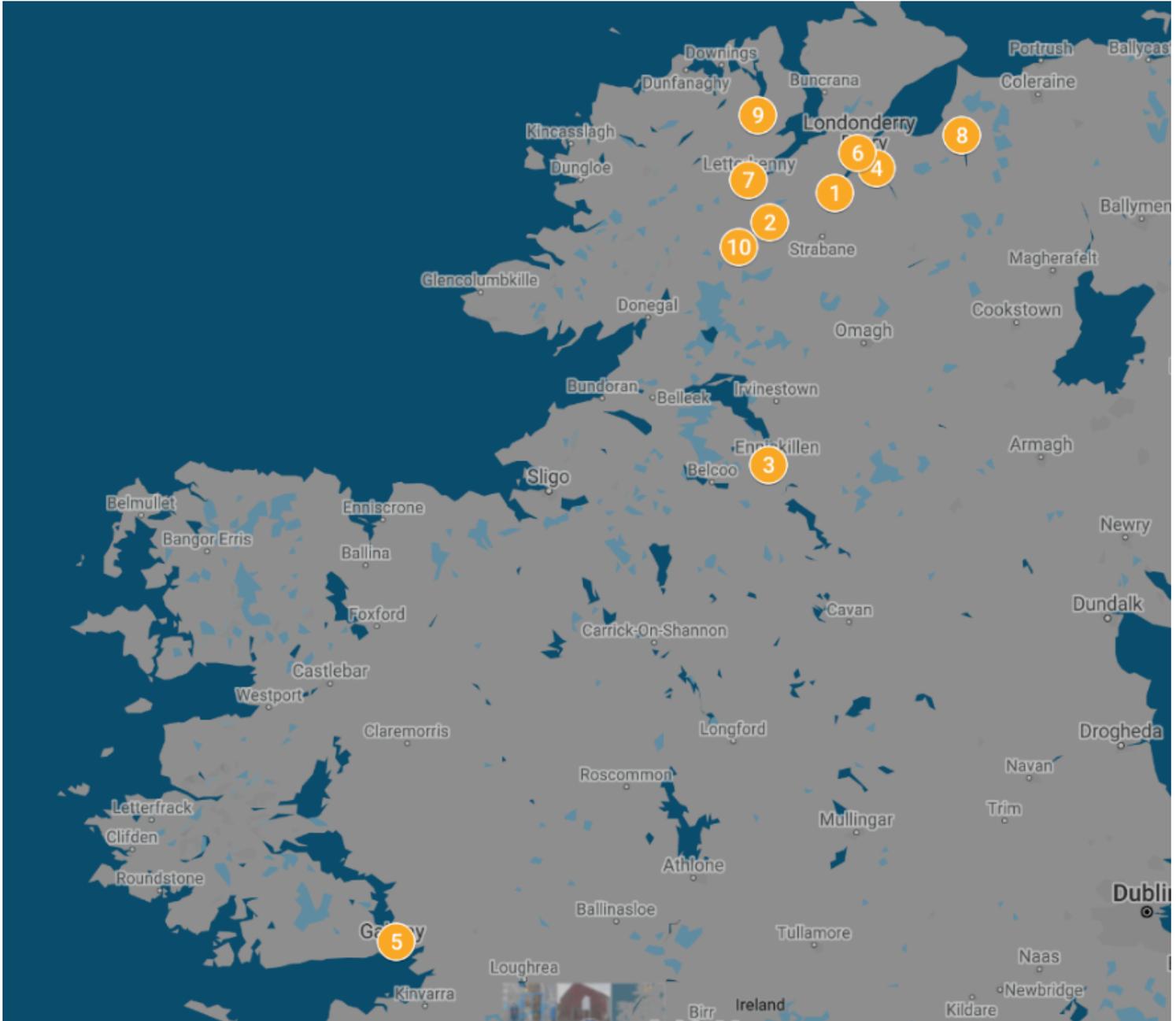
Jesus is the King who always listened and always did the will of God. Hebrews 10:5–7 quotes Psalm 40:6–8 (a psalm of David) and applies it to Jesus: “Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’” At the transfiguration of Jesus, the Father declared, “This is my beloved Son, with whom I am well pleased” (Matt. 17:5b). The Father in this place also said to Jesus’ disciples, “Listen to him”—that is, listen to the good news that He brings for sinners.

As we see in Psalm 78, Jesus rejected the three temptations of the evil one that Israel had failed to resist. Here in Psalm 81, we again find echoes of those temptations and of the blessings God has promised to those who are faithful to Him. First, God promises to give His people the bread they need: “But he would feed you with the finest of the wheat, and with honey from the rock I would satisfy you” (v. 16). Second, God promises to preserve and protect His people who do not put Him to the test: “In distress you called, and I delivered you; I answered you in the secret place of thunder; I tested you at the waters of Meribah” (v. 7). Third, God promises abundant blessing to those who worship Him alone: “There shall be no strange god among you; you shall not bow down to a foreign god. I am the LORD your God, who brought you up out of the land of Egypt. Open your mouth wide, and I will fill it” (vv. 9–10).

Jesus, the righteous King, keeps the law perfectly for His people and becomes their substitute and sacrifice. He fulfills the Day of Atonement by offering Himself as the full and final sacrifice for His people. Jesus is the solution to the crisis of Book Three. He is the One who listened, obeyed, died, and now ever lives for us.

THE REFORMED PRESBYTERIAN CHURCH OF IRELAND (5)

WESTERN PRESBYTERY



The Western Presbytery has ten congregations, with five each side of the border. Some of today's congregations can be traced back to covenanting societies that had preaching supply from the Scottish Reformed Presbytery in the 1600s and 1700s. The Presbytery has planted three congregations since 2000: Letterkenny, Enniskillen, and Gateway in Derry

Letterkenny is the largest town in County Donegal. Although the Letterkenny congregation, in its current form, began as a church plant in 2000, there was an historic RP witness there. In fact, the Solemn League and Covenant was also signed in Letterkenny in 1644, and so there has been a Covenanting witness in Donegal ever since. Today, Letterkenny has a population of almost 20,000. The Milford and Letterkenny congregations (about 12 miles apart) share two ministers, one of whom is my own brother.

- 8 The Enniskillen fellowship was planted in 2008 and was recently formed into a congregation. This is the first RP congregation in County Fermanagh where the Church of Ireland (Episcopal) is the largest Protestant church. Enniskillen is the largest town in the county.

The Gateway church plant, is not the first time there has been a RP congregation in the city of Londonderry. The first congregation existed from 1810, building its own place of worship in the mid 19th Century. This area of the city was severely affected by terrorism and so the congregation was united with Bready in 1990. The Gateway work began in 2009 and has a witness to the Roman Catholic community and the students in Magee College (University of Ulster). The population of the city is over 93,000.

Also within the bounds of the Presbytery is the Galway congregation which was part of the mission work of the whole denomination since the 1960s. Various mission workers have served in Galway. Having outgrown where they were meeting, the congregation now has its own suitable building. One of the main outreaches of the congregation is Aisling Christian Bookshop. Galway is a cosmopolitan city and this is reflected in the makeup of the congregation.

For members of our congregation with Gaelic, you may be interested in visiting the Gaeltacht regions of Donegal and Galway which are not too far away from some of our congregations in this Presbytery. There are several members who are Gaelic speakers too.

1. Bready – Vacant	38
2. Convoy – Rev. Stephen Wright	21
3. Enniskillen – Vacant	15
4. Faughan – Rev. Steven Robinson	45
5. Galway – Rev. Peter Jemphrey	25
6. Gateway (Derry) – Rev. Stephen Neilly	20
7. Letterkenny – Revs. Mark Loughridge & Jonny McCollum	18
8. Limavady – Rev. Prof. Raymond Blair	68
9. Milford – Revs. Mark Loughridge & Rev. Jonny McCollum	27
10. Stranorlar – Vacant	20

The Presbytery has one retired minister and two ministers without charge.



Aisling Bookshop

PRAYER POINTS

Galway: Give thanks for all of those who received a copy of “Where is God in a Coronavirus world?” by John Lennox. Pray that they would be convicted and changed by the truth of what they read. Give thanks for how the bookshop has been able to reopen and for the encouragements that those working there have seen.

Bready: Pray that God would give wisdom and unity to the congregation as they consider when to call a minister and which man to call.

Enniskillen: Pray that God would save those with addiction issues who have been coming to services and other events. Pray that he would save them from their sins and also from their destructive lifestyles.

Limavady: Give thanks for the faithfulness of members who are facing ill health. Pray that Christ would sustain them and that his strength would be made perfect in their weakness.

Gateway: Give thanks for one man who seems to have come to faith at the start of 2020. He is undergoing medical treatment, so pray that the Holy Spirit would continue to nourish his faith as he goes through that. Pray for those who have heard the Gospel and even made professions of faith but have turned their backs on Christ. Pray that he would draw them to repentance.

Milford: The congregation is currently holding drive-in services. Give thanks for how this demonstrates its commitment to worship even when circumstances are not ideal. Pray for the elders as they consider venues in which to meet in the medium term - it is hard to find somewhere suitable.

Letterkenny: Give thanks for non-Christians who were watching services online during lockdown. Pray that their interest in the Gospel would not fade now that life is returning to normal. Give thanks for several people who have started attending for the first time now that the congregation is gathering for services again.

Convoy: The congregation will not be doing its usual summer outreach due to Covid, but they will be posting short videos on YouTube over the coming weeks. Pray for the members of the congregation as they pass these on and pray that people would watch them and want to find out more about what the church believes.

Faughan: Give thanks for God’s recent provision of two new elders in the congregation. Pray that God would give wisdom to the Session as they seek to pastor the congregation and reach out with the Gospel into Drumahoe.

Stranorlar: Pray that God would enrich and deepen the fellowship of the congregation as they gather. Pray that this would be a powerful illustration of the power of the Gospel at work.

Rev. Stephen McCollum



Faughan Reformed Presbyterian Church

PURITAN PUBLICATIONS

TAKING HOLD OF ETERNAL LIFE IN CHRIST

George Gifford (1547-1620) was a most excellent puritan divine described as a fiery Gospel preacher, learned and able, being a great enemy to popery.

How is a person sure to be saved? How can they build up assurance of salvation and reject a profane life? What can they do to overcome sin and please King Jesus? These sermons all have a common thread running through them: to show you how to lay hold of salvation in Jesus Christ.

Gifford is very precise in laying out what each text means, as well as giving a careful and thorough explanation taking ample time to bring to light practical perspectives on his texts. In this, he will bring these topics home to your soul, and you will be a better Christian for reading him.

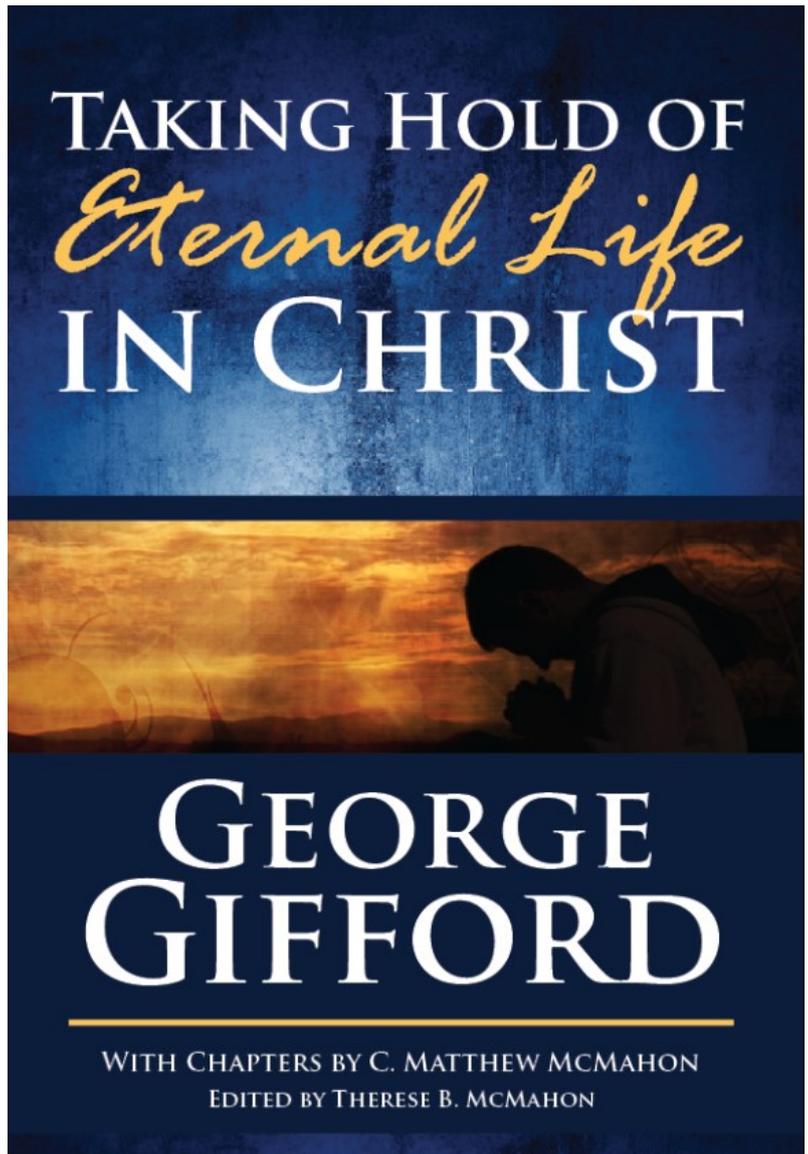
In his first sermon on taking hold of eternal life, Gifford explains, “Charge them that are rich in this world ... that they may lay hold on eternal life,” (1 Tim. 6:17-19). He will show you how to lay up the good foundation you need in order to stand secure in Christ at the judgement to come.

In his second sermon on the three that bear record in heaven, he explains, quite thoroughly, 1 John 5:7-13. There are three that bear record in heaven, and three that bear witness in earth. And between these “six” there is Scriptural and covenantal agreement concerning the manner of salvation, the assurance that one can have of it. Disciples of Christ, “know that ye have eternal life, and that ye may believe on the name of the Son of God.”

In his third sermon on rejecting the blessing of God, he explains Hebrews 12:16-17, “Let there be any fornicator, or profane person as Esau...” He is thorough on the Genesis narrative to show why Esau was profane, and how people today may also be profane following Esau’s example. His insightful comments in this sermon are exceedingly valuable and ought to be read with great soul-care.

His last sermon is on continuing in sin once a disciple is converted. Romans 6:1-14, “What shall we say then? Shall we continue in sin, that grace may abound? God forbid!” Can disciples sin? Can they sin “big” and still be saved? He takes great pains, and shows a careful step by step explanation on what Paul is teaching throughout the sixth chapter of Romans; a chapter, today, often misunderstood, and overlooked.

Gifford is very easy to read, yet, exegetically sound and practically deep. May the Lord bless you as you take time to study along with Gifford on how to lay hold of Jesus Christ for eternal life.



To purchase in print and eBook form, visit www.puritanpublications.com

Children's Corner



Dear Children

You are probably thinking that I have forgotten about the alphabet texts we were looking at some months ago. I may be getting old but I have not forgotten! This month we will look at texts which begin with the letters M N O.

M. My sheep hear my voice and they follow me. John chapter 10, verse 27.

God is here talking about His sheep. Who are they? They are God's people, those who love Him, trust in Him and obey Him. But in God's flock, as in every flock, there are also lambs. These are children who also love the Lord and who trust in Him and obey Him. Are you one of these? How do you know if you are one of His lambs? Well, Jesus says here that it is those who listen to what He says, obey Him and follow Him by faith. I hope that is true of you, that you are a follower of the Lord Jesus Christ. All who follow Him have a very special promise – He gives them eternal life and they shall never perish and no one can snatch them out of His hand. There, you are safe and secure for time and for eternity.

N. Now is the accepted time, now is the day of salvation. 2 Corinthians chapter 6, verse 2

This text warns us against thinking that we have enough time to accept Christ as our Saviour. Young people are tempted to put off thinking about God and their need of His salvation until they are older. But we all need to remember that we have no guarantee that we will live to see another day. Not everyone reaches old age or even middle age. You will find the graves of very young children and even babies in any cemetery. God's Word, therefore, tells us that **NOW** is the time to accept Christ and His salvation. Tomorrow might be too late. This is urgent. Don't delay. Be ready to meet your God at whatever stage in life He comes for you.

O. Open my eyes that I may see wondrous things in your law. Psalm 119, verse 18

Here is a prayer for you. It is a prayer that I was taught to pray as a young girl every time I read the Scriptures, Dear children, make it your prayer too. Sin has blinded us so that we are unable to see, that is to understand, what the Scriptures are saying to us. If, when you read God's Word, you find it difficult to understand, then that tells you that you need to have the eyes of your understanding opened. It is God the Holy Spirit that helps us to understand the Scriptures and the Bible tells us that He will give the Holy Spirit to those that ask Him. This, therefore, is a good prayer to pray, asking God to open your eyes and give you the help of the Holy Spirit to understand what He is saying to you in His Word.

My prayer for each one of you is that, with God's help, you will understand the Scriptures, put your trust in the Lord Jesus and become one of His lambs, following Him throughout your life.

God bless you all.

With my love

Granny M

Activity:

Learn these verses using the method I gave you some months ago. I hope you are keeping a note of all the texts that you come across in my letters each month and that you are writing them into your notebook and memorising them.

Try putting all your texts into order using the books of the Old and New Testaments. I hope you can still remember these.