

Sunday School Address and presentation of awards

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Preacher: Honeysett, Reginald James (1898 - 1985)

- [0 : 00] My dear children and friends, I went in and saw your dear pastor for a few minutes before the service and I first of all I said a very sorrow I was to find him in that flood.
- And then the thought struck me like this and I said to him, Have we ought to say sorry? I don't misunderstand you. I am very sorry from the natural standpoint.
- But we believe always in the Lord's name, sovereign ruler of the skies, ever gracious, ever wise, all my times are in thy hands, all events at thy command.
- Well, from the natural standpoint I am very sorry. But, may we truly prove the Lord's hand and purpose.
- One feels very much to me that. It was not until after one o'clock I knew anything about it at all. And as I tried to pray and ponder, one word came to my mind.
- [1 : 52] And that is the word that the Lord has helped me, I will try and bring before you.
- And now, first of all I lost the dear children. How many commandments are there? Hmm? Yes? Thank you. Well, that's what we say.
- But, I want to point out another one. And many of you, yes, and the young ones too probably have heard and perhaps sometimes sung that beautiful hymn, The Sands of Time are Sinking, written by a very godly man, a godly minister who used to live in Scotland.
- A very godly, gracious man he was. And there was a bishop named Bishop Usher who had heard of this godly man and he wanted to see him and have a talk to him but didn't want him to know who he was.
- And so he disguised himself as a tramp. He called at the vicarage on a Saturday evening for lodging. And Sunday morning Mrs. Rutherford, like she always did, gathered the whole household round for prayer and reading and catechism.
- [3 : 28] And the tramp had to come too. And she asked this tramp a question. Can you tell me how many commandments are?
- He says eleven. Oh, she looked at him, poor ignorant man. Says any child can tell you better than that. Oh, and for that past.
- And he made his way out into the garden, a little quiet and reading and meditation and he heard a voice.
- And he discovered that this was Mr. Rutherford, Samuel Rutherford himself, come out there for the same thing, to hide amongst the bushes.
- And that they discovered each other. And when Samuel Rutherford found who it was, oh he said, I want you to preach for me this morning. Well, he says, I will on one condition, if you'll provide me a suit to preach in and don't make known who I am.

[4 : 40] Well, he went into the full bit. And he got up and gave out his text and what was it? Well, I want you to read it. Well, one of you children have gotten by, what have you, or if you haven't.

In the thirteenth chapter of John, and the thirty-fourth verse. Perhaps one of you would just read it, would you? First one to find it.

Thirty-fourth verse, and the fourteenth chapter of John. Thirty-fourth verse, thirteenth chapter of John.

Well, it mustn't stop too long. I give unto you, that ye love one another, as I am here, that ye love one another.

Thank you. That is the verse he read out. A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.

[5 : 48] And he began like this. He says, this is the eleventh commandment. It's a new commandment the Lord Jesus has given to us.

And this is his commandment, he said, that ye love one another. A new commandment I give unto you, that ye love one another.

Yes, but how? Yes, but how? As I have loved you. You see, that's the pattern of our love.

As the love of God through Jesus Christ to force sin. That's how we should love others. So you see, it is a love that has to do with sin, but with the Lord Jesus, one who puts a base there.

So now, we'll take this word love in the four letters. Now what are the four letters? You can tell me, can't you?

[7 : 00] Hmm, spell it. That's right. L-O-V-E. Now we'll take each letter separately and we'll take an illustration from the word of God.

Now, the letter L, we'll take a little plant in the word of God, the limit, and try to find a few illustrations concerning that.

Now, in the prophecy of Hosea, in the 14th chapter, and verses 4 and 5, we find this.

This is God speaking to his ancient people. And he says, I will heal their backsliding.

I will love them freely, for mine anger is turned away from him.

[8 : 23] I will be as the dew unto Israel. He shall grow as the lily, and pass forth his roots as leaven.

Now while this was God speaking to his ancient people, Israel, what a beauty in it. And after all, that is really what the lily usually sets forth, the beauty of grace.

It's a very lovely flower. But now, how beautifully illustrative this is also the gospel.

He says, I will heal their backsliding. What a backsliding. What a backsliding. What a backsliding. What a backsliding. What a backsliding.

Well, it means going backward instead of forth. You slide backward. And that's what we always do when we sin.

[9 : 41] Going away from God instead of going toward it. You know, that's just what the prodigal did, first of all. He just went away as far as he could from his father's house.

But now, look, God says, I will heal. Surely then, backsliding indicates this, that it brings a wound.

It brings some trouble. Something that needs to be healed. And we often hear the expression of a wound that sin has made.

And he does. But why will he do it? Well, he says, I will love them freely.

He doesn't say they deserve to be healed. He doesn't say, because I see something in them, good. No, it's just because he loves to do it.

[10 : 57] I'll love them freely. Now that is, it may take the illustration of the 55th chapter of Isaiah.

Where there God, through the prophet, illustrating the fullness and the freeness of his mercy and his salvation.

He says, come and buy wine and milk without money and without price. It costs us nothing.

He gives it freely. And then, the result of it, he says, is this. I will, my anger is turned away from him.

Now that shows that God is angry with sin. And the word says, he's angry the wicked every day.

[12 : 03] Would you like to see a parent angry with you? God is angry with sin.

God is angry with sin. And all unrighteousness is sin, all disobedience to his word.

This is God's word that he's laid down for our instruction for us to follow. And all that goes contrary to it, doesn't matter what it is, is sin, is anger.

And now he says, my anger is turned away. And what a wonderful thing for God to do this. Purely out of love.

And then he says, I will be as the dew unto Israel. He shall grow as the leaves and cast forth his roots as nevens.

[13 : 09] They're all three illustrations of the wonderful blessing of God which would bring fertility and growth and beauty.

I must not say to go into each one, but the dew to Israel was a wonderful blessing in times of drought. When there was not the rain as we have it here, but very often only the two usual periods of rain.

Between those times there were very copious dews which kept everything from dying and withering away. But he said they should grow as the leaves.

And evidently the lily in Palestine grew very plenteous and abundant.

And now, you might apply this also in the beauty of it to the Lord Jesus Christ himself. That you feel of being imparted to his children through the wonder of his grace and the blessings of his salvation.

[14 : 27] In the Song of Solomon, in the second verse of the second chapter, There, speaking of the Lord himself, rather there are the stars as the lily among thorns.

So is my beloved among the stars. You see, it's something so totally different than anything else. Totally different.

It's like the beauty of a lily compared to thorns. And then again, you must not fear very often perhaps when a lily is spoken of, but the scripture is thinking of something white but it isn't.

I know the white lily is very beautiful, but the lily of scripture was a very bright, beautiful scarlet flower.

And evidently grew very profusely. Again, in the fifth chapter of the Song of Solomon, you find this expression, the spouse speaking of her beloved in varied ways.

[15 : 46] It says, his lips are like lilies. Now, Mark, he's showing, setting forth. You read it down in the fifth chapter for yourself. The speech mentions almost every part of his body and some likeness in which shows the beauty of it.

They say, his lips are like scarlet. Now, now you know, normally, if a person had white lips, that wouldn't be healthy, it wouldn't be beauty.

But that doesn't mean to say they've got to paint them. That's artificial and it's not beauty. But naturally, the lips should be pink or a brighter color, which is indicative of the free flowing of the blood, the life that is in a person.

So that there's a beauty in that which is perfectly natural and shows itself in the very parts. And then again, you know, the Lord Jesus made a reference to it in the sixth of Matthew.

And he did it in this way, to exhort us to that resting upon him in all the things of this time state.

[16 : 57] He says, consider the lilies of the field, how they look. And apparently in the Lord's day, there was a magnificent sight very often to see whole fields of these scarlet lilies.

And he says, something like, I suppose, if you see a mass of poppies in the earth. You say how pretty they look. Well, he says, now they're under God's care.

How do they? They toil not, neither do they spin. It's the handiwork of God. And so is love.

The love of God. And we want love from Him. And I'm fast further to show other points.

Now, what is the next letter? Oh, isn't it? Now, what do we have for us?

[17 : 56] Well, we refer to a tree. And that is the olive. And in the book of Judges, in the ninth chapter, you get a reference there.

I know these things. I must leave you to read the whole chapter in the substance when you get home. I'm just putting this particular reference. But it's a parable put by Jotham for certain reasons.

But here in the eighth and ninth verses, it says this. The trees went forth on a time to anoint a king over them.

And they said unto the olive tree, rain thou over us. But the olive tree said unto them, should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the tree.

Now, mark what he says, his fatness. And the olive, as we refer to the love of Christ, the love of God in Christ, is illustrative of the fullness, the abundance, the never failing nature of the love of God.

[19 : 31] And as far as I gather, the olive tree was one of the most fruitful and abundant trees in Palestine.

And you get many references in the word of God, the olive oil that was used. It was used in so many ways.

It was one of the very vital things of the life of the Eastern people. And they couldn't well do without it. And it is said sometimes that trees will grow to a height of thirty feet.

And I have read that in one case, trees are known to live sixteen hundred years. And sometimes will produce as many as a thousand pounds of oil in a year.

So that there is a great abundance. And now, in the eleventh of Romans, Apostle Paul refers to this again in another one.

[20 : 44] Now, Mark, I am looking at this as illustrative of the abundance, the fullness, and the never failing nature of the true love of God in Jesus Christ.

And as with the Eastern, the olive oil was a thing they could not do without. Neither can any force them or do without it. One who desires to know that blotting out of his sin, healing his backsliding.

You'll love God to love him freely. You'll want it continually. Now, Apostle Paul in the length of Romans refers to it.

And as regards the Gentiles being gathered in and partaking of the root and fatness of the olive tree.

He likens the salvation of God through the Jews and to the Jews in this way as that rich fat blessing like the olive tree.

[21 : 55] Something that could not be done without. But now look, he speaks of the Gentiles being gathered. And that, of course, is always indicative of those who were not in it before.

And what a wonderful mercy it is that God does still gather in us. First of all, it's a Jewish nation.

And then under the Gospel, it was preached to the Gentiles. And you know, we're a Gentile nation. But to think the love of God spreads to us.

It's not confined to just one particular class of people. Now, what do you think of the love of God? Do you want to know it through the Lord Jesus Christ?

As regards the Lord Jesus himself and his redeeming work. What a divine fullness there is in that.

[23 : 10] And where that love is, I think we might apply this word in a way in this sentence. In the 10th of Proverbs, we have a word like this.

Love covereth all sin. That doesn't mean that we have got to overlook every sin and God doesn't overlook sin.

Don't make any mistake about that, my dear children. God never overlook sin. When he blesses a poor sinner, when he gives them to know his salvation, he doesn't overlook their sin.

Sin always must be punished. It always must be punished. And that's why God in his great love sent his dear son to bear the punishment of his people's sins.

You see, God must punish sin. But now in this sentence, what a wonderful thing that is love covering all sin. The love of God in Jesus Christ.

[24 : 25] He who died for sin to put away that sin. Now, I mustn't linger too long on each point, else I shall keep you too long.

Let's go to the next letter. The letter V. Now what shall we have for this? Can you suggest anything in the Bible, any of you, that begins with the Bible?

Well, there's one very well known sub often mentioned. Well, it's the Bible. Well, it's the Bible. And here again, this is very illustrative of the love of God in Christ.

And you'll find so many references in the Word of God to the vine and the use of it. And the juice of the grape and so on. But it's mostly referred to in this one to show the richness of it.

And how valuable it was in its use. Well, now, let's turn again to that same chapter in Judges. And there's also a reference there to this.

[25 : 41] In the 12th and 13th verses. Now, then said the trees unto the vine, Come thou and rain over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

Now, there you see the reference, it says, It cheereth God and man. Wine was sometimes used in the sacrifice, in particular instances.

But it was also very useful to man, not so much in the abundance as the olive, but in the richness and the use of it in a right way.

In times of pining or as a stimulus. And so there is that in the Lord Jesus Christ. Now, as I say, there are many references in the Word of God to this.

And here again, the vines in Palestine were different to ours, and sometimes they were said to produce three pots in a year. You see, how illustrative it is, of the fullness and the richness of the blood and salvation of the Lord Jesus Christ.

[27 : 08] And sometimes the bunch of you remember, when the spies turned back that Joshua sent the spies the land of Palestine. And they brought a tremendous bunch of grapes and a carrot between two on the shoulders.

You see, it's all illustrative of the greatness, the richness and the fullness of the love of God to us.

Now, you know, in the 15th of John 2, the Lord speaks of this. He says, I am the true vine and my father is the husband.

And he speaks of that necessary union with him. And he says, none can exist that is true without him.

There can be no life apart from him. And all vital life comes from the Lord Jesus Christ.

[28 : 15] And then there's a very solemn reference in the 63rd chapter of Isaiah. And there, it's in reference to the Lord Jesus in his sufferings.

And then there's a very solemn reference. And there's a very solemn reference to the Lord Jesus Christ. And he said, I have trodden the winepress alone. And with the people there was none with us. You know, the grapes always had to be trodden out to squeeze the juice out. The juice of the grapes, to use as wine.

But now, in this case, it's referring to the winepress.

It's referring to God's love to his people in destroying their animals.

I must not stay to go into all the points in that chapter. But you know, you older friends, if you care to follow it out. Where the 53rd illustrates the sufferings of Christ.

[29 : 27] In the redemption of his people, the 63rd illustrates the sufferings of Christ. Those same sufferings, but in the destruction of his enemies.

And all the church's efforts. And it's in love to his people. He says, I have trodden the winepress alone. And you know, when the Lord died upon Calvary, He not only by His blood redeemed the church, but He overcame sin and sin.

All the enemies of the church. And He did it alone. He says, with the people there was none with us. He did it alone. He did it alone. In the love of God.

And then, just one more on that point. Wine, you know, the Lord Jesus used this at what we call the Last Supper.

The Communion service. And then, on that occasion, He said to His disciples this. I'll no more eat of the fruit of the vine, or drink it, until I drink it new with you in my Father's peace.

[30 : 47] Now, He gave the wine as an emblem of that union and that peace and that enjoyment of what He had done.

And now He says, I won't take it anymore until I drink it new with you in my Father's kingdom. Now, what does that mean?

Well, surely there can't be any wine in heaven. No, not in the truest sense. But what it means, what this illustrates. The richness of the things of God.

So suitable in the felt nature of them in the love and union, knowing He has redeemed us from our sins. Enjoying His love.

In that forgiveness, He says, you'll have it in all its fullness in heaven. I'm going to heaven, but I'll drink it new with you when you get there.

[31 : 55] You see, it's a love that will never end. It's the everlasting love of God. I'm going to fast-food dinner. Now, what is the last letter?

Easy, isn't it? Now, what can we find for us in the Word of God? Can you think of any plant or anything in the Word of God beginning with Eve?

Well, there's not exactly a plant, but there's the wood of a tree referred to, and that's in Ezekiel. In the 27th chapter of Ezekiel, and the 15th verse, we read this.

It's speaking certainly of the merchant men. The men of Dedan were there thy merchants. Many of them were the merchandise of their thine hands.

They brought thee for a present, horns of ivory, and ebon. Now, do you truly know what ebony is?

[33 : 06] Well, it's a black wood, isn't it? Ebony is a black wood. But the remarkable thing about ebony is this.

Though it's black, it can always be very highly polished. Now, in this way, we must look at it more like this.

As the effect of that love of God through Christ upon His place. Again, if we turn to the Song of Solomon, you know we have that verse where this verse says, I am black but humble.

I am black but humble. That means, of course, she knew and felt that she was a sinner. And yet there was something put upon her that made her comfortable, suitable, beautiful.

And yet there was a blessing. So, that was by the work of Christ. The forgiveness of sins. Now, do you and I know we are black?

[34 : 18] Black in the sight of God through our sin? We are, every one of us. Do you know the word of God says, all have sin and come short of the glory of God.

But now, it can be so polished that it always does. It is remarkable, it is remarkable, would in that way. That it can be so highly polished.

Well now, there are several references in the word of God. I am certainly just pointing to one or two. And in the second chapter of the epistle to Titus.

And the tenth verse, you get this word. The apostle Paul, he taught us to adorn the doctrine of God our Savior in all things.

And that word adorn there means to polish. Mark, it doesn't say polish ourselves. But to adorn the doctrine. Well, you can't make the doctrine, the word of God any better than it is.

[35 : 32] But of course it means this. By our knife, our walk, our conduct. To show that we believe and love the doctrines of God, His word.

And that they are reflected in us. Like the image can be reflected in the polished image. And then again, as well in the Revelation, the 21st chapter.

The bride adorned for her husband. In that great day when the Lord will come again. The whole church of God made fit ready to meet with it.

The whole church of God is to be polished, adorned, brightened, in clothed with His righteousness. And then the foundations also said to be garnished with all manner of precious things.

And that again is really the same word. And so there are so many things we could refer to in the word of God. Which point to this that where that grace, the love of God is shed abroad in our hearts.

[36 : 47] Then that should make a difference to our whole life in conduct. Now isn't it wonderful, the love of God?

Remember that first verse I read to you, or rather one of you read? That new commandment that we are to love one another as I have loved you.

Now do you know the love of God? Does He forgive your sins? Can He forgive your sins? Yes He can. Has He done so? Do you want Him to do so?

Are you concerned about it? Well then He said, we are to love others as God has loved others. A love that will never find.

And you see now the point in reading that chapter in Corinthians. As I said to you there, the word charity means love.

[37 : 54] And you see how the apostle mentions it, how perfect it is in every way. He says, love never finds. Oh, you think somebody has done something to me, I'll do the same to them.

No, that's not the point. If God punished us for our sin, what would be the result? Why, it would be what the word says, eternal punishment.

But oh, He loves and He forgives, and so must all. Oh then, may you each know that true love of God, the love of the Lord Jesus Christ, His salvation which is full and free, and may we love one another, as God has loved us.

You know what the Lord Jesus said again? Greater love hath no man of this, but a man lay down his life for his frowness.

Ye are my friends, if ye do, whatsoever I have commanded you. Thank you. And as those things come in number 33, the tune Holly Hurst, 874, Companion Supplement.

[39 : 30] Great Judge of all, that day will come, when mortals must receive their doom. Oh, hear our cry and grant we may, of thee find mercy in that day.

33. Great Judge of all, that day will come, when mother must receive their doom.

When the moon of the sea is blue O dear God, I can go to the grave O dear God, I can go to the grave The wicked devil, say his voice Wondering in all the clouds

The wicked devil, say his voice Wondering in all the clouds The wicked devil, say his voice Even my soul now must have been And what the dawn of the day That is all

What love you call and what love you say When I'm walking in that day That the wife remains to keep up with me This is your wish that comes to me

[43 : 17] In hope and drop in fail, God shall be watching that day.

See the love of God, O mighty Lord, See the love of God, And to give all stone and justice. O ye, I'm not ye, in that name.

Maybe I'll say just a word before I ask Mr. Honeystead to present the awards to the scholars this afternoon. The responsibility of the prizes that are to be given this afternoon rests upon us as Sunday book teachers.

The scholars are given the option of choosing a book, and if we consider it suitable, then we try to get it for them. Sometimes it is a book that will help them in their everyday life.

[45 : 25] Those who are growing up and already out in some sphere of labour sometimes ask for what is termed a technical book, and we have over the past years given such books, hoping there would be a help to them in their everyday life.

And where there are what is known as story books given, there are books in each case in which there is a good moral tone throughout the book, and also in each instance the gospel story is interwoven in that book.

And also there are books on the wonders of nature, and of course Bible story books which are all very pleased to present to the young people, and our hearts are gladdened as Sunday school teachers that several scholars have asked for the best book of all, the Bible, the Word of God.

And we do hope that in the case of each of our dear scholars, from the oldest to the youngest, they may have in their hearts a true love through the Word of God.

Dear friend, I've spoken to you this afternoon about love and what the love of God means, and it does involve if we love the Lord, that we love His Word.

[46 : 49] And I do earnestly pray, and I know it is the desire of each one of us who labour in this other school, that each one of our scholars may have it in their hearts, to praise, to love God's Word, and they've been able to hoard it up within their hearts, to feed their own and grow, go on to seek to know the Lord, and to practice what they know.

We find in Sunday school work there are discouragements sometimes, but also there is the other side, and sometimes we get a few encouragements.

This has been a special joy to us at times, when those who have grown up amongst us, and come up through the Sunday school, have been able, later on, as they've grown up, to come forward and testify what the Lord has done for them, and follow the Lord in the path of obedience.

And such things cheer our hearts. And we honestly pray that the blessing of the Lord may still attend us, as we labour on in this work. We do indeed need His help, for we have nothing of ourselves.

It is only as the Lord is graciously pleased, to impart wisdom from on high to us, and help us to speak His word faithfully, week by week, and to look up to Him, that as we try, week by week, to sow the good seed of His word, He will grant a gracious increase.

[48 : 21] I do hope that these prizes will be made a help and a blessing for each one to whom they are given. I'll ask our friend, Mr. Hunnysset, now to present them. Thank you. Thank you.

Thank you.

Trevor Oliver, see that book is not here. Thank you. Of course, yeah. Sheila Buss, biographer of John Lund, and him is the real author.

He is not here. Daphne Burgess, and she's not here. Thank you. Muriel Oliver.

Richard Oliver. Richard Oliver. That's all the older ones, I suppose, we're working.

[50 : 08] Michael Brewery. The story in the human life. I don't know the book, Michael, but I'm sure they say your teacher proceeds to get something good for it. I hope you'll find profit.

Jeffrey Oliver. teach yourself shortly. Well, I'm sure that will be very useful to you, and I hope you'll get on with it. Thank you. Senior class, Mr. B.

Andrew Oliver. Andrew Oliver. I go to sit, I'm a well, but Andrew, you've got the best book of all. I do a book, and I'll do your book.

Andrew Oliver. May the Lord bless it too. Paul Dawson. Two books for Paul.

Virginia and Rebel, and Mayfell. And they're again, Paul, I hope you'll read and enjoy them. Philip Brewery. Touchdown for them.

[51 : 15] Two books here for you. Again, with those, and may the Lord use them to your good. Rose, he me, Burgess, he rose me.

Joy starts. Truth is an island holiday, and brief is green. And again, many of these books I don't know myself, so I still hope again those will be helpful to the best of them.

Intermediate class, Mr. F. Farrell. Stephen Burgess, the Dotsford Dictionary.

Now that'll be useful for you, Stephen, and I hope you'll find remember the work when you do it, Stephen. Edwin Richards, reference father.

And that again, is very useful indeed, and sometimes, if you follow the references out very carefully, they'll lead you to illustrations of the other work of God, which explain what you can't hear as I understand what you want.

- [52 : 26] Charles Oliver, expertise for a cleanse and morning Sunday school. A lot. There's three books for you, Charles, well that's good, isn't it?
- And you'll have a lot to read and to remember. I hope you will do so. Philip Richards, who makes the prize for a cleanse and morning because I read those other people.
- I'm sorry, I missed some of those, and there's three for you too. Martin Abad, I feel like most boys are interested in those of us, huh? Eric G.
- And the Spanish, yeah, well, may be fine use for them too, and profit. Marian Dawson, and the one extra prize for them is a morning Sunday school.
- In all these things, and garden flowers, well that's most interesting, I'm sure. Don't let the frame right here. And Adam, truly in denial.
- [53 : 37] I think she can get this. Junior class, Mr. P. Dawson.
- David Dawson, extra prize for a family is a morning Sunday school. I thought you were going for fishing, eh? Young man in a hurry.
- I thought sometimes, that you know, sometimes hurry can be a great danger. It has been sometimes, I've known it was most, they said get late and they get in an hour and then something happens.
- So you won't be kidding. Hurry in the right way. It won't be slow. Simon Oliver, Victoria Obama.
- And there's a lovely vibe that they do. Christopher Tanton, the fireman, and wondering how this is that.
- [54 : 55] That one is, yeah. Helen Burgess, Heidi's children. Oh, Helen. I hope you'll like that.
- Do you have a camera? I don't know. Hazel Burgess. It has two. Sheila comes from Scotland.
- A searcher for God. That's really good. I don't know if it's a searcher. I don't know if it's a searcher. It says, it's a searcher for God. I don't know if it's a searcher. I don't know if it's a searcher.
- I don't know if it's a searcher. Julie Oliver. I think it's quite interesting. I hope you'll find it good too, my dear.
- Billion Peacock. Nature's playgroup. Yes. It's a searcher. Yes. It's a searcher. lesbiscons, using bl intolerance to Note.
- [55 : 55] Well, it's a trap. I'll take a look at one of the things you can do. And I'll take a look at the blue girl, and I'll have a lovely one. Thank you. Thank you.
- Thank you. This is the first one. In her class, Mr. Jerry, you're here. Jonathan Jones.
- Picture Bible. Well, Jonathan, my dear, there's a lovely Bible. I'm going to read some of the pictures. Picture Bible. I'm going to read a picture, but I'm getting up to read it.
- We can learn some of the text. Kevin Hicks. Three lighting records. Oh, I'm sorry, man.
- Stephen Panton. Yes. Yes. Three nice little books for you Stephen. One of George's.
- [56 : 57] Postman. This one's in the sky. I don't know what the distance has been in the sky. There you go. There you go. Ian Oliver.
- Timothy, my dear, there's a nice little book all about Dan. Oh, my dear, there's three nice little books for you. Do you want to see that one there? Yes. Yes. You ought to go on.
- You ought to go on. Yes. Yes. Yes. Yes. There you go. There you go. There you go.
- Timothy Oliver. Yes. Yes.
- Yes. There you go. Yes. Yes. Timothy, my dear, there's a nice little book all about Dan. It's not even a little bit of Dan. Yes. Yes.

Yes. Yes. Yes. Yes. Yes. That's a good boy. Anthony Hicks. Yes. Yes. Yes. Yes.

[57 : 55] Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Was her daughter? Yes.

Yes. Yes. Mrs. Polot. Yes. Oh my. Yes. Yes. Yes. Yes. But she's funny, she's ogre lost, you know? Yes.

Yes. Yes. Yep. Yes. Yes. Now we're here to write the title of Stone in English.

Yes, that's fine, you say yes. Yes. Judith Taylor, Lady Bird ABC, I should have got all that wild grass, because I'm not over myself, that's right, some of you.

Bridget Oliver, going to school.

[59 : 07] Soon as one day, but I hope when you do, you'll learn something about it. Yes, three nights. Right for birds.

That's a long idea, and we've gone all about the Lord's prayer. Jesus the hell, and the Baptist is all the other.

Did you even show some memories, didn't you? Keep clear on my dear. And we've gone, and we've gone, and we've gone, and we've gone, and we've gone, and we've gone, and we've gone, and we've gone.

Come along my dear, and that looks, it's a nice little, good feel, that right in hand. Not broken, do you? It's right. My dear, Heather Mercer.

Heather Mercer. Heather Mercer. Oh, you need to be a little bit of a set of sounds. Oh, yes.

[60 : 10] Good all my dear, look there, and I should have put there by the floor before you.

That's right, here's your hand. the floor. Now, these are the, the little ones, who will not get in the floor before, but I hope they will one day. Gary Farley.

Come along my dear. It's a nice little look, all about time.

You never know anything to be looking for. You never know anything to be looking for. He, he, He, he, they, that's a nice little look to be all about time.

He's going, No matter what, you never know anything to be looking for. Kevin. Kevin, Kevin Tennantan. Come along, my dear.

[61 : 13] There's a nice little book for you. Alan Oliver. Come along, dear.

There is a nice little boy. Thank you. Karen Jarvis.

Mark Adams. Sarah Taylor. Come along, dear. Look, that's a nice little... Come along. Look, that's a nice little book for you.

Come along. Come along. Come along. Come along. Come along. Look, that's a nice little book for you.

Come along. Come along. Come along, dear. Look, that's nice. Look, that's a nice little book for you. Nice little book for you. Hey. Oh, nice.

[62 : 13] There's a good girl. Hello. And reverse. New, one, pastor Sinatra. The bit ribs come along. I'm running away. I'm running away.

I can see a little more. I've chipped. It's something you want. I love it? Oh, you ontemoled. I didn't want it. I can't do that. Icarria semesmartn. I've rather made loose. I don't want you.

hello. I see. Oh, I can see. Thank you feature of you. Thank you for of whom I'll leave me. Yes. I can't do that. Paul Adams Guy Tampon It's the baby of the family There you are We'll just close our afternoon service by singing to him number 54 May I love thee and adore thee, O thou bleeding, dying man

Teach my heart to bow before thee, kindle there a sacred flame Number 54 May I love thee and adore thee, O thou bleeding, dying man Teach my heart to bow before thee, O thou bleeding, dying man Teach my heart to bow before thee, O thou bleeding, O thou bloodst a sacred flame Teach my heart to bow before thee, O thou bleeding, O thou bleeding, O thou bleeding, my Lord, O thou bleeding, my bloodst a sacred flame Teach my heart to bow before thee, O thou bleeding, my bloodst a sacred flame Teach my heart to bow before thee, O thou bleeding, my bloodst a sacred flame

Teach my heart to bow before thee, O thou bleeding, my bloodst a sacred flame Teach my heart to bow before thee, O thou bleeding, my bloodst a sacred flame Teach my heart to bow before thee, O thou bleeding, my bloodst a sacred flame Teach my heart to bow before thee, O thou bleeding, my bloodst a sacred flame Teach my heart to bow before thee, O thou bleeding, my bloodst a sacred flame