



QUARTERLY | 2:18

PRAYER

Missionary Focus –
Calgary
Armen Thomassian



A mother-in-Law
with a
Difference –
Jill Saunders



PRAY –
Praise
**Wesley
Graham**



The Importance of the Prayer Meeting

What a heart-stirring read the book of Acts is! The witness of the church was penetrating and powerful. Three thousand souls were saved on the day of Pentecost. The secret of it all was the prayer meeting.

In the upper room 120 were gathered to pray (Acts 1:15). Evidently all the believers from the neighbourhood, the apostles, the women, and the Lord's half-brothers were all present (v. 14). Released by the council in Jerusalem, Peter and John went to where all the believers were praying (Acts 4:23). When Peter was imprisoned, fervent prayer was offered in Mary Mark's house (Acts 12). Clearly there is an emphasis on the importance of the prayer meeting.

In the public place of prayer there is a strengthening of the people of God. The Lord's half-brothers were in the upper room as new converts (John 7:3–5). No doubt they were greatly blessed by being in such a spiritual environment. As a young Christian, I too was greatly helped by hearing older

believers pray; my faith was strengthened by their earnest cries to God. The Scriptures exhort us to pray for one another, to bear one another's burdens. We can strengthen the weak hands and the feeble knees as we meet around the throne of grace.

In prayer we are at the source of all spiritual power.

One of the secrets of sanctification is in drawing near to God. As we do so, the earthly, carnal spirit is mortified. Paul prayed in Galatians 4:19 that Christ would be formed in the Christians in Galatia. The word "formed" alludes to a change in character and conduct to correspond with our position in Christ. Communing with God essentially produces Christlikeness.

In prayer we are at the source of all spiritual power. The day of Pentecost came in

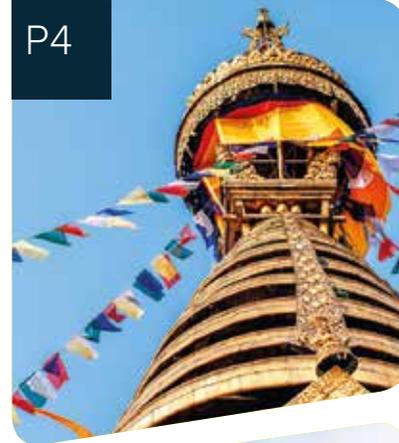
response to the upper room prayer meeting (Acts 2:1–4). The church was filled with life and power, the gospel was preached, signs followed, and souls were added daily to the church. Sidlow Baxter said, "Men may spurn our appeal, reject our message, oppose our arguments, despise our persons, but they are helpless against our prayers." Jonathan Edwards emphasised, "When God has something very great to accomplish for His church, it is His will there should precede it the extraordinary prayers of His people. There is no way that Christians can do so much to promote the work of God and advance the Kingdom of Christ, as by prayer."

Let us then marshal our forces, each taking our place in the house of prayer, fervently looking to the Lord for times of blessing.



David Priestly
is retired from the pastorate, having ministered in Bangor Free Presbyterian Church, Northern Ireland.

P4



P20



Publishing Data
Published by
Let the Bible Speak
11 Westland Avenue,
Ballymoney,
Northern Ireland, BT53 6PE

Convener : Leslie Curran
Editor : Ryan McKee
Email : editor@ltbs.tv
Editorial Assistant:
Mary Christopher
Design & layout: Oasis Design
Printed by JC Print Ltd.
Email : info@jcprint.net

© 2018 by Let the Bible Speak
Except for purely personal use, no copying of any description of any part of Let the Bible Speak Quarterly is permissible without written consent of the editor.

Prayer

CONTENTS

- 02 **The Importance of the Prayer Meeting**
David Priestly
- 04 **News**
Leslie Curran
- 05 **Missionary Focus – Calgary**
Armen Thomassian
- 06 **PRAY – Praise**
Wesley Graham
- 08 **PRAY – Repentance**
David McLaughlin
- 10 **PRAY – Asking**
David McMillan
- 12 **PRAY – Yielding**
Thomas Martin
- 14 **Testimony**
Heather Downey
- 16 **Retired Minister Interview**
William Whiteside
- 18 **Helping You Let The Bible Speak to Children – Part 2 – Praying for Children**
Ryan McKee
- 20 **Bible Words – Faith**
Peter McIntyre
- 22 **Ladies' Devotional**
Jill Saunders

Let the Bible Speak is the radio ministry of the Free Presbyterian Church worldwide.
www.ltbs.tv, www.ltbsradio.com, www.freepres.org

RECORDING SESSIONS

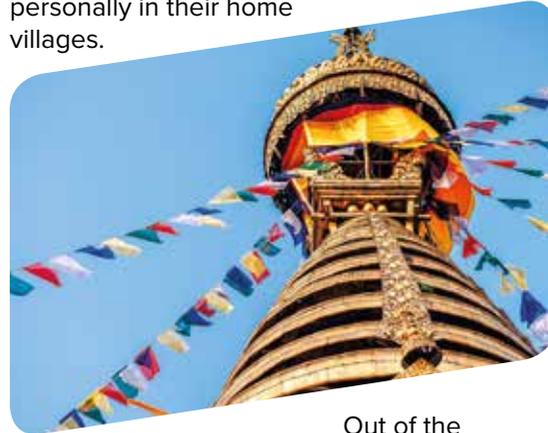
Preparations for more recordings of television programmes have made good progress. Hours of discussion at committee level and much work at local level in the recording venue itself mean we are ready to record once again. It is planned DV to have six of our congregations represented at three evening sessions of recordings on 11th, 12th, and 13th of April in the complex of Lurgan FPC. We thank in advance all who plan to be present in the congregation and those who will assist with the many aspects of recording. To the ministers who will preach we are especially indebted, since the aim of each broadcast is to bring the gospel message to lost souls. Pray for the Lord's help and blessing to be experienced by all. May His name be greatly glorified.

REPORT FROM NEPAL ON LTBS EVANGELISTS

Let the Bible Speak has been broadcasting on the radio in Nepal since 2006 and has seen a remarkable response. Beginning with one radio station, it is now preaching on twenty-eight stations throughout the country. These stations are spread across five major development regions, stretching from west to east. It is reckoned the potential listening audience is about 75 percent of the country. Twenty of these stations are financed from Northern Ireland, with the remaining eight being given free time on the air. Ten of the stations broadcast seven days each week, with the remaining stations two days each week. All of the programming is carried out by Paul Thapa, which is indeed a heavy workload for him.

In the year 2017 over fourteen hundred letters were received from individuals, some in very remote parts of the country. Those that make

contact are each sent a "New Beginning" booklet in Nepali and, if requested, receive a copy of the New Testament. In order to follow up these enquiries, five evangelists were appointed to go and visit these people personally in their home villages.



Out of the fourteen hundred enquiries made, over eleven hundred visits took place last year. This can involve walking many hours to the various locations. As a result of these visits over the years, many people have been converted and sixteen churches have been formed in the villages. The evangelists then help to nurture these new believers in the faith, hoping that at some stage a pastor will eventually take on the responsibility of caring for their needs. Up until recently the evangelists have been fully supported by LTBS in Northern Ireland, but it is hoped that the people in the churches that have been established will gradually be able to finance the work of the evangelists.

Leslie Curran

Programme director of LTBS in Northern Ireland and Convener of the LTBS Committee.



Paul Thapa

Missionary Focus – Calgary

Situated in southern Alberta where the prairies meet the Canadian Rockies, Calgary is a city of over 1.2 million people. Known for its Christian and conservative past, the city has become



The Thammassian family

much more diverse, with every oil boom bringing an influx of people from all over Canada and the world.

The history of the Free Presbyterian Church in the city goes back to around 1980, when interest was shown by those hearing the LTBS broadcast. Since then the church has known its fair share of ups and downs, but a number from those early years still attend the church to this day.

In September 2009, the same month that I began my studies in the Whitefield College of the Bible, the church was left without a minister. For five years a small but faithful group of people prayed that God would preserve the work and send a pastor, and when I arrived to commence serving



the congregation in January 2015, about twenty to twenty-five people were excited to see what God would do.

While church hopping and being a spiritual nomad is certainly more common here than in Ulster, the Lord has been pleased to add to the numbers which gather for worship each Lord's Day. Many are not familiar with the doctrines of the Reformed faith when they first arrive, but they hear our local LTBS broadcast – often on their way to another church at 10 am on Sunday mornings – and the direct expository preaching of the Word of God appeals to them. At present, we expect to see sixty-five or more on Lord's Day morning, and the midweek prayer meeting has gone from a small handful to regularly having over twenty.

Even though we're not a large church, the diversity of Calgary can be seen in our congregation each Sunday, with the following nationalities represented: Canadian, American, British, Dutch, German, Filipino, Taiwanese, Indian, Ghanaian, Nigerian, Iranian, Iraqi, and South African.

We are looking to our Saviour to continue to build His church in this place.

If the Lord puts it on your heart, please that:

1. The preaching would not be in word only, but in demonstration of the Spirit and power.
2. The LTBS broadcasts would be used to gather in those hungry and those seeking.
3. Office bearers would be raised up and set apart to strengthen the congregation.

... the Lord has been pleased to add to the numbers which gather for worship each Lord's Day.

Joyfully,
Armen



Armen Thomassian
*is the minister of
Calgary Free Presbyterian
Church, Alberta, Canada.*



Praise Repentance Asking Yielding

Prayer is viewed by some as coming to God with a list of things which they want. To them, prayer is really receiving from the Almighty. The title of this article is “Prayers of Praise.” From a scriptural standpoint there can be no true prayer without praise. To pray and not to praise is to leave out a vital component in the whole exercise of prayer. Philippians 4:6 states, “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” It is evident from these words that thanksgiving to God goes hand in hand with the petitions we offer to God. Prayer is not simply receiving from God; it is giving to God the glory due unto His name. What person with any sense of decency would fail to thank another who had answered their call for help, especially when that help was essential to rescue the individual from danger? Yet

how easily we can forget to thank the great Benefactor of our souls who has rescued us from everlasting wrath and many times has delivered us from trouble. Let the fabric of prayer then be embroidered with the praise of our hearts!

To pray and not to praise is to leave out a vital component in the whole exercise of prayer.

Having established the connection between prayer and praise, we must view our subject with that link in our thoughts.

The Practice of Praise

As we perform the duty of praising God, a number of things come to mind. There is initially our **focus** in praise. Obviously this causes us to consider God Himself.

It is when we think of God that we are contemplating the divine being, the Creator of heaven and earth. He is omnipotent, omniscient, omnipresent. He is gracious and full of compassion, as well as absolutely just in His dealings with mankind. Meditate upon the Almighty in the least degree, and surely we will sing as Psalm 8:1: “O Lord our Lord, how excellent is thy name in all the earth!”

There is also the thought of the **foundation** of that praise. Here we think of that which is essential if praise is to be acceptable to God. We cannot merely open our mouths and utter words and hope that the Lord will accept them. According to 1 Peter 2:5, the Christian is chosen to offer spiritual sacrifices to God by Jesus Christ. Hebrews 13:15 reveals that one of those sacrifices is praise. But observe: it must be offered through Christ, as it is only the merit of His life and death on the cross that

can make anything we do acceptable to God. We offer our prayer in Jesus’ name; we must also praise God through the name of Christ.

Now observe the **facets** for which we praise God. The Scriptures are full of people who praised for many reasons. Moses and the children of Israel praised God in Exodus 15:1ff after the deliverance from the Egyptians at the Red Sea. This incident represents every deliverance we experience, whether from the power of sin and Satan, or from times of difficulty when God has intervened on our behalf. Let us not forget to praise Him who has done great things for us.

Abraham’s servant is praising God in Genesis 24:27 because his prayer has been answered. He prayed that a woman would come and offer him and his camels water; the prayer was answered exactly as he prayed, and he praises God. God directs our lives as we pray for the most minute detail: “In all thy ways acknowledge him, and he shall direct thy paths.” We ought to praise Him for such answers to prayer.

We come to the prison house at Philippi, where Paul and Silas have been locked away because they have upset the authorities, having cast out the demon from the possessed woman.

It is midnight. Suddenly, in the pitch darkness, songs of praise to God ring out among the prison walls. It may seem that this is a strange occasion to praise God. Yet in their affliction they were able to thank God, showing that their circumstances did not control their feelings. This is a marker for each believer who faces trouble of any sort – as Ephesians 5:20 puts it, “Giving thanks always for all things unto God.” This is the grace of God gaining the victory over a grumbling spirit.

The Purpose of Praise

In conclusion, the purpose of praise is ultimately the glory of God. Psalm 50:23 declares, “Whoso offereth praise glorifieth me.” When we praise God we are not doing it primarily to be heard of men. Paul and Silas sang praises unto God. Of course, when we do give God the glory in our praise, it will follow that men will feel the effect. Psalm 40:3 declares, “And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.” Nehemiah 13:43 is a fitting finale: at the dedication of the wall the people praise God, and “the joy of Jerusalem was heard even afar off.”

... how easily we can forget to thank the great Benefactor of our souls who has rescued us from everlasting wrath and many times has delivered us from trouble.



Wesley Graham
is retired from the pastorate having ministered in Bristol Free Presbyterian Church and is currently assisting in the work in Nepal.

Praise Repentance Asking Yielding



The divinely inspired doctrine of repentance is one that spiritually overarches the personal need of the unconverted and the perpetual need of the Bible believer.

The challenge to those who are lost remains, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

The directive to repent also formed part of the message to the Asian congregations in the early chapters of Revelation, chapter 2 verse 16 being an example.

Thus the Holy Spirit is highlighting a vitally important dimension to man’s relationship with a thrice-holy God. When we are granted an appreciation of being in the felt presence of God, our response will follow a pattern that is seen in the saints of God recorded in Scripture.

The patriarch Job cried out in Job 42:5–6, “I have heard

of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”

True repentance is a gift from God, with the offended providing the means to the offender.

Isaiah’s testimony is one that has been used by many a child of God: “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts” (Isaiah 6:5).

This spiritual response to the challenge concerning repentance is also captured in the words of Psalm 51, in which we are privileged to enter the innermost thoughts of King David as he engages in the prayerful, solemn act of repentance.

Being blessed, under the hand of God, as a man after God’s own heart, he displayed a tenderness of spirit that distinguished him as one who had power with God and men. But, sadly, the carnal desire of lust exerted itself from within the secret chambers of his heart and, unopposed, propelled him to an act of adultery.

Immediately his close and intimate fellowship with God was broken, and consequences followed in both his public and private lives. He knew that something was wrong and needed to be addressed before the Lord. Consequently we have the recorded testimony of his prayer of repentance. The lessons we can learn in this psalm are important, timeless, and relevant.

Please note:

1. The Composition of Repentance

Repentance is composed of two principles: a prayerful examination of the heart of the penitent, and the Person

to whom the the petition is presented.

It is significant that David repeatedly uses the pronouns I and my (verses 1–3). It is important to appreciate that repentance is not the end product of some self-created desire on the part of the petitioner. The need for repentance was mercifully revealed to him. True repentance is a gift from God, with the offended providing the means to the offender.

Dr Ian Paisley wrote, “*The origin of repentance is the work of the Holy Spirit in the unregenerate heart of a dead sinner. Except the Holy Spirit originates repentance, man of himself is incapable of repenting.*”

Sin had demanded a high price from David’s life, but God gifted his heart a prayer of repentance that was composed on the altar of grace and expressed through a vocabulary that was covered in the sackcloth of regret. True repentance takes ownership of personal responsibility that compels the penitent to cry out, “Against thee, thee only, have I sinned” (v. 4).

2. The Compassion of Repentance

David, like others, could have been cast off from God’s presence. Another could have been raised up to take his place and fulfil the plan of God. His only hope was to ask the Lord to “hide thy

face from my sins, and blot out all mine iniquities” (v. 9). The exclusive basis upon which David could pray such requests, as well as those in verse 11, was the unchanging and unchangeable love of God for him.

Without the constraining power of God’s love, David would have remained under a guilt that would have ultimately become unbearable, a burden from which he had neither the ability nor capability to extricate himself.

How precious are the words of John 10:28: “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” Such a promise of security should engender a hatred for sin and a love for holiness.

3. The Confirmation of Repentance

It is crucial for our spiritual well-being that our relationship with God is progressive in its intensity. David had to be certain in his mind not only that his repentance was acceptable to God, but also that he was now able to enjoy the rich blessings of God’s salvation.

He was all too well aware that conformity to rituals that were traditional and religious, like sacrifices and burnt offerings, would leave him bereft of the peace that he earnestly prayed for. Such things, he discovered, were not desired by God at this

crucial moment in his life. God graciously placed within his soul the requirements for his restoration. Verse 17 reads, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

The change in the psalmist’s life was dramatic. He immediately had a burden for the extension of the Lord’s work in his city. He envisages a return to the old paths and to the focusing of his subjects’ minds upon the shedding of the blood, as seen in verse 19.

Hence the confirmation of repentance is seen when we are brought to the cross of our blessed Lord Jesus Christ, who is, and remains, our ultimate Yom Kippur.

Repentance before God confirms a sinner’s salvation. Repentance before God confirms the church’s survival.



David McLaughlin
is minister of Carryfuff
Free Presbyterian Church,
Northern Ireland.

Praise Repentance Asking Yielding



She ... called his name Samuel, saying, Because I have asked him of the LORD. (1 Samuel 1:20)

The name Samuel means “asked of God.” It was a constant reminder to Samuel throughout his whole life that his mother was a woman of prayer and that he was born because she had prayed and asked God for a son. The New Testament teaches the vital principle of prayer: “Ask, and it shall be given you” (Matthew 7:7), and that is exactly what Hannah did. Here are some of the characteristics of Hannah’s asking:

(1) She Asked Silently

We would want to encourage you to pray publicly in the prayer meetings of the church. But we learn from the prayer life of Hannah that you do not have to pray vocally in order for your prayers to be heard in heaven. God answers prayers that are

offered secretly from the heart. We are told of Hannah that “only her lips moved, but her voice was not heard” (v. 13). The same was true of Abraham’s servant when he prayed for guidance in choosing a bride for Isaac; he didn’t pray out loud but quietly in his heart (Genesis 24:45).

(2) She Asked Specifically Hannah may have been childless, but she wasn’t prayerless. Hannah was a woman who prayed about

But despite the opposition that she experienced, Hannah didn’t give up; she was steadfast in prayer.

everything, and when she prayed she made specific requests. Especially she asked God to hear her

prayers about her sorrows (v. 7) and a son (v. 11). In answer to those specific requests God granted her specific answers and gave her great joy by the birth of Samuel. The message is clear: definite and specific prayers bring definite and specific answers.

(3) She Asked Steadfastly

There was much in the life of Hannah to discourage her from praying. Peninnah was an odious woman who persecuted Hannah. Also, her earnest prayers were misunderstood as drunkenness by Eli, the undiscerning “spiritual leader” of the nation. But despite the opposition that she experienced, Hannah didn’t give up; she was steadfast in prayer.

It is important to understand that the idea of the word ‘ask’ in Matthew 7:7 is not just to ask once, but we are to keep on asking until the answer comes. The importance of

persistence in prayer could not be stressed enough. But remember, we can only continue in prayer as we should by the power of the Holy Ghost (Jude v. 20).

(4) She Asked Submissively

Five times in the chapter Hannah calls herself the handmaid of the Lord, which teaches us that her prayer was submissive to the Lord and His will.

Let me make it clear that God doesn’t give us everything that we ask for in prayer, but only those things that are His will (1 John 5:14). But knowing His will is not a matter of guesswork, as many Christians think; God has revealed His will in His Word. So to pray as those who are subject to God’s will, we need to know the Scriptures and base our prayers upon them.

(5) She Asked Sincerely

When Hannah asked God to give her a son, she wasn’t just going through the motions of prayer. She didn’t just say her prayers, but she prayed her prayers. There was great fervency in her petitions; here was a woman who was pouring out her soul to the Lord (v. 15). There is a hymn that says, “I often say my prayers but do I really pray? And do the wishes of my heart go with the words I say?” Ask yourself those challenging questions.

Hannah was just as mighty in giving thanks to God as she was in bringing her request to the Lord.

(6) She Asked Sacrificially

Too many Christians pray selfishly. They think prayer is nothing more than bringing their wish list to the Lord to be fulfilled, as James so forcefully declares it in his epistle, “that ye may consume it upon your lusts” (James 4:3).

But that greedy spirit did not mark the prayers of this godly woman. Hannah prayed, and in her prayer she vowed, and when God gave her what she asked for she quietly kept her promise to Him. More than anything else in the world she wanted a son, and when God gave her one she gave him back to the Lord to serve Him and bring great blessing to the nation.

(7) She Asked with Singing

Prayer is still the subject in the opening verses of chapter 2, but this time Hannah bursts into song to the Lord for His faithfulness in answering her cry. Hannah was just as mighty in giving thanks to God as she was in bringing her request to the

Lord. How many times do we forget to be thankful to the Lord?

The New Testament tells us plainly that “ye have not, because ye ask not” (James 4:2). All too often the reason that we are not experiencing blessings from the Lord is because we haven’t asked for them in the first place. Let Hannah’s prayer life encourage you to ask God for more in the future, and may the Lord give you help to follow the pattern in asking that she has so clearly set.



David McMillan
is minister of Armagh
Free Presbyterian Church,
Northern Ireland.

Praise Repentance Asking Yielding



Since Scripture reminds us, “Ye are not your own ... for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19–20), it follows then that we must relinquish self-will and yield ourselves unreservedly to the will of Christ for our lives. But how is such an experience possible for the child of God?

A brief look at some passages of Scripture will greatly assist us in understanding the path of full surrender and bring us into the enjoyment of a life yielded to the Saviour and His blessed will.

1. Paul on the ground (Acts 9)

One of the first acts of a surrendered soul is to approach Christ in a humble fashion. There can be no exercise of pride, no promotion of self, but a complete submission to Christ as Lord of all. Such was the case with Paul on the

road to Damascus.

(A) His Posture was Right.

“He fell to the earth” (v 4). He “arose from the earth” (v 8).

Saul, the respectable, righteous Pharisee, was brought to fall to the earth before Christ. There, with his face in the dust, he was taught who he was (a sinner) and who Christ is (Lord of all), and from that moment not only did Christ save him, but Paul yielded his life to the service of his Master. Are we walking humbly with the Lord?

(B) His Proclamation was Right.

“Lord” (vs. 5, 6)

There can be no greater example of yielding to God in prayer than the one before us in the Garden of Gethsemane.

“Jesus Christ is Lord” became the governing force and motivation of Paul’s entire life. It has been said, “If Christ is not Lord of all, then He is not Lord at all.” Does Christ have the first place in our lives? Are we living under the Lordship of the Saviour?

(C) His Petition was Right.

“Lord, what wilt thou have me to do?” (v. 6)

Paul was resigned to know and do the will of Him who loved him and gave Himself for him. Is there not a need for us all to get before God in prayer and yield ourselves to the will of Christ?

2. Christ in the garden (Matthew 26:39)

There can be no greater example of yielding to God in prayer than the one before us in the Garden of Gethsemane. Here Christ contemplates the awful cup of suffering He must drink to save His people from their sins. There is no questioning with God, no arguing why, no unwillingness to obey, but a complete resignation to the

Father’s will for His Son.

(A) He was Willing to Suffer. “This cup” (v. 39)

Christ knew what that meant for His righteous soul. It would involve extreme pain and anguish physically, wrath and punishment spiritually, and yet He did not draw back but gave Himself unreservedly to do the will of Him who sent Him.

Are we willing to go where Christ sends us and do what Christ bids us, minding not the cost?

(B) He was Willing to Submit. “Not as I will, but as Thou wilt.” (v. 39)

Christ is our pattern of yielding to God in prayer. This is the response we all should give to the Word and will of God: “Not as I will, but as thou wilt.” Can we truthfully say, “All to Jesus I surrender, / All to Him I freely give”? May the Spirit of God make us willing for all the will of God.

3. David in guilt (Read Psalm 51.)

After David’s sin with Bathsheba and the murder of her husband, Uriah, David remained in a backslidden state for eleven months. He suffered greatly during that time: he experienced the horrors of guilt for his sin (vv. 1–7); he lost all peace and joy (vv. 8–12); fear gripped his heart (v. 14).

His only way back was to come with a broken and

a contrite heart (v. 17) and put matters right between himself and God. Once David yielded himself to God in earnest prayer, he was completely forgiven and restored to sweet fellowship with His God.

How are things with us right now? Have we left our first love? Are we walking at a distance from Christ? Well, like David, there is a way back for the backslider. Get alone with the Lord just now and yield your life to Him once again. He loves you; His blood can cleanse you and bring you back to Himself. Read and pray through Psalm 51 and make it your prayer of yielding to the Lord.

4. Believers in gratitude (Romans 12:1, 2)

When Paul tells believers to “present your bodies a living sacrifice ... unto God” (v. 1), The word he uses for “present” is the same as “to yield” or “to surrender up.” There can be no better response to Christ’s dying and saving love for us than to yield our bodies as living sacrifices. We should give to Christ a life of constant praise, a life of consecrated service, and a life of unceasing love. He is worthy of all we have. Yield yourself to His will, and He will make your life a blessing.



There can be no better response to Christ’s dying and saving love for us than to yield our bodies as living sacrifices.



Thomas Martin
is minister of Lisburn
Free Presbyterian Church,
Northern Ireland.

Heather Downey – Testimony

“This I recall to my mind, therefore have I hope. It is of the LORD’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.” (Lamentations 3:21–23)

Thanks to the Lord, I was raised in a Christian home; our parents loved and cared about us and early taught us the things of the Lord, and they took us to church. Our family is close knit, and we care for one another.

When I was about ten years old, friends invited me to hear an evangelist who had meetings in the Bible Chapel. I remember coming away from them feeling uncomfortable; I don’t remember Scripture or even what was preached. Looking back, it would seem that the Lord was convicting me.

A few years later a gospel crusade came to town. My

... through the Holy Spirit’s urging and my sister’s witnessing, I realized my need for salvation and asked the Lord into my heart.

mother took me and a couple of girlfriends there. At the end, a call came for those wanting salvation to come forward. Mom asked us if we wanted to go forward. My friends said yes; I said no!

Around then, I took a Sunday school correspondence course. At the end, a question on salvation went like this: “Have you asked Jesus Christ into your heart?” I couldn’t say yes as I hadn’t, and I didn’t want to say no as that seemed to be the course’s purpose. So I said something like, “I’m looking into it.”

One Sunday night Pastor Armen preached on Jesus talking to the Jews who wanted to kill him because he had broken the Sabbath by healing the lame man, and because He said that God was His Father. He referred us to John 5:40, which says, “And ye will not come to me, that ye might have life.” That was me at that time in my life.

When I was sixteen, my sister Margaret witnessed to me and said that I needed to ask the Lord to forgive my sins and come into my heart. I said to myself, what sins? I didn’t drink alcohol or smoke. Looking on the outside, not the inside, I hadn’t heard the Scripture, “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9).

However, through the Holy Spirit’s urging and my sister’s witnessing, I realized my need for salvation and asked the Lord into my heart. My

spirit yielded to the Holy Spirit. Margaret prayed with me. Praise the Lord for His faithfulness.

Shortly after that, two things happened that made a lasting impression. First, a visiting family friend was asked to sing a solo at our church. He sang the hymn, “Is Your All on the Altar?” Here’s the chorus:

**Is your all on the altar of
sacrifice laid?
Your heart, does the Spirit
control?
You can only be blest and
have peace and sweet rest,
As you yield Him your body
and soul.**

I had to say no at that time. In fact, it is ongoing. We who are believers need to daily yield all to the Lord. He wants our hearts, lives, and souls.

Second, when visiting our friends’ home, I read a framed poem hanging on their living room wall, and it said, “Only one life, ’twill soon be past. Only what’s done for Christ will last.”

Life is short, and there is work to be done for the Lord.

Eventually, after I had taken courses and working for a while, friends encouraged me to relocate to Calgary. I prayed about it, moved, and was able to find a job. After trying several churches, I started attending a Baptist church, where I met Wayne.

Shortly after we began dating he told me that he had multiple sclerosis. This caused some doubts with me. We prayed about it, and eventually we married. Thank the Lord, the MS progressed very slowly over the years. We found out recently that he no longer has it. However, he’s still dealing with damage it has caused.

Over the years the Lord has grown closer. He is faithful and true – to God be the glory.

While attending the Baptist church, Wayne had a burden to find a church which took a separated stand. We prayed and visited several churches, and then one Sunday morning we heard “Let The Bible Speak” on radio. It was sponsored by the Free Presbyterian Church. We decided to visit and found that the preaching was complete and like few others we had heard before, and it was the full counsel of God. This is our church.

Some verses that have meant much to me over the years are Matthew 11:28–30: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto

your souls. For my yoke is easy, and my burden is light.”

Over the years the Lord has grown closer. He is faithful and true – to God be the glory. He has brought many people into my life who have encouraged me along the way. He has protected me from danger, helped me in sickness, and answered many prayers. I am still learning and growing. He has given me a desire to see loved ones and others saved and on the way to heaven.

If you’re unsaved, I urge you to ask Christ into your heart. 1 John 1:9 says, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Ephesians 2:8–9 says, “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.”

Thank you, and God bless you.



Heather Downey
is organist in Calgary
Free Presbyterian Church,
Alberta, Canada.



Retired Minister Interview

“Can you share how you came to know the Lord as your personal Saviour?”

I can't remember a time when I did not know that I was a sinner and in need of salvation. However, I grew up with a misunderstanding of the gospel. I thought that salvation was a matter of mercy and merit. I believed that God in mercy would forgive me my sins, but I had a part also to play in my salvation. This caused me great soul distress as I began to realise that no amount of good works on my part could contribute to my salvation. But, thank God, He did not leave me in my distress but showed me that salvation was all of mercy, all of grace, and that all that was required of me was to come to Jesus just as I was with all my sin upon me and put my trust in Him alone and His atoning blood. At the age of twenty-one I did just that, and immediately God's

peace entered my heart and I passed from death unto life. Now I can sing with the hymn writer, “No works of merit now I plead, / But Jesus take for all my need; / No righteousness in me is found, / Except upon redemption ground.”

He did not leave me in my distress but showed me that salvation was all of mercy, all of grace ...

“How did you come in contact with the Free Presbyterian Church?”

When I got saved I started to look for a gospel-preaching church, as the church I was brought up in was not evangelical. At that time the Free Presbyterian Church in my hometown of Lurgan had

just started a few months earlier. My brother-in-law Fred Baird was one of the founding members of the fledgling congregation, and I went along with Fred to the meetings. I immediately felt I had found my church home and soon became involved in the life and work of the church.

“How were you called to the ministry?”

Upon becoming a member of the Lurgan congregation, I was very active in the work. I also began to get invitations to preach in different places. I then began to have a strong feeling that the Lord wanted me to enter into the Theological Hall of our church and train for the ministry. As I prayed about the matter, the Lord spoke very clearly to me out of His Word. I was reading in my daily reading in Hebrews, I came to the fifth chapter, and suddenly the words of

verse 12 stood out of the page: “Ye have need that one teach you again.” I knew that God had made His will known to me. I submitted my application to Presbytery, was accepted, and shortly afterward was placed as a student in our Mourne congregation, where I later received a call to be their minister on completion of my studies.

“Outline some of the encouragements you enjoyed during your pastoral ministry.”

I think the greatest encouragement any minister can have is when his people dwell together in unity and love, for there the Lord has commanded the blessing (Psalm 133). It is not that He will command the blessing; it is that He has commanded the blessing. When God's people dwell together in unity and love, God dwells in the midst, and when this is the case, the devil can roar and shoot his thunderbolts at us, the world can rage, our enemies can seek our destruction, but all will be to no avail. Christ will be in the midst, and with Christ in the vessel we can smile at the storm. God Himself says, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” There is nothing so discouraging, so unpleasant, so unlovely, as disunity among brethren. Nothing grieves the Lord more than this.

“Can you share any humorous moments from that time?”

During my ministry in Calgary, Alberta, Canada, we had a group of hearing-impaired folk attend the meetings. They had of course with them a lady who relayed the sermon to them by way of sign language. At the end of one meeting a lovely young woman approached me and,

I think the greatest encouragement any minister can have is when his people dwell together in unity and love, for there the Lord has commanded the blessing.

looking at me (as I thought), signed something to me. I thought she was saying good morning, so I decided to respond by copying the signs she had made. Her brother, who was standing right behind me, broke out into laughter. He said to me, “Pastor, she was not speaking to you; she was speaking to me, and do you know what she said? She said ‘I love you,’ and do you know what you said to her? You just told her that you loved her too.” That was the first and only time I tried my hand at sign language.

“What advice would you give to young men starting out in their pastoral ministry today?”

I could give no better advice than that which Paul gave to Timothy: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Timothy 4:16). There are three things Paul tells Timothy to do. First, Paul says, “Take heed unto thyself.” This may be understood as relating to personal piety, to health, to manners, to habits of living, to temper, to contact with others. Secondly, Paul tells Timothy to take heed “unto the doctrine.” The meaning is that he should hold and teach only the truth. Thirdly, Timothy was to continue in these things. He was ever to be found perseveringly engaged in the performance of these duties. Paul says this is the way to success in your ministry: “For in doing this thou shalt both save thyself, and them that hear thee.”



William Whiteside
is retired from the pastorate,
having ministered in Toronto,
Canada.

Advice on Helping You Let the Bible Speak – To Children

PART 2



Praying for Children

In the last issue we discussed the importance of reaching children for the Lord Jesus Christ. He alone is the answer to the greatest need of their souls. As with any work and witness of the gospel, the work amongst children must be marked by prayer. It is essential that those seeking to see children saved by the grace of God pray before they start to witness, during their work, and also afterwards, praying for the seed sown to bring forth fruit. Such an attitude reminds us that only the Lord can use us and bless our work for Him. In John 15:5 the Lord Jesus Christ taught us, “Without me ye can do nothing.”

Works bathed in prayer will be works blessed by the Lord.

There are several passages in Scripture that reveal what the Lord desires for children. Using these as guidelines, we can then pray biblically

for the children who are under our witness.

We can pray for children:

1) To come to the Saviour in faith

Matthew 19:14 – “But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.”

This is the greatest thing that we can pray for children, and it is the highest desire that any parent or children’s worker can have for the children in their care. We must pray that early in life their hearts will be opened by the Lord to receive the Saviour in faith and repentance.

2) To honour authority

Ephesians 6:1–3 – “Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou

mayest live long on the earth.”

In its immediate context this verse speaks of obedience at home, but in reading Scripture we are taught to honour all authority that we are placed under. For children this will include school, church, and state, but ultimately the Scripture. The

Works bathed in prayer will be works blessed by the Lord.

word “obey” means to listen attentively to, and “honour” has the thought of a prize, something that you fix value upon. Cheerful obedience is a mark of a true believer, and in a world where lawlessness is often applauded, we ought to pray that the children who have been saved will have lives marked by obedience to the Lord’s standards.

3) To use their lives wisely

Ecclesiastes 12:1 – “Remember now thy Creator in the days of thy youth.”

This verse is not teaching that youth is the only time in life that you ought to remember the Lord. Rather, it is teaching that the best way to live life is to put this principle into practice while young so that it may continue throughout life.

The word “remember” means to be mindful of or to think upon. We must teach the saved child to think upon the Lord and to often take time to remember who He is. We ought to pray that the saved child will understand early in life that the Lord is in control of all things and that we can and should approach Him in prayer about all things, thanking Him for the blessings that He gives to us daily. But we should also show the children that the Lord has a plan for their lives and that as we seek the Lord, He will lead us into His will.

4) To fear God

Psalm 34:11 – “Come, ye children, hearken unto me: I will teach you the fear of the LORD.”

There is an emphasis in this verse on teaching children the fear of the Lord. We know that it is the beginning of wisdom. Therefore we need to pray that the children will be taught sound, biblical principles and truths that will cause them to live in reverence towards God. We need to pray for those who

We long that they will see how precious, powerful, essential, and relevant the Word of God is.

teach the children as well as for their minds to understand what they are being taught.

5) To live by the Word of God

Psalm 119:9 – “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.”

As the children hear the Word taught, we ought to pray that they will have a desire to read and study the Scriptures for themselves. We long that they will see how precious, powerful, essential, and relevant the Word of God is. With so many things seeking to grasp the attention of young people today, let’s pray that the Word of God will be their standard, showing them right and wrong in a confused society, truth in a world of lies, and the purpose and plan of God for their lives in a time when man worships and serves the creature (himself) more than the Creator.

6) To become witnesses of the Lord Jesus Christ

Psalm 78:6 – “That the generation to come might know them, even the children which should be born; who should arise and declare

them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments.”

We do not have long upon this earth, and it is imperative that we prepare and equip the upcoming generation to carry the gospel to their peers and the generation to come. It is never too early to pray that the Lord will use the lives of children in His service. When John Paton told his father and mother that he had been called by God to be a missionary, they were not taken by surprise. In fact, they had been praying for this man since he was a baby in their arms. God answered the prayers of Mr and Mrs Paton, and their son was mightily used of God both during and after their lifetimes.

A Sunday school teacher or children’s worker can teach a child for an hour each week. But they can pray for those children for a lifetime.



Ryan McKee
is Associate Minister in
Magherafelt Free Presbyterian
Church and Editor of LTBS.

Bible Words – Faith

Faith, as a word, brings us into the heart and core of Christianity. Indeed, it is the word which defines the followers of Jesus, our belonging to the Christian faith. With faith as a word being loosely employed to describe all religions, however, it is important that we are biblically precise in our understanding of the term. In 1925 the outstanding American Reformed theologian Gresham Machen delivered a series of lectures at the Grove City Bible School. These were later published, becoming a classic work under the title, *What Is Faith?* This is the question which must be addressed today.

The Bible shows us that faith is **prevented** by the depraved heart of man, which recoils at the very idea. True faith is most unnatural for humanity because of man's obsession with self, the material and the physical. Paul defined faith as "the substance of things hoped for, the evidence of things not seen" (Hebrews

11:1). For faith to exist there must be that sense of reality, that the unseen spiritual world is more powerful, more permanent than all that we can see, touch, hear, smell and taste; "that things which are seen were not made of things which do appear" (Hebrews 11:3).

The converted man or woman will, as a matter of consequence, be desirous to publicly profess this faith.

Faith, therefore, defies the rationale and logic of man, who therefore objects to its very existence. It is for this reason that we are taught, "All men have not faith" (2 Thessalonians 3:2).

Faith must then be **provided** from a source which is outside of and acts independently of man. True faith is, therefore, a gift of God, which motivated the Westminster Divines to call it "the grace of faith." When the Holy Ghost regenerates the dead spirit, infusing new life, faith is born. When Peter described the various graces that the Christian through

growth and development can add to his character, faith was not one them. In 2 Peter 1:5 faith stands foremost in the list, as the foundation grace upon which everything rests. God gives faith, and to this we add virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

As God has provided the Christian with this gift of faith, it therefore follows that we have a responsibility to **produce** this grace in our lives. Therefore, with regard to the unconverted, the gospel preacher must exhort "faith toward God" (Hebrews 6:1). This faith, expressed by the sinner, is a holy confidence upon the person and merits of Jesus Christ. Faith is the acceptance that all that we are is insufficient and that Christ alone can be our Saviour.

The converted man or woman will, as a matter of consequence, be desirous to publicly **profess** this faith. It was the apostle Paul who powerfully linked belief with confession, stating that the two are indispensable parts of the one whole: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him

from the dead, thou shalt be saved" (Romans 10:9).

From profession, faith then becomes a way of life, a walk with God, and therefore is **progressive**: "We walk by faith, not by sight" (2 Corinthians 5:7). From small beginnings faith will develop, as the seed of the mustard tree in our Saviour's parable. Those who receive grace will have that desire to practice it: "Work out your own salvation with fear and trembling" (Philippians 2:12). James was adamant that the follower of Christ must show forth his faith by works, or the profession of faith would be counted as a sham. This walk of faith will be manifest devotionally and practically as the Christian endeavours to serve God in a wicked world.

There are two ways by which this faith is **protected**. In the New Testament faith is often referred to subjectively, as being the

In our ministry and witness we must not fail to preach, declaring unto men the necessity of faith in Christ alone.

humble dependence of the soul upon Christ alone as our Saviour. This is the faith that God has given us for life,

for death, and for eternity. This holy seed will never be lost to the child of God: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). Faith is also defined objectively in Scripture as being the doctrines and truth which we believe in. Faith, therefore, is never ignorant, but knowledgeable in that it rests upon God's Word and the truths contained therein: "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). We have a responsibility to defend this truth against error and apostasy as Jude taught: "Earnestly contend for the faith which was once delivered unto the saints" (Jude v. 3).

In our ministry and witness we must not fail to **preach**, declaring unto men the necessity of faith in Christ alone. This core message was the heart of apostolic evangelism, and from it they did not stray: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). This message excludes human endeavour and all other forms of religion. It declares Christ alone as "the Saviour of the world" (John 4:42).



Peter McIntyre
is minister of Clogher Valley
Free Presbyterian Church,
Northern Ireland.



A Mother-in-Law with a **Difference**

When I became a mother-in-law for the second time recently, I was reminded of the unfortunate and almost humorous stigma attached to that title. Of all the roles women can occupy in the family, “mother-in-law” consistently seems to have become an unpopular stereotype. The double-hyphenated word is based on the Middle English *modyr in lawe*, which may have been coined innocently enough, but time and poor manners have morphed it into an undesirable sort of *mater horribilis*.

In stark contrast, the Bible records the lives of some godly mothers-in-law, like the wise and considerate Naomi, whose daughter-in-law Ruth respected her so much that she begged to follow her back to her native land. Think also of a New Testament mother-in-law, one of few details, but one who also had a positive influence. We don't know her name, but when Peter married her daughter, he became a doubly privileged man, because he gained a treasure

in his mother-in-law. I believe her story will inspire you, no matter what role you occupy in the family, to appreciate the difference one ordinary, devoted Christian can make in the service of the Lord.

Touched by the Master's hand

In the first three Gospels, each writer shares a unique tidbit about Peter's mother-in-law. All agree that she was living in Peter's home and was bedridden with a dangerously high fever. We glean from Luke the physician that her condition was very serious and that the disciples “besought” Jesus for her. If we gather the details of what happened into one sentence, it would read something like this: “When Jesus entered

From the moment she was healed, she used her renewed health and strength to serve the Master.

the house, he stood over her, rebuked the fever, took her by the hand, lifted her up, and immediately the fever left her.”

Imagine being lifted up by the hand of the Lord! She felt the hand, that precious hand that would be cruelly pierced and torn by a Roman nail to pay the price of her sins. I'm sure while she lived she never forgot that wonderful day when she was literally touched by the Master's hand.

Immediate service

Matthew tells us that as soon as the Lord lifted her up, “she arose and ministered unto them.” The verb “minister” here literally means “serve.” Jesus and His disciples had been very busy that day, travelling down from the mountain above Capernaum where Jesus had preached and healed and ministered to multitudes who were following Him. It seems that their stopover at Peter's house was to eat and rest before continuing on in their ministry. But Peter's mother-in-law's healing was of prime importance and brought an impressive response from her. From the moment she was healed, she used her renewed health and strength to serve the Master. She did not consider herself and what she had just been through.



Her devotion was immediate.

What about us? Are we using our health for the extension of the Lord's kingdom? Ill health comes to all of us at times and renders us inactive, but there are always new windows of opportunity when we are well and able. I'm sure like most people of advancing years, Peter's mother-in-law experienced the usual aches and pains. So she could have decided to pamper herself by taking it easy for a few days after being healed, but she chose to propel herself into action for the honour of the Lord. What an example for us to follow!

Gracious attitude

What also strikes me about this lady is her gracious attitude towards her son-in-law's call into full-time service. The timing of her healing is not long after Jesus called Peter to leave his fishing business and follow Him. Think of the family implications! A son-in-law quits his good job and risks the livelihood of his wife to embark on some new spiritual business. No doubt this caused a huge family upheaval when Peter left everything to follow Jesus – his boats, his nets, his family life. How would you react in defense of your daughter if you were Peter's

mother-in-law? But this dear mother-in-law did not regard her own personal comfort nor her daughter's wellbeing above the awesome privilege of Peter's calling. She understood because she feared God. How do we know that? Observe her reaction to the Lord. Not a hint of self, just ready devotion.

A Titus 2 woman

Peter's mother-in-law may not have been an “old” woman at all, but whatever her age, she was likely “older” than the others in the room attending her. Titus 2:3–8 describes the blessed role of older Christian women. Their “pattern of good works” includes, among many desirable qualities, a bridled tongue. How often has an unbridled or sharp tongue been responsible for mothers-in-law gaining a poor reputation!

While writing this article, I had the privilege of meeting an aged mother-in-law at her ninetieth birthday celebration. She had been a missionary to Africa, but now in advanced years, she sat in her wheelchair, unable any longer to serve with her hands or feet. But this dear lady served right where she sat. Despite her bodily pain and crippled condition, she beamed the love of Christ to all who bent over to greet her. Not a complaint when asked how she was. The joy of the Lord radiated the beauty of the Lord upon her face. She was actively serving the Master,

not with her body, but with her heart. What a blessing to be in her company!

Her enduring testimony

It wasn't so much what Peter's mother-in-law did, since we are not given specific details, but it was how she did it. Just think: the Lord allowed three Gospels to contain her eagerness to serve. Think also how different her case would have been if she had taken a self-centred attitude. Had she reacted that way, I believe her story would not have been recorded for us. She was an ordinary woman, and what she did for the Lord and His disciples that day may have been just a cup of cold water. Whatever her service, it was blessed of the Lord because He was the focus of her service. May her simple story inspire us to pray that our actions and reactions would bless others. And whatever our role in the family, may we use it to the glory of God!



Jill Saunders
is the wife of Dr Larry Saunders, minister of Toronto Free Presbyterian Church, Toronto, Canada, and a teacher and guidance counsellor at Whitefield Christian Academy.

LTBS Worldwide RADIO PROGRAMME SCHEDULE

Broadcasting the Word of Life throughout the world on AM, FM and INTERNET RADIO.

Schedule effective as of **APRIL 2018**.

Africa

Voice of Hope (Central & Southern Africa)
9680 kHz... Sun 5.00 p.m.

Voice of Hope (West Africa)
13680 kHz... Sun. 5.00pm

Imani Radio 88.8 FM... Wed. 7:30pm, Thurs. 10:00pm

MMUST FM 103.9 FM... Sun. 7:15pm, Wed. 7:45pm

Canada

Fredericton, NB 104.5 FM... Sunday 8:30 a.m.

Calgary, AB CHRB 1140 AM... Sunday 10 a.m. & 10 p.m.
& Saturday 5:30 p.m.

Vancouver, BC KARI 550 AM... Sunday 9:30 a.m.
Monday -Friday 5:00 a.m. & 5:00 p.m.

Prince George, BC 93.1 CFIS FM... Sunday 8:00 a.m.

Fort St. John, BC Moose FM 101... Sunday 8:30 a.m.

Portage La Prairie, MB CFRY 920 AM... Sunday 8:00 a.m.

Swift Current, SK CKSW 570 AM... Sunday 9:30 a.m.

Nipawin, SK CIOT 104.1 FM... Monday-Friday 6:00 p.m.

GTA ON, Joy Radio 92.5 AM... Sunday 9:30 a.m

Caribbean

Grenada, West Indies

Harbour Light 94.5 FM & Internet...

Monday - Friday 3.30 a.m. (AST)

Harbour Light 1400 AM, 94.5 FM & Internet...

Monday - Friday 10.30 a.m. (AST)

England

London Premier 1305, 1332, 1413 MW

Sky Digital Channel 0123

Freeview 725

Monday - Friday 1.00 a.m.

Far East

Bible Voice 11945 kHz... Thursday 7.30 a.m.

New Zealand, Palmerston North

Access Manawatu 999 AM... Sunday 11.00 a.m.

Republic of Ireland

Castlebar, Co. Mayo, Community Radio 102.9 FM
Sunday 10.00 a.m. Tuesday 7.30 p.m.

Donegal, Radio North Country 846 AM

Monday - Friday 9.30 a.m. Sunday 8.15 p.m.

Monaghan, Radio Star Country 981 AM

Monday 10.00 a.m. & 3.00 p.m. Wednesday 3.00 p.m.

Northern Ireland

Ballymena, Seven FM... Sunday 9.00 a.m.

Coleraine, Q97.2 FM... Sunday 9.00 a.m.

Cookstown, Six FM 106/107 FM... Sunday 9.00 a.m.

Newry, Five FM 100.5 FM... Sunday 9.00 a.m.

Omagh, Q101.2 FM... Sunday 9.00 a.m.

United States of America

Philadelphia, Pennsylvania

WFIL 560 AM...Sunday 1.00 p.m.

Lima, Ohio

WCBV 105.9 FM...Monday-Friday 1.00 p.m.

Greenville, South Carolina

94.5 FM...Sunday 9.00 a.m.

wmuu.com... Monday, Wednesday, Friday

6.30 a.m. & 7.45 p.m. Sunday 10.00 p.m.

VCY America

For a complete listing of broadcast times refer to
program schedules at www.vcyamerica.org.



JC PRINT LTD
email: joe@jcprint.net

LTBS values the support and quality
of service offered by JC PRINT LTD. and
happily recommends them to all our readers.